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THE THEOSOPHICAL SOCIETY IN CANADA

There can be no sectarianism in truth-seeking, and when we regard the . . . as seriously mistaken in many of the most important conclusions to which they have come, they must certainly be recognized as truth-seekers like ourselves.

—H. P. BLAVATSKY

TORONTO: THE T. S. IN CANADA
52 ISABELLA STREET

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ERRATA

Page 225—In title Adhyaya VIII should be XVI.
Page 365—In title Adhyaya VI should be XIV.



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THE OCCULT IN SCOTT

By Cecil Williams

Almost one hundred years ago, on the twenty-first of September, 1832, Sir Walter Scott died at Abbotsford. He had doubted if his writings would outlive him; but recently the editors of the Golden Book Magazine gave him more places than any other novelist in their list of the hundred best books; to-day, the young men and women of England are reading him eagerly; and the Centenary celebrations next autumn will be a front-page story in newspapers the world over.

Walter Scott was born with the gift of wonder, in childhood he listened, rapt, to tales of Highland mysticism, in dawning manhood his wide reading unrolled for him the panorama of Western occultism. As lifelong were his memories and dreams of the love he was never to marry, so, though he publicly renounced it in his *Letters on Demonology and Witchcraft*, he was, to the end, haunted by the glamour and romance and mystery of the occult.

There was something occult about the man himself; curious stories are told of the attraction he had for animals. "I leave the explanation to the philosophers—but such were the facts", says his biographer, Lockhart, describing the efforts of a pig to follow Scott to a hunt, and the novelist's trials with an "affectionate hen".

But his mode of life was a handicap to

spiritual development. A vegetarian diet, which had restored him to health after a broken blood-vessel, was associated in his mind with "nervousness, increased sensibility to trifling inconveniences, unnecessary apprehension and a want of decision in feeling and acting". Though he acknowledges the cause of these symptoms may have been the disease and not the cure, he abandoned vegetarianism, ate heartily, drank freely, and burned the candle at both ends.

His writing has qualities possessed, for example, by Blavatsky and L. Adams Beck; it has the spaciousness and flow which are signs of the intuition. Blavatsky is unique. In L. Adams Beck the intellect sometimes limps; in one case, in *The Way of Stars*, it fell so far behind her impetuous intuition, that she left out and did not know it, a vital incident. Scott had a strong intuition and a vigorous intellect; and he tried to keep his eye cocked upon the gallery. His aim was to be a popular writer, so public taste had to be consulted, the advice of friends, often stupid, sought, and, as he possessed an inferiority complex (to use the arrogant and contemptuous phrase lately applied to the virtue of modesty), not only did his intellect frequently clash with his intuition, but the bad and indifferent judg-

ments of his friends intruded upon inspired plot and incident. These conflicts are evident. We see the effect of one in the abandonment in *Guy Mannering* of astrology as the "mainspring of a romance". But often the intuition had the reins; as he himself says, his characters ran away with him. This union of intuition and intellect constituted his genius.

"In creation of character", says *Nelson's Encyclopaedia*, Scott "comes nearest to Shakspeare". His insight into human nature was deep. If we except the dirty side of sex, there is scarcely a rationalization of the psychoanalysts which he had not described. The idea of testing a man's guilt by heart-beats under questioning, is anticipated in *The Talisman* (Chapter 9) where the ailing King Richard lays his finger on the pulse of the disguised Saladin to ascertain if the supposed doctor intends to cure or poison him.

Yet, while Scott's insight was deep it was not profound. The theosophical Dostoyevsky gazed far more steadily into the recesses of human consciousness. We may compare Scott's description in *St. Ronan's Well* (Chapter 35) of that curious, rare dissociation of the "personality" into its good and evil elements, with the description in *The Brothers Karamazov* (Book xi, Chapter 9). Dramatic though the scene is, founded on fact, as, after due consideration, we feel it must be, an amateur hand has limned the picture of Mowbray turning with his hunting knife upon his sister, then dashing to the window to stretch out and watch the flight of the "devil" which a moment before had stood beside him, urging him to murder; though Scott adds a characteristic touch of verisimilitude when he describes "the wood and the rock and the water" as gleaming back "the dark-red furnace-light shed on them by his dragon wings".

In contrast the discussion between the conscience-stricken Ivan and the "devil" is recorded with esotericism, subtlety and precision. Scott did not know what he was

writing about; Dostoyevsky knew too well, but he wrote for the initiated. "I've caught you", cries Ivan, "That anecdote about the quadrillion years I made up myself! You are a dream, not a living creature". But, in the end Ivan is sure it was no dream, and the Theosophist will recognize in Ivan's visitor the Dweller on the Threshold, the dissociated evil elements of the personality, concentrated in an entity.

In the light of Scott's knowledge of the occult, his *Letters on Demonology and Witchcraft*, published just two years before his death, indicate the triumph of intellect over intuition. His arguments against the occult, or "superstition" as he calls it, are weak where they are not unconsciously dishonest. In the first letter he cites the philosophical argument that a disembodied, abstract spirit "has neither substance, form, shape, voice or anything which can render its presence visible or sensible to human faculties". As far as it goes, the argument is unassailable; but Scott was well acquainted with the idea of an intermediate state between the spiritual and the material and with preternatural states of consciousness.

However, the *Letters* are a valuable antidote to credulity. The Theosophical society might do worse than publish an edition with an appendix of modern instances culled from the society's records. That suggestion may be an arch-deceiver is well illustrated in his classical story of "the exploit of the humourist, who planted himself in an attitude of astonishment, with his eyes riveted on the well-known bronze lion that graces the front of Northumberland House in the Strand, and having attracted the attention of those who looked at him by muttering, 'By heaven it wags! it wags again!' contrived in a few minutes to blockade the whole street with an immense crowd, some conceiving that they had absolutely seen the lion of Percy wag his tail, others expecting to witness the same phenomenon". We might parallel this anecdote with the story of that other

"humourist" who, when a young Indian momentarily changed his cadence during an address, exclaimed "Christ speaks!" and convinced hundreds that they had been the privileged witnesses of an Avatar.

In the *Letters* Scott deplors the time and energy he had spent in the pursuit of the "supernatural", but his repudiation was of the occult arts and psychism rather than of true occultism, which he had never clearly discerned. If he had been as fortunate as we are, the talismanic *Key to Theosophy* might have resolved his difficulties, for Scott, despite his foibles was a philosopher, broadminded and tolerant.

Had he compiled the fruits of his researches into the occult arts and traditions, we would have possessed a valuable and instructive work, for there are passages in the *Waverley* novels which suggest that ideas familiar to the student of the Secret Doctrine had filtered into European literature through the dam of the Church. *Anne of Geierstein* for instance (Chapter 10) contains the phrase: "mystic knowledge, like that of which our first parents participated to the overthrow of their race". This seems like a faint memory of Atlantis, and of the black magic that preceded its destruction.

Though contrary to the doctrines of the Church, popular belief distinguished between magicians and necromancers or wizards, Scott tells us in a note to *The Lay of the Last Minstrel*. The magic-working Ladye of Branksome (Canto Sixth, verse five), "wrought not by forbidden spell". Astrology was regarded as white magic, and we may well begin an account of the occult in Scott with what he rates in the tenth of the *Letters* as "the queen of mystic sciences".

Astrology

If not the mainspring, astrology is one of the coils in four of the *Waverleys*, in *Guy Mannering*, *Kenilworth*, *Quentin Durward* and *The Talisman*. In each, fictional events subscribe to the reality of this occult art; it is as though Scott had

said, "I cannot openly acknowledge astrology, but I will make the development of the plot testify to its truth". All four novels are numbered among Scott's best work; those in which his intuition had greater play.

Below, for brevity, the chapters cited in the romances are given by figures in parentheses.

Guy Mannering, or *The Astrologer*, the second of the novels, is regarded by at least one critic as Scott's finest; it achieved immediate popularity and was presented on the stage. The novelist's intention of emphasizing astrology was abandoned after the first chapters had been written, because he (or it may have been his friends) did not think astrology would "take".

In the tale, Colonel Mannering discerns from the horoscope of the new-born child, Harry Bertram, that the native will be in danger on his fifth, tenth and twenty-first birthdays. Mannering is struck by the coincidence that his sweetheart's horoscope had shown she would also be in danger on the last date (4). What is predicted comes to pass. On his fifth birthday Harry is kidnapped (9 and 12); on his tenth, nearly drowned (34), and at twenty-one he and Mannering's wife are associated with a duel in India, when Harry is left for dead and the lady captured by Looties (12). In this romance, Meg Merrilies, the gipsy, appears, but, though the gipsies were astrologers (note to *Quentin Durward*, Gipsies or Bohemians), it is not clear whether Meg's accurate predictions of disaster to the house of Ellangowan, made to Harry's father (8 and 46) are derived from astrology or second sight.

James Hogg, the Ettrick shepherd-poet, said that Colonel Mannering was "just Sir Walter Scott, painted by himself". Scott had evidently studied astrology. His descriptions of Mannering's observations of the planets and the casting of the horoscope are vague and pander to popular misconceptions of the art (3 and 4), yet Mannering not inaccurately judges the effect of

Mars in the twelfth house (4), and in *The Talisman* (18) and *Kenilworth* (18) the influence of other planets are given in terms which would be accepted by astrologers generally.

The astrological thread in *Guy Mannering* is based upon a story told to Scott by a servant of his father's. The original is narrated with detail in the author's introduction, written fourteen years after the romance. In this introduction Scott adds an account of the curious horoscope of "an eminent professor in the art of legerdemain", with whom the novelist was evidently acquainted. The stage magician, reading his own nativity, finds there are two years in which he cannot ascertain whether he is alive or dead. Another astrologer is consulted, but he is equally baffled. The years pass and suddenly the magician is seized with paralysis, in which he languishes until his death two years later.

In *Guy Mannering* vague predictions are simply justified by concrete events. In *Kenilworth*, where Scott next struck a similar vein, astrology's psychological effect upon ambition is treated. Alasco, dabbler in the black arts, is here the astrologer (18). He is kept by Leicester, favourite of Queen Elizabeth, husband of the ill-fated Amy Robsart, and a man "remarkable for the encouragement he gave to the professors of this pretended science". (18). Astrological predictions are not exact, Alasco tells Leicester; the science shows "the natural and probable course of events". (18). Leicester's horoscope reveals his coming successes (18). But ambition does not wait upon the stars. "My horoscope shall be fulfilled", swears the earl, "and that it may be fulfilled, I will tax to the highest every faculty of my mind". (37).

When, pricked by conscience at his treatment of Amy Robsart, Leicester runs to the window to recall his evil message, the thought of astrology stifles his higher promptings. "The bright, starry firmament which the age considered as the book

of fate, lying spread before Leicester when he opened the casement diverted him from his better and more manly purpose" (12). The effect of the belief in astrology upon ambition is to strengthen its relentlessness.

Martius Galeotti, the astrologer in *Quentin Durward*, is an historical character, who was (*Mirabile Dictu*) protected by the pope when he was persecuted for heresy (note, Galeotti). In the romance we find Galeotti in the service of King Louis XI of France. "Although the historians of Louis represent him as a dupe to the common but splendid imposture of judicial astrology, yet his credulity could not be deep-rooted", Scott observes (note Martius Galeotti), in one of the rare asides which seem to intimate his own covert sympathy with the "queen of mystic sciences". Another astrologer of Louis' was Angelo Cattho, who foretold the hour and day of the death of the king's enemy, Charles of Burgundy (note, Martius Galeotti) but Cattho does not enter the story.

Galeotti, surrounded by gifts from kings and pope, has a luxurious apartment in the palace (13). When Quentin seeks service with the king the first thing Louis does is to have the astrologer draw up the young adventurer's horoscope (8 and 12), and read his palm (13). Louis can draw conclusions from a horoscope, but Galeotti's observations go further (13).

The stars foretell general results but are silent on the means whereby they are accomplished, Galeotti admonishes the king; they are often the reverse of what is expected or desired. This is the burden of the astrological theme in the story. Quentin Durward's destiny is linked with the king's, as Galeotti averred (12 and 30); through Quentin, Louis is saved from danger (26); but intervening events are so disconcerting that at one point Louis, in his bitter disappointment, purposes to hang his astrologer (29). Galeotti saves his by telling the King that his majesty's death will occur 24 hours after his own (29). This adroit defence is adapted by Scott

from the reply of the soothsayer Thrasullus to the tyrant, Tiberius, although the astrologer Cattho predicted death to Louis if the king dismissed him from his service (note Martius Galeotti). Astrology plays a greater part in *Quentin Durward* than in any other of Scott's novels.

The astrological refrain in *Quentin Durward* is carried into *The Talisman* but with fewer variations; the plot is simpler. Theodoric of Engaddi, hermit and exiled English nobleman, who has an observatory in Syria (3), finds from the stars that a prince is to wed Richard the Lion-Heart's cousin, Edith, and so effect a reconciliation between two peoples (26). The astrologer concludes that Saladin is the prince, but he errs. Edith is indeed to marry one of royal blood and so bring together two nations, but her husband is to be the Earl of Huntingdon, through whom Richard is reconciled with Scotland (28). The stars predicted truly, but the hermit's interpretation was at fault.

Elsewhere in the Waverley novels astrology is mentioned. In *The Antiquary* the charlatan Dousterswivel associates the zodiac with numerology (21). Dr. Anthony Rochecliffe, former rector, in *Woodstock*, is a student of the occult science (22). In *Anne of Geierstein* astrologers from Chaldea visit the Baron of Arnheim (10), and the widowed queen of England, confesses her faith in the stars (24). David Ramsay, "Memory's Monitor, watchmaker and constructor of horologes to his most Sacred Majesty James I", one of the characters in *The Fortunes of Nigel*, was an astrologer and a real person. He risked money on his conclusions and was associated with Lilly, the astrologer, in an occult adventure in Westminster Abbey (note, David Ramsay). A reference to astrology only occurs once in the story: Ramsay is interrupted in the calculation of the horoscope of the Duke of Buckingham (6). His son, William Ramsay, was also an astrologer and published a book, *Vox Stellarum*, an Introduction to the Judgment

of Eclipses and the Annual Revolutions of the World. (note, David Ramsay).

The motto on the title page of *Guy Mannering* is taken from *The Lay of the Last Minstrel* (canto sixth, verse 5):

"'Tis said that words and signs have power
O'er sprites in planetary hour;
But scarce I praise their venturous part
Who tamper with such dangerous art".

In copying the lines for the motto Scott made two changes. The original has "yet" instead of "but", and the first line ran: "For mighty words and signs have power".

Did he regret the affirmation of his belief in occult powers, clearly implied in these words even though expressed in poetry? Or were the changes designed to disguise the fact that the then anonymous author of *Guy Mannering* and *Waverley* was the author of the *Lay*? Whatever the reason, Scott's otherwise inexplicable secretiveness may have an explanation in his association with the occult.

(To Be Continued.)

FEAST OF THE WHITE DOG.

Back to the days when the great Iroquois race lived in its wooden forts in New York state; and when the Six nations worshipped the Great Spirit in their tribal manner; the visitor to the Brant reserve is carried. For the Feast of the White Dog is being celebrated there now. Each of the four long houses, of the Cayugas, Onondagas, Senecas and Mohawks are marking the event, but separately.

Turtle rattles are being shaken, by Indians dressed in beaded buckskin, feathered headdress, and wearing beautiful quill worked moccasins. Sonorous chants arise. Faces are painted in the mystic patterns that have been handed down from time immemorial.

The worshippers invoke in their mysterious dance, the return of the Universal Spirit in his person of The Sun—"at a hiro". These Indians are non-Christian.

By a strange paradox these tribes which came first in contact with the white man, are the last to hold to the ancient faith, though all other Indians in Ontario have long been Christianized. Of course not all the Indians are non-Christian, but a minority still hold to the ancient ways.

According to tribal tradition the Feast of the White Dog must be held in February, and the Indians generally select the coldest day. Each part of this mysterious ceremony has its particular significance. The selection of leaders, the naming in Indian fashion, of the unnamed members of the tribes, and special ceremonies for driving away the spirits of evil and disease, feature the observance. There is a suggestion of the Eleusinian mysteries in the observance.

There is much dancing, solemn expiatory measures, accompanied by low chantings. The White Dog has to be of unblemished body. It is difficult for the Iroquois to find such a dog now, and their "heathen worship" is under the disadvantage of being barred by the S.P.C.A., who object to the cruelty involved in killing the dog.

The White Dog is paid great honour. It is led out from among the people, and slain at dawn in a ceremonial fashion, for the sins of the people. Thereupon its body is decked with wampum and feathers, hung in a secret place in the Long House. Once it was devoured. Whether the dog is eaten now, is not reported, but as the Six nations, "pagans" still, maintain that they carry out all their customs unchanged, in spite of the white man's regulations, or the influence of the Bible society, there is no reason to believe that this is not done. The correspondent probably omitted this detail for fear of the repugnance with which the eating of dog flesh would be regarded by the Christian communion.

The feast is filled wholly with symbolical and religious significance. During the proceedings the Way, as followed by the untutored Iroquois is expounded in alle-

gorical and in direct lectures. The code of morals, and principles of virtue are impressed by the sachems who sprinkle the sacred corn; upon those who follow the Great Spirit according to the light of their revelation—a matter of great repugnance to the Christian folk, who regard the paganism as in truth the work of the "devil", rather than another white trail that leads towards the infinite. It is odd that they see no analogy in the worship.

E. B.

February 25, 1932.

The foregoing account of the White Dog Rite is at once a challenge to our religious tolerance and to our scholastic acumen. A strong attempt is being made and has been for some time past to extirpate the Red Indian tradition in Canada. Those who study Comparative Religion are aware of the value of these ancient ceremonies and the truths they reveal as traditional in the minds and consciousness of a primitive people. Those who believe that the religion of the particular church they belong to is the only religion, of course cannot appreciate the spiritual values of any other religion, and these they denominate pagan with the idea of utter condemnation.

That the White Dog, spotless and unblemished, could in any way parallel a white and spotless Lamb or any other animal, sacred by its associations, is incredible to them. Those who study the origins of the Paschal Lamb, the Scape-Goat in the wilderness, and other tribal ceremonies involving sacrifice of one kind or another, know that one ceremony is just as impressive and appealing as the other. All of them have occult implications which carry back to primeval times and revelations.

It is the result of bitter intolerance on the part of the officials of our Christian community that the Red Man has been forbidden to practice the religion of his ancestors, and the censure of the S. P. C.

A. is merely a pretext to cover religious bigotry.

It will interest those who are taking up such studies to remember the honour in which the dog or hound, the most intelligent of animals, is held or was held in ancient Ireland. Cuculain, the great hero of the Red Branch, whose name as a boy was Setanta, won his hero name, Cuculain, the Hound of Culain, after he had slain with his own bare hands the great hound of the Blacksmith, Culain, and promised to be his hound until a dog as good as the one he had slain had been found. Both the Iroquois and the Irish legends are undoubtedly of Atlantean origin, and Atlantis will become more and more of an element in the study of such matters as time passes.

BIOLOGICAL CYCLES

The Theosophist is vitally interested in cycles; the manifestations of that outer world we call the objective are believed by us to be cyclical in nature, thoroughly and completely so; the inner world of the subjective is also cyclical in nature, we have good reason to believe, and one who has an understanding of the periodic alternation from positive to negative from manifestation to pralaya in either the cosmos in which we move and have our being or in that cosmos which we ourselves are is already a long way on towards the attainment of wisdom leading to release from the glittering phantasy of things. The following abstract then, of an article appearing in *Science*, September 4, 1931, is of peculiar interest.

During the last week of July, 1931, a biological conference was held at the mouth of the Matamek river on the north side of the Gulf of St. Lawrence, 300 miles east of Quebec. It was called by Mr. Copley Armory, of Boston and all its members were his guests. Mr. Armory brought together about thirty scientists and Canadian officials to consider the problem of fluctuations among wild life.

Fluctuations of all sizes and sorts were discussed. They included not only irregular fluctuations, but cycles with lengths of anywhere from 30 months up to 260 years or more. Such fluctuations occur in trees, insects, fish of the sea, fish of the rivers, game birds, birds of prey, mice, rabbits and a dozen different fur-bearing animals that prey upon their smaller neighbours. They also occur in the bacteria and other parasites which cause epidemics among animals and sweep them away by the millions. Reproduction, diseases and deaths among human beings also came in for discussion. Agricultural fluctuations and even financial panics were not neglected. A number of solar, lunar and meteorological cycles were suggested as causes of the cycles in plants, animals and man.

Somewhat to the surprise of the conference the main discussion did not centre around the well-known sunspot cycle of eleven years, but around shorter cycles of four years and especially nine or ten. The four-year cycle was described as being well shown by the migrations of the snowy owl into New England. Mr. Charles Elton, of Oxford, England, described the same cycle in far northern mice, lemmings and Arctic ptarmigan, and also in the Arctic fox and snowy owl which feed upon these lesser types of animals. He stated that similar cycles occur in Britain, and also in Norway where lemming migrations have been known for hundreds of years. In still another region, Alberta, Prof. William Rowan, of the University of Alberta, has found a similar four-year cycle in mice and probably shrews.

The regular course of events seems to be that the mice, lemming and ptarmigan increase enormously in numbers for a season or two. Foxes, owls and other creatures are thus provided with abundant food. They, too, increase so fast that the number of skins brought in to the Hudson's Bay Company may be many times as great at one phase of the cycle as at another. Then there comes a change so sudden that the

members of the conference call it the "crash." The rodents and game birds begin to die by the thousand or million. Some of them, such as the lemming, also migrate long distances, only to meet death in some other region. The creatures that have been feeding on them soon become hungry. They, too, begin to die, or else migrate to even greater distances. Snowy owls, for example, are described by Dr. Blair of the New York Zoological Society, and by Dr. Gross as moving from Canada to southern New England and New York by the thousand. They generally perish, for they do not appear to return north, and they can not breed so far south. A similar cycle of increase and sudden decrease was described by Mr. Aldo Leopold, of Wisconsin, as occurring among the red grouse of Scotland, but there the period is six years instead of four.

The most remarkable feature of the biological conference was the great amount of evidence as to a cycle of nine or ten years. Mr. Leopold described such a cycle among the grouse and rabbits of Wisconsin and neighbouring lake states. In the United States as a whole his figures seem to show that the increase and sudden decrease of these same animals take more nearly ten years, but further work may show that the two periods are really the same. One most interesting feature of the grouse is that those which live in the central and most favourable habitats apparently do not suffer violent fluctuations in numbers.

In the plains around Edmonton a cycle of almost ten years is evident in grouse, some other non-migratory birds, and rabbits, and also in their enemies such as the coyote and other fur bearers. Farther north in Canada the voluminous records of the Hudson's Bay Company have given abundant data which show a cycle of about ten years, or more exactly 9.7, in hares, muskrats, grouse, lynxes, red fox, marten, wolf, mink and goshawks. The increase or decrease in the animal population ap-

pears to begin in the far north and to work its way southward and eastward, reaching southern Canada after about three years. In spite of this the period of ten years or a little less is constant in each region.

The records of the commercial catch of salmon in the bays along the coast of New Brunswick show indications that salmon come and go in periods of 9.6 years.

The measurement of the annual rings of growth in the giant sequoias of California supplies still another type of evidence of this same cycle of about ten years. Thus once in ten years or less something seems to happen which causes an increase and then a decrease in the vital activities of both plants and animals. This occurs all over North America from the borders of Alaska to the Maritime Provinces and the northern United States, and also in the adjacent seas.

Most of the members of the conference expected that the sunspot cycle of 11.2 years would figure prominently at Matahek. Evidence was presented of an 11-year cycle in the growth of German trees. Mr. DeLury, of the Canadian Observatory at Ottawa, presented a large number of curves which seemed to show an 11-year cycle in tree-growth, agricultural production, the value of fish and the abundance of animals. Nevertheless, the more detailed studies presented by other members of the conference suggest that many of the 11 or 12-year cycles may fit equally closely into a cycle of between nine and ten years, averaging approximately 9.5.

One curious thing about this 9.5-year cycle is that while it can be detected in meteorological records, it has not been much studied there. Moreover, no basis for it, such as sunspots, has yet been found. Mr. DeLury pointed out that it is a little longer than the lunar cycle of 8.85 years and almost exactly half of another lunar cycle of 18.6 years. These two cycles of tidal activity may influence climate by stirring up the ocean waters, allowing cold water to come to the surface, and thus in-

fluencing atmospheric pressure and storms.

The most distinct cycle of droughts and of agricultural productivity in the United States has a period of 18.6 years if measured by the five cycles between 1837 and 1930. Moreover, during that same time there have been six financial panics separated by five average periods of 18.4 years. The panics, curiously enough, go with the agricultural depressions, but may precede or follow them. This suggests that the panics and the droughts may owe something to a common cause. Droughts, panics and agricultural depression not only show greater regularity than the sunspot cycles, but seem to have a periodicity twice that of the very regular cycles found in sequoia trees, rabbits, grouse, foxes, salmon and many other animals.

The evidence as to still larger cycles is scanty, but this may be due mainly to the absence of long records. Noxious insects in the forests of Germany wax and wane in cycles of about thirty years. A cycle of 34 years has been found in the ducks, crows, magpies and lake levels of Alberta.

The Brückner cycle of 30 or more years is also found by Mr. DeLury in several series of meteorological data and in the growth of trees. The salmon statistics studied by Professor Huntsman seem to show a cycle of 48 years. Still longer cycles are suggested by the rings of growth of trees.

So far as the length of cycles is concerned the results may be summed up as follows: There is fairly abundant evidence as to a four-year cycle, the length of which seems to be almost exactly four years. A cycle of six years is suggested but not confirmed. A cycle of between nine and ten years, on the other hand, is very strongly indicated. It is often called a ten-year cycle, but the most accurate determinations suggest that the true length is nearer nine and one-half years. A cycle of perhaps 18.6 years appears to be at least as widespread and definite as the four-year cycle.

The causes of cycles in animals appeared

to the conference to be divided into three groups: biological, meteorological and astronomical. The first includes food, reproduction, parasitic insects and diseases, especially those of bacterial origin; the second, or meteorological group, needs no definition; the third group may be briefly discussed before we turn to the others. It was dealt with chiefly by Mr. DeLury. He held that the chief causes of climatic variation are partly solar and partly lunar. The conference seemed to feel that while terrestrial climatic fluctuations are probably due to solar variations, such fluctuations are probably due to other astronomical causes as well as to the variations which manifest themselves as sunspots. One of the strongest impressions of the whole conference was that all sorts of cyclic phenomena must be controlled, though not necessarily caused, by some outside forces which dominate all forms of life. If these are solar forces, they manifest themselves as sunspots, prominences, faculae, the solar constant, electro-magnetic activity and perhaps still other phenomena. These presumably lead to both meteorological and organic phenomena on the earth. If lunar forces have any effect in producing cycles, they presumably act through the tides, which in turn give rise to oceanic currents and upheavals of cold water from below. These are supposed to alter the atmospheric pressure and thus cause winds, storms, rain and changes of temperature.

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Dr. Godfrey de Purucker's new volume, "Fundamentals of the Esoteric Philosophy," has just come to hand and we hope to have an adequate notice of the book next month. It is a massive volume of 555 pages, or something like 250,000 words. There are 48 chapters, which purport to be reports of as many lectures given at Point Loma. The constant affectation of having spoken by direction of or under the inhibitions imposed by the late Mrs. Tingley will irritate some readers, but for the most part it is an intelligent exposition of the Secret Doctrine, (The House of Rider, 25/-).

THE YOGA SUTRAS OF PATANJALI

“ THE BOOK OF THE SPIRITUAL MAN.”

An Interpretation by Charles Johnston, Bengal Civil Service, retired ;
Indian Civil Service, Sanscrit Prizeman ; Dublin
University, Sanscrit Prizeman.

Dedicated with Cordial Regards to Charles Rockwell Lanman

INTRODUCTION TO BOOK I.

The Yoga Sutras of Patanjali are in themselves exceedingly brief, less than ten pages of large type in the original. Yet they contain the essence of practical wisdom, set forth in admirable order and detail. The theme, if the present interpreter be right, is the great regeneration, the birth of the spiritual from the psychical man: the same theme which Paul so wisely and eloquently set forth in writing to his disciples in Corinth, the theme of all mystics in all lands.

We think of ourselves as living a purely physical life, in these material bodies of ours. In reality, we have gone far indeed from pure physical life; for ages, our life has been psychical, we have been centred and immersed in the psychic nature. Some of the schools of India say that the psychic nature is, as it were, a looking-glass, wherein are mirrored the things seen by the physical eyes, and heard by the physical ears. But this is a magic mirror; the images remain, and take a certain life of their own. Thus within the psychic realm of our life there grows up an imaged world wherein we dwell; a world of the images of things seen and heard, and therefore a world of memories; a world also of hopes and desires, of fears and regrets. Mental life grows up among these images, built on a measuring and comparing, on the massing of images together into general ideas; on the abstraction of new notions and images from these; till a new world is built up within, full of desires and hates, ambition, envy, longing, speculation, curiosity, self-will, self-interest.

The teaching of the East is, that all these are true powers overlaid by false desires; that though in manifestation psychical, they are in essence spiritual; that the psychical man is the veil and prophecy of the spiritual man.

The purpose of life, therefore, is the realization of that prophecy; the unveiling of the immortal man; the birth of the spiritual from the psychical, whereby we enter our divine inheritance and come to inhabit Eternity. This is, indeed, salvation, the purpose of all true religion, in all times.

Patanjali has in mind the spiritual man, to be born from the psychical. His purpose is, to set in order the practical means for the unveiling and regeneration, and to indicate the fruit, the glory and the power, of that new birth.

Through the Sutras of the first book, Patanjali is concerned with the first great problem, the emergence of the spiritual man from the veils and meshes of the psychic nature, the moods and vestures of the mental and emotional man. Later will come the consideration of the nature and powers of the spiritual man, once he stands clear of the psychic veils and trammels, and a view of the realms in which these new spiritual powers are to be revealed.

At this point may come a word of explanation. I have been asked why I use the word Sutras, for these rules of Patanjali's system, when the word Aphorism has been connected with them in our minds for a generation. The reason is this: the name Aphorism suggests, to me at least, a pithy sentence of very general application; a piece of proverbial wisdom that may be

quoted in a good many sets of circumstance, and which will almost bear on its face the evidence of its truth. But with a Sutra the case is different. It comes from the same root as the word "sew", and means, indeed, a thread, suggesting, therefore, a close-knit, consecutive chain of argument. Not only has each Sutra a definite place in the system, but further, taken out of this place, it will be almost meaningless, and will by no means be self-evident. So I have thought best to adhere to the original word. The Sutras of Patanjali are as closely knit together, as dependent on each other, as the propositions of Euclid, and can no more be taken out of their proper setting.

In the second part of the first book, the problem of the emergence of the spiritual man is further dealt with. We are led to the consideration of the barriers to his emergence, of the overcoming of the barriers, and of certain steps and stages in the ascent from the ordinary consciousness of practical life, to the finer, deeper, radiant consciousness of the spiritual man.

BOOK I.

1. *OM: Here follows Instruction in Union.*

Union, here as always in the Scriptures of India, means union of the individual soul with the Oversoul; of the personal consciousness with the Divine Consciousness, whereby the mortal becomes immortal, and enters the Eternal. Therefore, salvation is, first, freedom from sin and the sorrow which comes from sin, and then a divine and eternal well-being, wherein the soul partakes of the being, the wisdom and glory of God.

2. *Union, spiritual consciousness, is gained through control of the versatile psychic nature.*

The goal is the full consciousness of the spiritual man, illumined by the Divine Light. Nothing except the obdurate resistance of the psychic nature keeps us back from the goal. The psychical powers

are spiritual powers run wild, perverted, drawn from their proper channel. Therefore our first task is, to regain control of this perverted nature, to chasten, purify and restore the misplaced powers.

3. *Then the Seer comes to consciousness in his proper nature.*

Egotism is but the perversion of spiritual being. Ambition is the inversion of spiritual power. Passion is the distortion of love. The mortal is the limitation of the immortal. When these false images give place to true, then the spiritual man stands forth luminous, as the sun, when the clouds disperse.

4. *Heretofore the Seer has been enmeshed in the activities of the psychic nature.*

The power and life which are the heritage of the spiritual man have been caught and enmeshed in psychical activities. Instead of pure being in the Divine, there has been fretful, combative egotism, its hand against every man. Instead of the light of pure vision, there have been restless senses and imaginings. Instead of spiritual joy, the undivided joy of pure being, there has been self-indulgence of body and mind. These are all real forces, but distorted from their true nature and goal. They must be extricated, like gems from the matrix, like the pith from the reed, steadily, without destructive violence. Spiritual powers are to be drawn forth from the psychic meshes.

5. *The psychic activities are five; they are either subject or not subject to the five hindrances (Book II, 3).*

The psychic nature is built up through the image-making power, the power which lies behind and dwells in mind-pictures. These pictures do not remain quiescent in the mind; they are kinetic, restless, stimulating to new acts. Thus the mind-image of an indulgence suggests and invites to a new indulgence; the picture of past joy is framed in regrets or hopes. And there is the ceaseless play of the desire to know, to penetrate to the essence of things, to

classify. This, too, busies itself ceaselessly with the mind-images. So that we may classify the activities of the psychic nature thus:

6. *These activities are: Sound intellection, unsound intellection, predication, sleep, memory.*

We have here a list of mental and emotional powers; of powers that picture and observe, and of powers that picture and feel. But the power to know and feel is spiritual and immortal. What is needed is, not to destroy it, but to raise it from the psychical to the spiritual realm.

7. *The elements of sound intellection are: direct observation, inductive reason, and trustworthy testimony.*

Each of these is a spiritual power, thinly veiled. Direct observation is the outermost form of the Soul's pure vision. Inductive reason rests on the great principles of continuity and correspondence; and these, on the supreme truth that all life is of the One. Trustworthy testimony, the sharing of one soul in the wisdom of another, rests on the ultimate oneness of all souls.

8. *Unsound intellection is false understanding, not resting on a perception of the true nature of things.*

When the object is not truly perceived, when the observation is inaccurate and faulty, thought or reasoning based on that mistaken perception is of necessity false and unsound.

9. *Predication is carried on through words or thoughts not resting on an object perceived.*

The purpose of this Sutra is, to distinguish between the mental process of predication, and observation, induction or testimony. Predication is the attribution of a quality or action to a subject, by adding to it a predicate. In the sentence, "the man is wise", "the man" is the subject; "is wise" is the predicate. This may be simply an interplay of thoughts, without the presence of the object thought of; or the things thought of may be imaginary or

unreal; while observation, induction and testimony always go back to an object.

10. *Sleep is the psychic condition which rests on mind states, all material things being absent.*

In waking life, we have two currents of perception; an outer current of physical things seen and heard and perceived; an inner current of mind-images and thoughts. The outer current ceases in sleep; the inner current continues, and watching the mind-images float before the field of consciousness, we "dream".

Even when there are no dreams, there is still a certain consciousness in sleep, so that, on waking, one says, "I have slept well", or "I have slept badly".

11. *Memory is holding to mind-images of things perceived, without modifying them.*

Here, as before, the mental power is explained in terms of mind-images, which are the material of which the psychic world is built. Therefore the sages teach that the world of our perception, which is indeed a world of mind-images, is but the wraith or shadow of the real and everlasting world. In this sense, memory is but the psychical inversion of the spiritual, ever-present vision. That which is ever before the spiritual eye of the Seer needs not to be remembered.

12. *The control of these psychic activities comes through the right use of the will, and through ceasing from self-indulgence.*

If these psychical powers and energies, even such evil things as passion and hate and fear, are but spiritual powers fallen and perverted, how are we to bring about their release and restoration? Two means are presented to us: the awakening of the spiritual will, and the purification of mind and thought.

13. *The right use of the will is the steady effort to stand in spiritual being.*

We have thought of ourselves, perhaps, as creatures moving upon this earth, rather helpless, at the mercy of storm and hunger and our enemies. We are to think of our-

selves as immortals, dwelling in the Light, encompassed and sustained by spiritual powers. The steady effort to hold this thought will awaken dormant and unrealized powers, which will unveil to us the nearness of the Eternal.

14. *This becomes a firm resting-place, when followed long, persistently, with earnestness.*

We must seek spiritual life in conformity with the laws of spiritual life, with earnestness, humility, gentle charity, which is an acknowledgment of the One Soul within us all. Only through obedience to that shared Life, through perpetual remembrance of our oneness with all Divine Being, our nothingness apart from Divine Being, can we enter our inheritance.

15. *Ceasing from self-indulgence is conscious mastery over the thirst for sensuous pleasure here or hereafter.*

Rightly understood, the desire for sensation is the desire of being, the distortion of the soul's eternal life. The lust of sensual stimulus and excitation rests on the longing to feel one's life keenly, to gain the sense of being really alive. This sense of true life comes only with the coming of the soul, and the soul comes only in silence, after self-indulgence has been courageously and loyally stilled, through reverence before the coming soul.

16. *The consummation of this is freedom from thirst for any mode of psychical activity, through the establishment of the spiritual man.*

In order to gain a true understanding of this teaching, study must be supplemented by devoted practice, faith by works. The reading of the words will not avail. There must be a real effort to stand as the Soul, a real ceasing from self-indulgence. With this awakening of the spiritual will, and purification, will come at once the growth of the spiritual man and our awakening consciousness as the spiritual man; and this, attained in even a small degree, will help us notably in our contest. To him that hath, shall be given.

17. *Meditation with an object follows these stages: first, exterior examining, then interior judicial action, then joy, then realization of individual being.*

In the practice of meditation, a beginning may be made by fixing the attention upon some external object, such as a sacred image or picture, or a part of a book of devotion. In the second stage, one passes from the outer object to an inner pondering upon its lessons. The third stage is the inspiration, the heightening of the spiritual will, which results from this pondering. The fourth stage is the realization of one's spiritual being, as enkindled by this meditation.

18. *After the exercise of the will has stilled the psychic activities, meditation rests only on the fruit of former meditations.*

In virtue of continued practice and effort, the need of an external object on which to rest the meditation is outgrown. An interior state of spiritual consciousness is reached, which is called "the cloud of things knowable" (Book iv, 29).

19. *Subjective consciousness arising from a natural cause is possessed by those who have laid aside their bodies and been absorbed into subjective nature.*

Those who have died, entered the paradise between births, are in a condition resembling meditation without an external object. But in the fullness of time, the seeds of desire in them will spring up, and they will be born again into this world.

(To Be Continued.) 37
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We regret several contributions have had to be omitted this month. These include reviews of books, articles on "Fear: a World Problem," "The Prince of Atoz," "Humanity in Danger," and the report of the Orpheus Lodge. These will appear next month. The first pages of the magazine are usually instructive; the second part historical. We trust that those who do not care for the second will be satisfied with the first.

LEADERS OR HIERARCHS ?

At least half the controversies that distract this movement and mankind in general arise, not from any real difference of belief or opinion, but because we have not taken the trouble to define the things we are arguing about. What use is it, for example, for two people to discuss the question of the post mortem survival of the human personality, unless they are agreed as to the meaning to be attached to the word "personality"? Let a Theosophist debate the subject with one of those who use the term as the equivalent of "individuality", and the result can only be a hopeless tangle of misunderstandings, which might have been avoided, had the disputants paused at the beginning to settle on a definition.

The words "leader" and "leadership" are among the many expressions to which our generous English language allots more than one meaning. No specifically Theosophical interpretation of them has ever been defined; and it is at least probable that some of our conflicting views about them may be explained by the fact that we are referring to quite different things when we either uphold or denounce leaders and leadership.

The two principal meanings of "lead" are (1) to precede, to conduct by showing the way, and (2) to conduct as a chief or commander. It is possible that some of those among us who claim that we must have leaders, have in mind the first of these definitions, while those who denounce the principle of leadership as wholly foreign to the spirit of Theosophy, are thinking of the second.

In every association of men and women, banded together for any purpose, there will be some individuals who are abler, stronger-willed, more eloquent, more consistent in good or in evil, than the majority. Such people will inevitably be the most active members of their groups; and in that sense will and must be leaders. Attempts have

been made from time to time in the world's history to escape this kind of leadership by chopping off the heads of all who showed signs of having more ability than their fellows; but the only effect has been to transfer leadership from the politically ablest to the worst of the community, for positive and comparative will invariably play second fiddle to superlative.

Of such natural leaders a Theosophical organization must, in the very nature of things, have its share. That there should be some who, by dint of a more assiduous study of the teachings, eloquence and keenness in expounding them, and, above all, devotion in living by them, carry the banners of the cause in advance of the main body of us, is a matter for rejoicing, not for regret. Our duty is to press on after them as fast as we can. In that sense, and in that sense only, are we their followers. There can be no danger in their going on ahead of their less sure-footed fellows, provided that we, who are included in that category, never forget that it is not our pioneering comrades that we are following, but the Work and the Path. Our leaders are of the greatest value to us, but only so long as we do not become *their* followers. Once we allow our regard for them to become personal, then they cease, so far as we are concerned, to be guides who point to the goal that lies before them and us, but become veils and obstacles between us and that goal. If they swerve from the path, we shall be apt to go astray with them: indeed it is likely that our attitude of dependence and adulation may tempt them into self-admiration and conceit, with results disastrous to their quest and our own.

Let us then thank Karma for what leaders we have, remembering always that they are such only while, and in so far as, they faithfully pursue the aims of the movement; remembering also that their job and ours is to pursue those aims *impersonally*.

There is another type of natural leader,

whose gifts are far more dangerous both to himself and others than those just described. This is the man (or woman) with unusual charm of manner, with magnetic personality, and a command of words with which he can persuade himself and his hearers into almost anything. Such a person has the same right as anyone else to be in the movement, but should never be regarded as a Theosophical leader in any sense whatever. If we of the rank and file are well instructed and vigilant, he will be kept in his proper place as our fellow student, and in the course of time his dangerous gifts will be sublimated and turned to the general good; but certain shipwreck for all concerned will come if we blindly accept his fascination of speech and manner as qualifying him to play the part of a spiritual guide.

So much for natural leaders who are so through their own inherent character and qualities. On an altogether different footing are those who fall under our second definition of leader, as meaning one who conducts as a chief or commander. In political matters such men pretend to derive their mandate to rule from a god, in the case of a king by divine right, or one holding the commission of such a king; or from the sovereign state, in the case of the officials of a modern monarchy or republic. But with politics we are not concerned here.

In religious movements and organizations—using the word “religious” in the widest sense—this kind of leader claims to have jurisdiction, and sometimes also supernatural or supernormal powers; quite apart from his own inherent character. He holds them, or is imagined to do so, as a gift conferred on him by some deity, whose consecrated servant he is; or, in the special case of the Theosophical movement, as an occult heritage derived from the Masters of Wisdom, through H. P. Blavatsky and one or other of the several lines of her supposititious successors.

The position and claims of these people

were fully dealt with in an article, entitled “Succession and Successors in the Theosophical Movement”, which appeared in the *Canadian Theosophist* for December, 1929. In it the position is summed up as follows:

“But all claims to be H.P.B.’s successors break down when we trace their origins back to the period of 1892-94 (?1891-94). A chain is no stronger than its weakest link; and during the three and a half years following H.P.B.’s death, there is no trace of any link at all. The documentary evidence indicates, as we have seen, that H.P.B. did not appoint an occult successor; that no claim to be such was made by any responsible person for at least three and a half years after her death; and that, during that period, the view held by Theosophists generally, including Col. Olcott, Mr. Judge, and Mrs. Besant, was that no such appointment had been made or was possible”.

It may be objected that Mrs. Besant and Mr. Judge must have believed themselves to be H.P.B.’s successors as regards the headship of the E.S.T. at least; but the Minutes of the E.S.T. Council meeting of May, 1891, prove that the status accorded to them by their fellow councilors was merely that of the “highest officials in the School for the present”. The Council furthermore resolved “that the work of the School ought and shall be carried on along the lines laid down by her (H.P.B.), and with the matter left in writing or dictated by her before her departure”. The people who passed this resolution obviously did not believe that the new “highest officials” were qualified by any occult knowledge of their own to supplement the “matter” left by H.P.B.

This is evidence of the clearest kind that Mrs. Besant and Mr. Judge were *not* recognized as H.P.B.’s successors in the E.S.T.; that they were *not* regarded as being capable of adding to the teachings given by her; but were merely officials ap-

(Continued on Page 32.)

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OFFICIAL NOTES

The will of the late William Mulliss has been proven, an estate having been left of about \$125,000 to his wife and daughter. No provision was made concerning his Theosophical Library which he had said he intended to leave to a public institution.

✻ ✻ ✻

We regret to learn from the English "News and Notes" that "The President continues to take occasional drives, though the latest news from Adyar of her health is not so good as last month." The Vice-President, Mr. A. P. Warrington, is staying on indefinitely at Adyar.

✻ ✻ ✻

Correspondents in the United States continue to send underpaid letters to us, two cents instead of three cents, and we have to pay two cents extra for these letters. New York, Chicago and Los Angeles are just as bad as the "Rube" localities in this respect.

No reports have come of nominations for the General Election except from Toronto T. S. Secretaries will please note that returns of nominations must be made before the end of this month or the elections will go by default. A proposal was made in order to avoid the expense of an election that three members be accepted as nominated by the Toronto Lodge, and one each from Montreal, the West-End Lodge in Toronto, Hamilton Lodge and Vancouver and Orpheus Lodge for the West, thus making seven, which according to the membership would be a fair proportionate representation. If this is not accepted by the Lodges then the election will proceed after April 1st.

✻ ✻ ✻

We understand that the Diary of Mr. W. Q. Judge, whose death occurred 36 years ago this month, is in independent hands and might be available for publication. It is a moral obligation on the part of anyone possessing it to show that the fallacious doctrine of "apostolic succession" has no place nor support in the Judge Diary. Mr. Cyrus Field Willard, of the Philalethes Society says, "the Diary ought to be printed." His letter, from which the following quotation is taken, places the matter plainly:—"I know now that Judge never designated Katherine Tingley as his successor, although Robert Crosbie assured me that he had and also told me he had seen Judge's occult diary in which it was so stated. I know now from the custodian of that diary and who now has it, that he designated some one by the symbol of the three-barred cross as his successor and she claimed that meant her. Later Crosbie came to me after he had left Point Loma and said that she never had been appointed by Judge. I recalled to him that he had said after Judge's death when he returned to Boston that he had and he denied it, and I told him either he was lying then or had been lying in Boston. You know I was a member of the Boston Branch before he was, and when we used to meet in

Mrs. McCoy's house on West Newton St. I backed Griggs to take our rooms on Boylston St. and helped to elect Griggs as President of Boston Branch and we elected Crosbie as Secretary. When Griggs went out I helped to elect Crosbie in his place. On account of my night work on the Boston Globe I could not be present at the meetings of the Branch very often."

ANNUAL MEETING

TORONTO T. S.

On February 17 the 41st annual meeting of the Toronto Theosophical Society was held at the Lodge headquarters, 52 Isabel-la Street. The reports were highly satisfactory, the Finance Committee showing that the mortgages on the property had been reduced to \$15,150, leaving an equity of \$14,121. It was hoped to be able to reduce the mortgage to \$10,000 as there was difficulty in getting a larger amount on a building of the character of the Theosophical Hall. New members for the year numbered 27.

The Librarian's report showed 2357 books on the shelves; 31 had been stolen and 8 lost. Only 6 had been lost in the Travelling Library work. Many tributes had been received from readers across the Dominion who had taken advantage of the books thus lent.

There were really three meetings held in succession, first, the quarterly meeting of the Society, then the annual meeting of the incorporated Society and finally, the annual meeting of the Toronto Lodge. Each is an integral part of the others and the reports presented at the annual meeting sufficed for the others. The Secretary's report was so complete that we present it in full:

"As you know our Society is now an Incorporated Company under the Companies' Act and this is the Annual Report of the Secretary of the Company and while it has been perhaps the usual thing for Secretaries of Companies doing business

during the past year to make their reports consist very largely of explanations to the shareholders as to why results have not been better, and to blame world economic conditions, your Secretary on reviewing our Company's activities for the past year does not feel that explanations and arguments are necessary to bolster up our results. True enough, looking at our finances only, we have suffered from the worldwide economic depression but so far not really seriously, and as our members and friends have always "risen to the occasion" in the past, we have every confidence they will do so again. But finances are a means to an end with our Company and not the chief end as in business corporations and they have been sufficient to enable us to complete a very active and successful year of seeding and growth, the ultimate fruition of which we can confidently leave to Karma. This seeding and growth has not been more than usually evident by increase of membership, acceptable as this would be. As a matter of fact the number of new members admitted during the year was 25, with two additions on demit from other lodges, a total of 27 against 22 new members admitted last year (1930). Our total membership stands at 236 of which number, however, 42 have not fully paid up their membership. This is no doubt largely due to the prevailing business depression also. We lost one member by death, Mrs. Sinden, on April 3rd, an old and very devoted member, as was her husband, who predeceased her in January of the previous year. Their earnestness and devotion to the Theosophical Cause was shown when it was found after Mrs. Sinden's death, that \$500 had been bequeathed to the Lodge for the reduction of the mortgages. But the causes for encouragement are based on widely evident effects rather than on statistics as to membership. Comments upon the growth of theosophical ideas are apparent in literature of all kinds and in many places. Locally these may not be as noticeable but we have many evidences of

the tremendous prevalence of the fundamental theosophical ideas and doctrines outside any membership, and we are justified in believing, and to a large extent we know, that our activities are the chief contributing factors. Perhaps the most important indicator in our Lodge of this growth is our library. Our librarian will no doubt tell us tonight of the large number of people who make use of the library who do not label themselves or identify themselves with us in any way and some who do not even attend our meetings. Each one of these is a potential theosophical center in himself outside our range. Also it should be said that many students have joined the society through the library as the first medium. Our energetic librarian could also tell us of the quiet, but none the less real, effective work that is being done in many remote parts of the country by means of the Travelling Library.

"Our Sunday Public Lecture Programme, and these lectures are to the Society what the windows are to a departmental store, was strongly augmented during the year by visiting lecturers and resulted in frequent large audiences being attracted, in some instances our Hall being filled to capacity. Miss Clara Codd lectured on Sunday Feb. 22 and continued for a series of week-night meetings afterwards. Mr. Roy Mitchell who was as usually, in Toronto with Mrs. Mitchell on his summer vacation, lectured each Sunday morning and evening during July and August, and on each Sunday evening only in June. Mr. Fritz Kuntz of the American Section gave us two lectures in September while Mr. L. W. Rogers, also of the American Section conducted a ten-day lecture course, which included two Sundays. Practically all these meetings attracted large audiences and much impetus was given to our library and many initial contacts with theosophy were made as a result. Dr. Purucker of Point Loma, you will also remember, while here on his Fraternization Mission conducted an open meeting

in our Hall during October at which about 150 people were present.

"We were assisted also on three other Sundays by local gentlemen who are not members but friendly to our Society. Mr. Arthur Lismer of the Toronto College of Art lectured in January on 'The Giants of the Renaissance'; Dr. Walker, in March on 'The Races of Europe'; Mr. P. H. Munro, in April on the 'Egyptian Mysteries' while the remaining fixtures have been creditably filled by our own ever-ready standbys, Mr. Smythe and Mr. Barr who gave eight Sunday lectures each; Mr. Belcher and Mr. Floyd who gave five each, Mr. McIntyre and Mr. Haydon who gave two each; that is for the 12 months, Jan. to Dec., 1931. We should also make mention of the lecture work done by our members in connection with the out-of-town groups, St. Catharines, Niagara Falls, Hamilton, etc., as well as the Toronto West-end Lodge wherein the names of Mr. Geo. Kinman, Miss Wood, Mr. Huxtable, and Mr. Barber should be linked with above as well as Mr. Linton Cole.

"Our class work has been well sustained and some of the classes exceptionally so. In this department we have suffered somewhat through the loss of our President's dynamic force since he moved to Hamilton, as we always depended upon him for at least one class weekly. We have been fortunate in that Mr. Housser has been able to take up active work inside the Lodge and the classes he conducted in the study of the Secret Doctrine were an outstanding success. We were fortunate also in that Mr. Housser was able to step in and take charge as Book Steward when our old friend Mr. McMurtrie was compelled to relinquish the task, after carrying on for so many years, due to business pressure. Mr. McIntyre conducted a class in the early part of the year on Astrology which was remarkably well attended; and Mr. Haydon conducted studies early in the year in the 'Gita and also again this Fall, while Miss Stuart took a class in Elementary

Theosophy and associated with Mrs. Hale, continued the unbroken record of the Sunday morning Secret Doctrine Class running now so many years and I believe inaugurated by the late Mr. Beckett. Mr. Horace Huxtable has kept interest sustained for the second year in succession in a Drama Reading Class for the reading and study of Occult and allied Drama. Early last year Miss Wood's heavy duties in the library compelled her to relinquish charge of the Lotus Circle which has since been in charge of Miss Mary Henderson, who, I hope will be here to report progress tonight. Some of East-end members conceived the idea last November of starting a group study class to be held weekly at the homes of the various members there, and which commencing at the home of Mrs. Bain the convener, is still continuing successfully with an average attendance, I understand of about twelve. They took the 'Key to Theosophy' as the basis of their studies.

"The prevailing economic chaos has brought pressing social problems right to our door. While as a Lodge we are not equipped, financially or otherwise, to deal with such problems the younger women of the lodge with some of their friends who are desirous of lending a helping hand, and led by Mrs. Dudley Barr and Mrs. Houser have on their own initiative tackled the problem of providing free lunches and other assistance for young business women and girls thrown out of employment. This is practical application indeed of the first Object of our Society, and we believe the ready response to their calls for assistance, financially and in kind, received in many cases from unexpected sources—anonymous and otherwise—is an indication of the growing new Spirit of Helpfulness that is abroad.

"I think it is fitting that I should place on record in this report some mention of the pleasing ceremony associated with or rather of which we made our usual New Year's Day gathering the occasion. I refer

to the presentation to our President, Mr. Smythe, of the portrait of himself executed in oils by his friend, Mr. Joshua Smith, A.R.A. In making the presentation on behalf of her husband, Mrs. Joshua Smith said that the portrait was but a small token of the esteem and admiration in which she and her husband held Mr. Smythe personally, and spoke of his life-long devotion to the Theosophical Cause. As Mr. Smythe in turn presented his portrait to Toronto Lodge, it will, when suitably framed, hang in our rooms and serve as a permanent reminder of his life-long devotion to Theosophy of which Mrs. Smith spoke, and we hope, as an inspiration to those who follow after.

"Secretaries' Reports tend to become long and tiresome and I ask your pardon if this has seemed so, but in spite of its length I have discarded things I intended to say. Perhaps I have said enough to indicate that in spite of oft repeated headlines, such as 'Is the Society a failure?', 'The Sad Plight of the Theosophical Society' and so on, in our literature, the spirit of Theosophy is not dead or dying in Toronto."

Reports of the work of the Service Club and its generous provision of meals to girls out of work, have already appeared in the Magazine. Mrs. Barr and her assistants were complimented on what they had done. Miss Mary Henderson reported the building up of the Lotus Circle which now had ten members and others promising to attend. The Lantern Slide Department has nearly a thousand slides and these will be lent under conditions of care and payment of carriage to Lodges who wish to make selections from the Catalogue. The Treasurer's report showed a total revenue of \$5,062.50 and an expenditure of \$5,043.97. The mortgage indebtedness had been reduced during the year from \$15,950 to \$15,150. A legacy of \$500. had been left by the late Mrs. Sinden for this purpose.

The election of the Property and Finance Committee resulted in the choice

of Messrs. H. Anderson, D. W. Barr, Chas. Boush, N. W. J. Haydon, Geo. I. Kinman, J. K. Bailey, and Frank Sutherland; in addition to these there were chosen on the Executive Committee, R. Thornton, Lt.-Col. E. L. Thomson, D.S.O., Miss Agnes Wood, Miss Maud E. Crafter, Mrs. Kathleen Marks, Mrs. Meta Thornton, Mrs. J. K. Bailey, and these with the President, Albert E. S. Smythe, the Vice-President, Dudley W. Barr, and the Secretary, John K. Bailey, constitute the Lodge Executive.

Albert E. S. Smythe was nominated by the Lodge for the office of General Secretary, and Fred B. Housser, Miss Agnes Wood, Dudley W. Barr, Miss Maud E. Crafter and George I. Kinman as candidates for the General Executive, it being understood that the two last mentioned would withdraw if the other Lodges agreed to the proposal that only sufficient candidates be nominated to avoid the expense of an election.

A TRIBUTE TO W. Q. JUDGE

“Reincarnation”

Reincarnation as a method of human evolution is as old as time but little understood by the Western mind as yet.

The methods of reincarnating are many and to the unenlightened, strange and devious.

For the average being a respite in the Heaven World is taken as the well earned reward after each earth life, provided one has lived to generate any fresh experiences in his own nature by unselfish living or sacrificing for others to the slightest degree.

There are cases that form exceptions to this general rule and it is one of these I propose to mention here.

When a soul has developed to a high state of consciousness and has learned to take his so-called Heaven experiences through trained meditation he is allowed the privilege of returning immediately or

in still rarer cases, if strength be his to bear, to transfer his consciousness and subtler forces to another living body, while yet in the one the karma of which is about exhausted.

Such a case is given us in the life known as Wm. Quan Judge, co-worker with H. P. B. in the Theosophical Society.

As the case is not too generally known to the T. S. students as such, it will doubtless be of sufficient interest to quote from memories compiled, after his so-called death, by a deep student of Theosophy who worked with him here in the New York Headquarters at that time.

E. R. B.

“William Quan Judge”

(A Short Sketch of His Early Life.)

William Quan Judge, son of Alice Mary Quan and Frederick H. Judge, was born at Dublin, Ireland, on April 13th, 1851. His mother died in early life at the birth of her seventh child. The lad was brought up in Dublin until his thirteenth year, when the father removed to the United States with his motherless children, taking passage on the Inman Liner, “City of Limerick”, which arrived in New York Harbour on July 14th, 1864. Of the years of his childhood there is little to be said, though we hear of a memorable illness of his seventh year; an illness supposed to be mortal. The physician declared the small sufferer to be dying, then dead; but in the outburst of grief which followed the announcement, it was discovered that the child had revived, and that all was well with him.

During convalescence the boy showed aptitudes and knowledge never before displayed, exciting wonderment and questioning among his elders as to when and how he had learned all these new things. He seemed the same, and yet not the same; had to be studied anew by his family, and while no one knew that he had ever learned to read, from his recovery in his eighth year we find him devouring the contents

of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning. . . —Letters That Have Helped Me. Vol. II.

Mrs. Broenniman's Correspondence

School of Service,
c/o Central Lodge Theosophical
Society, Inc., 23 East 37th St.,
New York, N.Y., U.S.A.

February 17, 1932.

Dear Brother:

Please accept my thanks for the acknowledgments I have received from my letter of Jan. 4th enclosed with the article on Reincarnation including the reprint of *A Borrowed Body* and the Short Sketch of the Early Life of W. Q. Judge, taken from the 2nd volume of *Letters That Have Helped Me*.

The replies that indicate an understanding of the responsibility our Society (Adyar) has, in relation to the Great Betrayal of Judge, require no explanation from me as it is evident the writers are aware of the situation in which we find ourselves and have determined courage to do all in their power to help mitigate the overhanging Karma of the Adyar T. S.

As the points voiced by the other letters may be held by many, who hesitated to write feeling they were not sufficiently informed of the circumstances involved, it is only fair that an attempt be made to answer them.

One of these letters runs as follows:

January 26, 1932.

Dear Sister:

Thank you much for the curious article on Reincarnation. I read it with great interest.

But as I am really broad-minded I am sorry to find you somewhat hostile or unjust for what you call the Coterie at Adyar.

I know that Jinarajadasa is as broad-minded as myself; for a year now we have had very interesting comments on H.P.B.,

Judge and other prominent theosophists taken from the very rich archives at Adyar.

Have you sometimes asked yourself why the Coterie at Point Loma never pronounces a word of the great Centre of Adyar. They ignore systematically Adyar and Olcott.

If I have an appeal to request of the General Council it would be certainly to publish all the precious writings, if not concerned with personal affairs. But I remain for strict justice.

I remain,

Yours very friendly,

In answer to this letter I would say:

As to my being "hostile and unjust" toward Adyar—I can only refer to my letter printed in the May 1931 *Adyar Theosophist*, p. 280; and the letter written June 13, 1931, in reply to Mr. Ernest Wood's Circular Letter, in which I endeavoured to bring to our members' attention, the necessity of our squarely facing the *injustice*, committed toward Mr. Judge, which has been the cause of the disruption of the Theosophical Movement. And until we have honestly gone on record as deploring the ostracizing of such a dedicated leader and teacher there can be little hope for a United T. S.

No one can rejoice more than I over the magnificent reversal of policy on the part of the Adyar Coterie (Mr. Jinarajadasa being largely responsible, evidently) in sharing the material extant in the Adyar Archives; and in the whole-hearted endeavour to place H.P.B. and her writings prominently before the members, many of which are quite new in our work and thought.

But our slate will not be clean until we have given her "oldest friend and fellow-worker", "a chela of 13 years' standing—the chief and sole agent of The Dzyan in America", his true recognition.

It is *because* I have asked myself "why", not only "the Coterie at Point Loma" but the *earnest members* of, The Theosophical

Society (Washington Mews), The Theosophical Society Independent (under Mr. Percival's leadership) and the United Lodges of Theosophists "never pronounce a word of the great Centre of Adyar" and "ignore systematically Adyar and Olcott" that I have discovered the transgressions of the Home Centre or Coterie at Adyar. Is not their *silence* toward Adyar and Olcott, all to their credit occultly? We are told that the *true attitude* is to pass by in silence where praise cannot be rendered.

Can we do anything but respect those members of the Theosophical Movement who have valiantly taken their stand to uphold W. Q. J. and reverence his memory when we read H.P.B.'s challenge as follows: "If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone in—and if the—society in *general* and its *Esotericists especially* leave him alone, without their unanimous *moral* support, which is much more than their money—then I say—Let them go! They are *no Theosophists*;—and if such a thing should happen, and Judge be left to fight his battles alone, then shall I bid all of them an eternal good-bye. I swear on *Master's* holy name to shake off the dust of my feet from everyone of them—I am unable to realize that at the hour of trouble and supreme fight—any *true* theosophist should hesitate for one moment to back W. Q. J. *publicly* and lodge in his or her protest. Let them read Master's letter in the preliminary. . . . All that which I said about W. Q. J. was from *His* words in *His* letter to me. Do with this letter what you like. Show it to anyone you please as my firm determination. . . ." H.P.B.

From this it might almost seem as though H.P.B. had foreseen the Judge crisis and given us, ahead of time, of her wisdom as a guide for our action.

As to the publishing of "personal matter". It would appear that little thought

has been given to observing delicacy in this regard for there was no consideration of Mrs. Judge's feelings when the early letters of Judge to Olcott dealing with the most private and intimate struggles of his soul in his personal relations and home problems were printed in the Theosophist during the current year. These letters had little bearing on the T. S. situation but were rather the cry of a soul struggling with what seemed like insurmountable obstacles to his spiritual progress.

The only excuse for printing them could be the intention to share all. (One can but wonder whether any effort were made to learn of Mrs. Judge's whereabouts. Perhaps it is not known at Adyar that she has only recently, since the publication of some of the above mentioned letters, passed away).

When it comes to "personal concerns" of the correspondents involved in the T. S. affairs there is another aspect involved, for, unfortunately, the whole Judge affair centres around "*Personalities*—seemingly at the *expense* of *Principles*."

Another letter to me reads thus:

Feb. 8, 1932.

Dear Mrs. Broenniman:

I have yours of Jan. 4, with its criticism of the policy at Adyar in their discontinuance of the publication of Judge's letters to Col. Olcott. I think the explanation given is complete and does not in anyway justify the suggestion that the purpose of the publication of the letters nor the reason given for stopping them at the point of Mr. Judge's arrival in Bombay is other than that as stated. I think the editors were sincere in the explanation given.

I am returning to you your article mainly for the reason that in the book that part captioned "In a Borrowed Body" is obviously not intended to have direct reference to that captioned "William Quan Judge" whereas the inclusion of these two distinctly separate articles as parts of the same article in—might be misleading.

Don't you feel that it would be taken as a direct attempt to prove Judge an example of the borrowing of a body, something about which we really do not know, and from which nothing can be gained by speculation?

Sincerely yours,
.....

The points in the first paragraph of this letter have already been answered with two exceptions.

First, everyone who pretends to be at all conversant with the history of the T. S. Movement, is aware of the close friendship of H.P.B., the Col. and Judge at the time of the founding of the Society in 1875 in New York City, and how Judge in Dec. 1878 was left, distraught and forlorn, to carry on as best he could when H.P.B. and Col. Olcott sailed away to establish the Movement in India.

But how many are aware of the herculean efforts and struggles on the part of W. Q. J. and the phenomenal growth in America resulting from his steadfast dedication and persistence, bearing fruit from 1887 on; and the invaluable teachings promulgated in the articles of his magazine *The Path*!

Even Col. Olcott himself rather grudgingly acknowledges (p. 323 of *Old Diary Leaves*, 4th Series) that Judge "had developed enormously since the early days in New York, when he was a very insignificant party, both as to character and position; his capacity only developed itself in 1886, eleven years after our meeting".

Would not the *letters* be even more valuable to the reader of the *Theosophist*, after 1884 the year Judge visited Adyar than those of the earlier years?

The second comment in this first paragraph is whether "the editors were sincere in the explanation given".

There was no intention on my part to question the sincerity of their explanation. No doubt it was the best one possible in line with the policy of discontinuance but the wonder is, how in the spirit of true

Brotherhood the policy could seem justifiable in view of the facts available.

As to the second paragraph of this second letter quoted above:—I agree most assuredly with the writer in his suggestion that "the inclusion of these two distinctly separate articles, "In a Borrowed Body" and "William Quan Judge" might be taken as a direct attempt to prove Judge an example of the borrowing of a body"—particularly as I state that "Such a case is given us in the life known as W. Q. J."

As for its being "something about which we really do not know, and from which nothing can be gained by speculation"—would not that judgment apply even more forcefully to the great mass of revelations bestowed upon us today which is accepted without question and which deep study does not always seem to justify in principle whereas this form of reincarnation can be found defined under *Chaturyoni* in the H.P.B. Glossary, to mention the simplest and most accessible authority.

As for Judge's own knowledge of his "borrowed body" see p. 119 of *Letters That Have Helped Me*, where it is stated: "It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge. He once spent some hours describing to my wife and I the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not a quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts and feelings—Mr. Judge told me in Dec. 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion"—

for on the 21st of March 1896 the life forces relinquished that body.

In view of the recent statement credited to our President (to say nothing of the Krishnamurti case) that she expects to take the body of a young Hindu boy, it might be well for us to familiarize ourselves a little more about the laws of such a birth.

The real point at issue in all this is whether the *schisms* in the T. S. Movement are not the *karma* of the Adyar Society for it is a matter of history that the first break, from which all others followed, came soon after the farcical trial known as the Judge Case.

It is not for us at this late day to attempt to pass judgment on the merits of that case but it is our business to make amends in any way possible for *ostracizing* a brother whose life and work speak for him.

It is my understanding that in the past one of the devoted followers of Judge indicated his readiness to work with the Adyar Group the moment the latter publicly repudiated their action thus indicating their integrity and sorrow over their unbrotherly demonstration.

Are we not justified in expecting brother Jinarajadasa would be the first to render aid in such a cause? For already in the past, when brother Leadbeater withdrew after the judgment passed on his procedures, he (C. J.) indicated, by his resignation from our ranks, his unwillingness to try to work with those who seemed unable to respond to true Brotherhood.

To some members this may seem to be no affair of ours! To them it is but necessary to call to their attention that great Karmic Law that makes each member, born into a family or group, a bearer of the overshadowing karma. And we must remember that any error perpetrated by offshoots of that group must inevitably fall in the ultimate on our threshold for us to meet and mitigate.

Can we hope however much we may now

talk of H.P.B. that that Lion Hearted one will respond to our call while yet her glorious "Colleague" (Judge) is held in shadowed background by the followers of the *Prosecutor* of his case!

Let us rally to our President's side and pray that while that soul is still held in earthly bondage her hand will be the one to set us free.

The World is sick indeed! Will not the right action of an understanding group help much to free the Earth of that cloud so heavy from wrong action in the past.

There is a saying that "where ignorance is bliss 'tis folly to be wise". But in the Secret Doctrine, H.P.B. has shown us that *ignorance* is the only *original sin*.

May we lose no time in manifesting the *love* and *wisdom* which alone can generate that "*Peace which passeth understanding*".

Yours in Their Service,

Eleanor Broenniman,
310 Riverside Drive,
New York, N.Y., U.S.A.

W. Q. JUDGE AND THE TINGLEY SUCCESSION

It is said by some, and denied by others, that W. Q. Judge, for some years before his death, was in the habit of trying to get messages from Masters through psychics, among whom the following have been mentioned:

(1) Diss Debar. (2) Mrs. McKinstry.

(3) Mrs. Tingley.

a. Is this allegation true as regards (1)?

b. Is it true as regards (2)?

With regard to Mrs. Tingley—

c. When did she first make W.Q.J.'s acquaintance?

d. And in what circumstances?

e. Is the account of her in the pamphlet "An Occultist's Life" correct i.e., that she was an active and well-to-do philanthropist before joining T.S.?

f. Or was it true, as sometimes stated, that she was a professional psychic or medium, and that Judge consulted her as such?

- g. Or that, while she had been a professional medium, Judge was never more than slightly acquainted with her, whether before or after she joined T.S.?
- h. On what grounds did the E.S.T. Council believe that Judge intended her to succeed him as Head of the E.S.T.?
- (1) Did he say so in writing?
 - (2) Did he say so verbally to anyone?
 - (3) Was it inferred from the deference he may have been known to pay her?
 - (4) Or was it inferred from the opinion that she was a chela or adept, which some members of the Council had formed about her independently?
 - (5) Or was it because Hargrove produced an occult message to that effect?
- i. Was the so-called "Occult Diary" a bona fide document, *i.e.*, was it actually Judge's Diary?
- j. Was it undoubtedly in his handwriting?
- k. Do the extracts published in the E.S.T. circular of April, 1896, fairly represent its contents?
- l. Was Mrs. Tingley mentioned by name in the "Occult Diary"?
- m. If not, why was it assumed that the person, spoken of as "Promise" was in fact Mrs. Tingley?
- n. Are the statements on the subject made by Hargrove in his E.S.T. circular of February, 1898, true?
- o. Is the account put forward by the authors of "The Theosophical Movement", and their theory, entirely exonerating Judge from any part in the Tingley successorship, correct?

Note.—The points dealt with in the above questions are of great importance in the history of the movement. Although the events in question took place so comparatively recently, there are as many conflicting theories about them as about the identity of the "Man in the Iron Mask". Will not one of the few surviving persons, who have first hand knowledge of what really happened, clear up the mystery, and so remove what is at present a whole series

of bones of contention between certain Theosophical groups?

CORRESPONDENCE

A. M. O. R. C. UNVEILED

Editor, Canadian Theosophist: — So many of your readers have told me that they were glad to see my letter, which appeared in your issue for December last under the editorial title of "The Wheat and The Tares" and which was chiefly concerned with matters pertaining to "Amorc", that I feel constrained to write again on that subject.

I have before me an old number (June 1927) of the "Occult Digest" in which there is a full-page account of its writer's penetration into the Headquarters of Amorc. It is headed "Unveiling the ROSICRUCIANS Have YOU Found this Key to New Life and Mystic Power?" A Thrilling Interview with the Benefactor of 30,000 Men and Women, by Howard Wakely. It begins:

"I had often heard of the Rosicrucians. Some of my most intimate friends, successful, happy, prosperous men and women, secretly told me that they were living in accordance with the simple, but unique rules of the Rosicrucian teaching..."

After referring to Marie Corelli's admiration of the Brethren of the Rosy Cross (expressed in her latest novels) and to the high opinion of the "Chief of the AMORC, Dr. H. Spencer Lewis" held by "men and women of prominence", etc., etc., the writer continues:

"So I wended my way to Rosicrucian Square, just at the City limits in the select residential section, and entered the beautiful Administration Building of AMORC, constructed in Spanish architecture, surmounted by a mighty radio tower, and containing the most attractive assembly of business offices, library, reception rooms, and Broadcasting Studio, I have ever seen south of New York or Washington. Various secretaries finally secured an audience

with Dr. Lewis for me. [This is not surprising to the reader who has noticed at the foot of the article the mystic sign Advt.—in small type.] and I was ushered into a private den of typical old Spanish colour and magnificent mahogany.

I found Dr. Lewis to be a young looking man, despite his forty-three years, jovial, enthusiastic, witty and profound. They talked about the “desires of man”, health, “the accumulation of wealth”, etc., and the “secret methods whereby so many thousands of men and women in the United States reached the height of their ambitions”.

The meaning of AMORC is then explained: “. . . Ancient, Mystical Order Rosae Crucis, known through all the centuries of modern civilization. . . There is really a great secret to the Rosicrucian system, but the simple teachings are available to the sincere, the worthy and the diligent”. Asked how guidance and instruction may be obtained the Emperor replies: “By truthfully asking in humility to receive the instructions for taking the first step;” and applying to the secretary who will send “the sealed book outlining the first step to self-evolution” . . . which “points out the path”.

No reference is made in this advertisement to spiritual or moral development; Emperor Lewis says, however, “Its teachings and its help are given under my sole authority exclusively to those who promise to live the life of a true Rosicrucian—and that means a clean, noble, upright, God-loving citizen, respecting the laws of the land, and willing to serve God and humanity. However, it is not a religious organization”.

The first step, or one of the first steps, whether mentioned or not in the sealed book, is to pay an entrance fee of \$10.00. Monthly dues and magazine amount to \$1.50 and \$3.50 is charged for every rise into a higher degree. Degrees are numerous and elevation often rapid. In 1927, according to the advertisement, there were

30,000 beneficiaries; presuming these were all members Amorc was then a capitalist of \$300,000.00 which at 5% would yield \$15,000.0 per annum; the monthly dues (without magazine) \$450,000.00 (1.25 x 12 x 30,000)—a total yearly income of \$465,000.00, without counting the fees for new degrees the amount of which I cannot estimate. No wonder Dr. Lewis can sit amid “magnificent mahogany equipment” looking jovial and profound! No doubt a great deal of money is spent on temples and buildings, [but a rake-off of but 10 per cent would yield a tidy sum!]

One of the very few questions I have ever asked any member of Amorc is: “Is a balance sheet ever issued?” or it may have been “Have you ever seen a balance sheet?” I asked such a question twice of a business man; on both occasions he ignored my question by prattling at speed on other matters.

Another question I once asked was as to whether any documents or other tangible evidence could be produced in support of the claims made by or for Emperor Lewis. The Amorcite questioned seemed a bit hurt at my implied distrust but informed me that there certainly was irrefutable evidence of that sort kept at Headquarters, but that it was not for public inspection.

Some of these claims are that a great soul reincarnates about every 314 years, but he does not know that he is IT until he has been led to open a tomb in which he finds a corpse together with insignia, jewels and documents; and from these he learns that the corpse was his earthly vehicle in his last incarnation and that he is the Emperor of Amorc. Zoroaster opened the tomb in the year 908 B.C. He was the “SUPREME MAGNUS”. In 1220 Roger Bacon opened the Tomb and found that he was Christian Rosen Creutz. Sir Francis Bacon did the same in 1604, and was followed by Dr. H. Spencer Lewis in 1918.

Sir Francis Bacon, or some other author unknown, wrote an account of how a ship

sailed with a wonderful crew to a distant Isle of the West. You might take it for an allegory, but you would be wrong. The ship was chartered by the Amorc of that day and sailed to a peninsula on the Pacific coast and there buried with much ritual the body of Sir Francis, i.e. of Christian Rosen Creutz. In due time Dr. Lewis was led to the spot, unearthed the Tomb and found his old body, perfectly preserved, the insignia, jewels and documents all complete. What more of proof could any reasonable enquirer want?

No doubt Dr. Lewis thought that he had struck it lucky, when upon looking for historical personages to represent his predecessors he lit upon two men celebrated for such outstanding intellectual capacity as that of the two Bacons and, moreover, who lived at periods which are separated by a length of time about equal to that between the later and the period within which he, Dr. Lewis, could choose a date convenient for his own discovery of the Tomb. But in spite of the lustre with which these names are surrounded, either the Emperor's knowledge of history must have been strangely at fault or he must have felt safe in relying upon the ignorance and gullibility of those to whom he was to make his appeal, for there are objections of a serious nature, one would think, to their selection for the honour conferred upon them.

Roger Bacon was a strict Roman Catholic; and the bitter enmity of the Roman Catholics to the Rosicrucians of his time is beyond dispute. The Penny Cyclopaedia in the course of a long article informs us: "His zeal for Christianity, in its Latin or Western form, breaks out in every page [of his writings]; and all science is considered with direct reference to theology, and not otherwise".

Francis Bacon was led to the Tomb in 1604, (according to Dr. Lewis) and sixteen years later his reputation for honesty was blasted for ever. The Penny Cyclopaedia gives a long account of Bacon's won-

derful accomplishments, his rapid rise to fame and his subsequent disgrace. From this account I give the following extracts: "The House of Commons appointed a Committee to enquire into the proceeding of the Courts of Law. On the 15th of March, 1620 Sir Robert Phillips reported in a manner full of delicacy and respect to the high station and illustrious talents of Bacon, that two charges of corruption had been brought against the lord chancellor".

Eventually twenty-four charges were preferred against him. In the case of Egerton v. Egerton one of the parties gave him £300. "as an expression of gratitude for past services". "The case went in his favour until the opposite and losing party expressed his gratitude also to the judge in the shape of £400. when the superiority of four over three turned the scales of equity against him..." Then Lady Wharton "wrought a purse with her own hands, and having filled it with £100., waited upon him at his apartments, and begged his acceptance of a purse of her own making. The chancellor was of course too gallant a gentleman to refuse anything from the hands of so fair a lady. She gained her cause".

He was disqualified for office, banished from the Court, fined £40,000. and imprisoned in the Tower "during the king's pleasure". A few years later his sentence was "commuted by the king, and" says the writer of the article "we have seldom felt the degradation into which Bacon had sunk himself so painfully as when reading the words of his pardon for all the frauds, deceits, impostures, bribes, corruptions, and other mal-practices of which he had been found guilty". He died at Highgate on the 9th of April, 1626, in his sixty-sixth year. There was nothing mysterious about his death or burial. Owing to the brilliance of his intellectual achievements Bacon has had many apologists for his criminal acts, but the facts of his guilt have never been questioned.

Ardent Amorcites may possibly think

they see significance in the fact that the number of years which elapsed between the year 908 B.C., the year set for Zoroaster's discovery of his high destiny, and the year 1918, the year in which the present Emperor discovered his egoic identity with his renowned predecessors, is exactly divisible by 314 which is also the exact number of years between the dates assigned to the three discoveries made by Roger and Francis Bacon and by Dr. Lewis. But to the skeptical this significance amounts to nothing at all when it is remembered that any date prior by a few centuries to the birth of Christ might be selected from which to start the series without the least fear of its being proved to be outside the period of Zoroaster's life—for the simple reason that neither the date of his birth nor of his death is, even approximately, known.

H.P.B. in *Isis Unveiled* (Vol. II., p. 141 et seq.), with the object of proving the extreme antiquity of Zoroasterism, sets forth a wealth of data to show that no individual with Zoroaster as his distinctive name ever lived. She says that there have been many Zoroasters and Zarathustras, and continues: "In this imbroglio of names, Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster nor Zarathustra who instituted sun-worship among the Parsees; nor he who appeared at the Court of Gushtasp. . . Therefore, it is but natural that we should see in the appellation of Zoroaster not a name but a generic term. . ." and she suggests its connection with "the word gurustara, the spiritual teacher of sun-worship". She tells us that "Aristotle states that Zoroaster lived 6,000 years before Christ"; while "Hermippus of Alexandria shows Zoroaster as the pupil of Azonak . . . and as having lived 5,000 years before the fall of Troy".

H. G. Wells, in his *Outline of History*, writing of Zoroastrianism, says: "We know nothing of the age in which he lived; some authorities make him as early as

1,000 B.C., others make him contemporary with Buddha or Confucius; and as little do we know of his place of birth or his exact nationality".

I do not know the six names selected to carry on the series of the Emperors' reincarnations from that of Zoroaster to that of Roger Bacon, but the difficulty of finding sufficiently plausible representatives may not have been as great as it might appear to be on the surface: The birth and death dates of many historical personages are but vaguely surmised, and the date of discovery could be placed anywhere within a range of fifty years or so, supposing the party in question to have reached old age. Thus, Dr. Lewis discovered himself to be the Emperor at the age of 34; Francis Bacon at about 43, while Roger Bacon had to wait until within two or three years of his death in his 78th year (1292 or 1293). Then again, judging from the Roman Catholicism of the one and the turpitude of the other of the two Bacons, it would seem that defects, that one would suppose to be incompatible with membership, are no bar to the Emperorship of this remarkable order of so-called Rosicrucians. Historical prominence, in fact, appears to be the only essential requirement for selection.

We will now turn to an Amore semi-private publication entitled "The Light of Egypt". (Egypt—that symbolical land of darkness!) Among the other flamboyant phrases of its opening paragraph we find this statement: "It is the most astounding story of Mystery, Romance and Religion ever recorded in the annals of historical fact." Very true—only it is not fact. Here are a few beams from its dazzling effulgence:

"Attune yourself with those who are successful and happy. . ."

"The successful man dominates the situations as they arise, directs with dynamic mind the course of his life in home, business and social affairs through knowing the laws that make possible a release of

his inner powers and metaphysical abilities”.

“The brilliant woman is the woman who knows her possibilities—her dormant faculties, her psychic strength and uses every magnetic, personal, subconscious, potent factor of her existence to raise herself to supreme mastership of worldly matters”.

“Knowing means study and comprehension... brings illumination and the power to use the laws thus studied sitting in ones home carefully examining the simple, *private* lessons... offered by the AMORC”.

“...it [Amorc] uses the law of laws which make the soul immortal to aid the individual in attaining health and power on this plane of existence”.

“Rosicrucians referred to as alchemists and Hermetic physicans devoted...the greater part of their time to transmuting the baser metals of human nature into the pure gold of health, happiness and prosperity”.

This last beam is a calumny on the alchemists. Their “pure gold” was spiritual Life—not personal happiness or earthly prosperity. They were no more or less Rosicrucians than they were Theosophists. It is very doubtful if there were ever any organized Rosicrucian Society prior to the eighteenth century. H.P.B. says in *Isis Unveiled* (page 64) “Thus, on the dark firmament of the medieval ages began appearing the mysterious Brothers of the Rosie Cross. They formed no associations, they built no colleges; for hunted up and down like so many wild beasts, when caught by the Christian Church, they were unceremoniously roasted”.

The *true* occultists, whether they called themselves Rosicrucians, or Theosophists, or went by far more ancient names belonging to the languages of the East, have always insisted that to attempt to use the powers of the “Inner God” by the lower self for its own purposes is fraught with danger, and if successful will surely bring about dire karmic results to the evolving soul. Did not Jesus refuse to turn stone

into bread when he was hungry?

However, happily for themselves and perhaps their business rivals, “success” and “prosperity” appear to be no more prevalent among Amorcites than it is among other people. This lack of success is very probably due to the fact that the inner powers are not so easily stolen as Dr. Lewis would have the public for whom he beats his drum suppose. Now supposing these powers became general among our business men, politicians and social “climbers” imagine what a happy world of success and prosperity would then be ours! And in order to hasten the coming of such a millennial period in the history of human evolution I will venture to give a few tips culled from a literary gem produced by the Rosicrucian Emperor himself. It refers to “The Secret Oriental Method of Concentration”.

We are first informed that concentration cannot be learned from cheap books, and after deriding some other methods, the lecturer continues: “I am going to show you that concentrating will pay. That there *is* supply—that there is the source. I am going to guarantee 100% of the process that I am going to give you this morning, and when you leave you will agree with me that the process I give you will produce 100% results every time you use it. **WHAT IS THIS PROCESS?**”

“Just get alone with God and yourself and ask some questions...” (1) “What is it I really want?—There are very few people who have a definite idea of what they really want and were they to stop and ask ‘What is it I really want?’ they would answer ‘just wait a moment and I will try and explain’. The Cosmic cannot stop and wait until you formulate your idea. You must be able to make a definite picture which can be realized instantly... If it is just a little home you want, set on the hills some place, there is no use in saying ‘I have always liked Canada the best and California best of all’... You must be definite to attune your soul with the

Cosmos. The Rosicrucians know that only too well. That is why they teach the art of making up your mind. That is why they explain all [!] the laws of Nature in its various forms..."

"Here is your last step:—Sit down and say 'I know what it is I want! I know why I haven't it! I know that I can get it only by concentration! I know that its coming to me will not hurt anyone else! And I know what I am going to do with it when I get it. My conscience says "All is well". Then close your eyes and say this little prayer:—

'God of the Universe and Holy Masters, I beseech the Heavenly Host to see into my heart, that I have answered truthfully and find no reason why I should hesitate to ask for this blessing; and if it be the divine will of the Heavenly Hosts to grant unto me that for which I pray and in the form in which I project the visualized need, then, with the Grace of All, may it be so. I rest in faith and humble submission, for thy will be done"'.
A very pious, nice "little prayer!" but it seems to me to put the Rosicrucian's chances of getting what he wants on exactly the same level as those of any simple Christian who prays to the Good God and the Blessed Saints. The former might well ask: "If it all depends upon the will of the Heavenly Hosts, what becomes of the 100% guarantee? And for what have I paid \$10. and subsequent dues and fees and spent much of my valuable time in learning to concentrate? However, the aspirant is further instructed as follows:

"That does not mean that after you get through, if you don't find the thing you want lying on your door-step, [the little house, for instance] you are going to say 'Wrong again! The Cosmic doesn't know its business!'"

Rest in Faith. Rest in understanding. If it doesn't come some mistake was made by you. The hour has not arrived for this thing to come into your life, and you will rest in Peace and Faith and WAIT.

And the last step is to rise and dismiss the matter in confidence the Cosmic will do for us just as it should, and it will! Do not go on concentrating tomorrow or the next day. Just once is enough.

When you get through with your formula, dismiss it, release it, and let the Cosmic Law deliver it to the Masters, and with confidence and faith dismiss the matter with these words, "THY WILL BE DONE" [Considering the number of Divinities that appear to interest themselves in the wants of petitioners one would think that YOUR will be done would be better grammar.]

Finally: "That is the way the Rosicrucian understands some of the Cosmic Laws. They know the Laws are infallible. Whether it is for a treatment for health, or prosperity, or to work out some problem, it is always a natural law, a simple law—and it is always with understanding and simplicity that the Rosicrucian Order does its work".

How the dark deities—Satan, Mara and the rest, must chuckle over the spectacle of the Emperor's dupes imagining that this pernicious twaddle can have any sort of connection, except that of fundamental negation, with the Rosicrucianism of the medieval philosophers or with the true occultism that has been taught to the few throughout all the ages. It would be indeed superfluous to point out to intelligent students of the Secret Doctrine the immensity of the gulf that separates it from the Wisdom of true occultism, but this letter is written in the hope that it may help to save those who are hesitating at the parting of the ways from choosing a path that can only lead to painful disillusionment or something worse, and possibly induce them to essay the upward path of true occultism—the path that begins and ends with renunciation of earthly ambitions and personal desires.

W. B. Pease.

2840 Cadboro Bay Road,
Victoria, B.C., Feb. 1932.

REVIEWS

"The Original Programme of the T. S."

This is certainly the most important of several little books just to hand from the Adyar press. It consists of an article by Madame Blavatsky written probably in the late seventies but only published for the first time about eight years ago upon its discovery by Mr. Jinarajadasa, whose work among the archives at Adyar is one of the best things that has been done there. This "Original Programme," says Mr. Jinarajadasa, "will always remain as a kind of Magna Charta for Theosophists." He adds: "There is one striking fact about the Theosophical Society's organization, and it is that though all its leaders are exponents of Theosophy yet there is nowhere a statement in its Constitution of what Theosophy is. Nor is the very word Theosophy itself mentioned, nor is there any reference to Reincarnation, Karma, the Masters of Wisdom, and other of the outstanding ideas of the philosophy. The Society's broad basis accepts into its membership all who profess the ideas of Universal Brotherhood, who are interested in promoting investigations into comparative Religion, Science and Philosophy, and who are keen to understand the psychic and occult natures of man."

There is none of us who does not come under the condemnation of this article, a terrible indictment of humanity as represented in the ranks of the Society, and yet—who would desert it? Is there any who would "desire the *annihilation* of the Society? And if he did it would be useless: the T. S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of the leaders notwithstanding. That which was generated through and founded by the 'High Masters' and under their authority if not their instruction — MUST AND WILL LIVE. Each of us and all will re-

ceive his or her *Karma* in it, but the *vehicle* or Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend."

Let not this bold utterance tempt any ruthless critic to vent his spleen on the Society or its members with the hope of proving the prophecy false. There is added to Madame Blavatsky's "Original Programme" the Preliminary Memorandum of "The Esoteric Section of the Theosophical Society," as issued in 1888. In a reference to this in Mr. Jinarajadasa's Introduction, page xv, there is an illustration of the difference an intrusive comma will make, in the sixth line from the bottom, where the comma makes it appear that the Esoteric Memorandum was issued in 1888 with the permission of Dr. Annie Besant.

THE THREE TRUTHS

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

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

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

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

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

LEADERS OR HIERARCHS?

(Continued from Page 15.)

pointed to carry out certain specific duties.

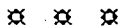
Despite this, however, the craving for priestly mediation, for guidance from without, for spiritual authority, which is so general in mankind, gradually engendered, first the desire, then the belief that the "highest officials", or one of them, was in fact H.P.B.'s occult successor; and the process of perverting the Theosophical movement of the 19th century into a congeries of hierarchical sects was begun.

Far as this process has gone during the 41 years that have elapsed since H.P.B.'s departure, the original impulse, which the movement received from and through her, has proved too strong to be wholly denatured. The priestly idea is so foreign to her Theosophy that its assimilation by Theosophists takes a long time to complete. Even in those groups, which have ranged themselves under one or other of the lines of hierarchical successors, the final issue of the struggle between Theosophy and ecclesiasticism is still in the balance.

We have seen then that there must be natural leaders in our movement, whose presence cannot be dangerous so long as the members generally remain true to the teachings, vigilant, and impersonally devoted to the work. If, however, we cease to follow the Path in order to become personal adherents of an individual, then disaster is inevitable.

The hierarchical leader, however, has *as such* no place among us. As a human being, we are quite ready to accept him in the capacity of a fellow student; but to any and all claims to a commission from behind the scenes to lead, govern or guide us, we must politely but firmly say NO.

R. A. V. Morris.



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