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IT WAS A BORROWED BODY

By Cyrus Field Willard

Editor, Canadian Theosophist:—It has been a pleasure to read your magazine and see the manner in which you have stood up for H.P.B. and W. Q. Judge, whom we both knew so well in the olden days.

On pages 22 and 23, of your last issue of March 15th, is a statement about Judge which I can answer, from my own observation, where some unnamed writer says in a letter to Mrs. Broenniman, dated Feb. 8, 1932:

"I am returning to you your article mainly for the reason that in the book captioned 'In a Borrowed Body', it 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 do not know and from which nothing can be gained by speculation."

In answer to this statement as to something which "we" do not know, the writer should have said that it was something which "I" do not know. I can tell, *now*, what I know, and saw with my own eyes, about this "borrowed body" and which was also seen and verified by at least ten other persons, who openly so stated at a meeting

held in the headquarters of the Boston branch, shortly after Judge's death in 1896. And I think Brother Smythe can vouch for my reputation for veracity.

It was at the Boston convention of 1891, where I served on a committee with Annie Besant, on her first visit to America, and was predisposed in her favour by her work for the Bryant & May match-girls.

Word was sent to all members of the E.S.T. which I had joined under H.P.B. in 1889, to be present at an E.S. meeting in the large double parlours of the Parker House. When I got in, it was early and from newspaper habit I walked down to the front row of seats and sat less than 10 feet away from Judge and Annie. As she has seen fit to publish the E.S. instructions, it will not therefore be without justification that I relate what occurred, in order to give Judge his due.

The rooms soon filled up with about 200 persons, and I noticed leaning up against the pedestal behind which Judge stood as presiding officer, so all could see and exposed for the first time, pictures of the two Masters, blessed be their name, for the knowledge they have given us. As he started to call the meeting to order, he leaned toward her, who stood on his right hand, and I heard him say to her in a low voice, "Sound the Word with the triple in-

tonation." She replied in the same low voice, "I don't dare to," or, "I don't care to", but I think it was the first. I heard him say in a firm tone, "Then I will." He had been twirling his gavel in his hand but laid it down, stepped to his right, pushing her aside, and stepped to the side of the pedestal, facing his audience, with her behind him, and said:

"I am about to sound the Word with the triple intonation, but before I do so, I have a statement to make which I do not care to have you speak to me about later, nor do I wish you to discuss among yourselves. I am not what I seem; I am a Hindu".

Then he sounded the Word with the triple intonation.

Before my eyes, I saw the man's face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard. I am no psychic nor have ever pretended to be one or to "see things", as I joined the T. S. to form a nucleus of Universal Brotherhood. This change was not one seen by me only, and we did not discuss the import of his significant statement, until after his death when a meeting was held in the Boston headquarters to determine our future action. Then I mentioned it in a speech and his statement, and fully ten persons from different parts of the hall spoke up and said, "I saw it too." "I saw and heard what he said", etc. That would seem proof enough about the borrowed body.

I knew Judge intimately, as he was a Mason and so was I. But I never saw anything like that before, or afterwards. As I said I knew him so well that when he came to Boston to lecture to the Boston Branch, I would go with him to his hotel and talk with him in his room, questioning him when we would have some practical work for Universal Brotherhood. Usually he would branch off on some other subject, like elementals or other subjects of an occult nature in which I was not interested then, but which proved to be of great help in later years.

When Dr. Franz Hartmann came to America in 1896 after Judge's death, he and I were associated in some matters, and he told me then that Olcott complained to him, with tears in his cross eyes, that the Masters had deserted him after all he had done for Them. Hartmann said he told him it was no wonder the women he and — had in the compound. *Nihil nisi mortui bonum*, and so I shall say no more about the revelations I heard from Dr. Hartmann, who wrote his "Talking Image of Urur", in India and as a physician knew many things that went on there. Judge is dead and nothing is to be gained by creating needless antagonisms, now that Annie is old and feeble. Those now-living at Adyar should thank those in America who have "so long systematically ignored Adyar and Olcott."

The statement about Judge being in a borrowed body as being "something about which we really do not know", is evidence that this unnamed writer was *not* present at this Boston meeting, otherwise he would have felt that he did know, as I do. I know what I saw, and I was at that time a trained and experienced newspaper man, and my statements were verified by ten other persons, which is more than the necessary number of witnesses to lift it above the domain of peradventure. Of course, it is possible he may have performed a psychological feat, and by "Mass hypnosis" on the 200 persons present, hypnotized them into believing they saw something which was not there. But if he could do that, he was superior to Annie, Olcott and all the rest, in occult knowledge, as I always believed he was from my own personal experience.

But why did he say he was a Hindu, when the Judge body was born in Ireland? I believe from what I saw that Judge was a Hindu, the Rajah, and never was moved by the charges against him. That is, the indwelling Ego in the Judge body was a Hindu, and that I saw him once. There may be others still living who saw him also.

It has been rather irritating of late years to read a number of people who talked about Judge and never knew him. Being occupied in other lines I have not broken silence heretofore. But Judge was my friend and was terribly traduced.

It has also been painful to see members of a Society calling itself Theosophical, whose members spend their time talking astrology, auras, fairies and other non-sensical stuff, when they should be teaching reincarnation and Karma as the basis for the Universal Brotherhood which H. P. B. said the Society was organized to teach and form.

She said definitely that it was not to be a "miracle-shop". That is one good thing about the Point Loma Society as its members do not talk that kind of astral junk. I am now not a member of any Theosophical Society, and so I can say this and also that the new leader of that Society, Mr. de Purucker, is very much of a gentleman and very courteous in his dealings with everybody. It is only a matter of good, sound common sense for all branches and Theosophical Societies to come together in a Federation, stop their backbiting and let the other Theosophists alone, while devoting their time to preaching Universal Brotherhood based on Reincarnation and Karma. I make this statement after a membership of over 40 years in the Theosophical Society, having written to H.P.B. in 1884, stating I was a believer in Theosophy and getting a reply from Damodar Mavalankar. I have never wavered in this belief since, and still believe in the principles while questioning the personalities of some who have attempted to lead the Theosophical movement, in the past.

I have only come out of my long silence in order to do justice to Wm. Q. Judge, who was one of the sweetest, dearest companions and friends any man could have.

America is the home of the coming race. Here we have built up a wonderful material civilization, which in turn must be succeeded by as wonderful an intellectual and

spiritual civilization. Here is the crest of the wave of evolution and India, now in the grasp of the Brahmin sacerdotal class, must wait until we have accomplished the civilization fit for the Sixth Race. Judge, although a Hindu racially, occupying a Western body, has insisted always in his "Letters That Have Helped Me" that we must develop our Western occultism, which is the same and yet different from Eastern occultism.

Let me say this, after studying the subject for nearly 50 years, one does not have to run after occult teachers. If he will but practise Brotherly Love, Relief and Truth, he will find in time, occult knowledge welling up in him. There is no need to go anywhere, to India or anywhere else. When you have grown through altruism, so your head sticks up over the fence, the Masters will see you. Don't look for them; let them look for you and if you do your duty in the place that Karma has set you, with the hidden manna of our Theosophical knowledge, you will grow in knowledge and in serenity.

Cordially yours,

Cyrus Field Willard.

621 West Ivy Street,
San Diego, Calif.

MORE LIGHT ON THE "JUDGE CASE"

Owing to the vigilance of one of its members, who picked it out of a five-cent book box, Sydney Lodge has just come into possession of a most interesting historical pamphlet and memento connected with the "Judge Case" and Countess Wachtmeister. It bears the Countess' signature and was evidently her property. This is a copy of the

"Reply by William Q. Judge to the charges of Misuse of Mahatmas Names and Handwritings."

Not the least interesting point is that on the front of the white cover is *written*—"Mr. Judge's Reply".

On page 20, Judge's reference to a letter written by himself to Judge Khandavalla gives the year "1894". This is corrected by the insertion of the year "1884".

Then, on page 21, where Judge quotes from Claude Falls Wright's letter, narrating how, in the presence of himself, Bertram Keightley, Kenneth Austin, Countess Wachtmeister and others, H.P.B. re-materialized Keightley's lost telegram. On it were seal-marks similar to those which Judge was afterwards accused of forging on this and other documents. According to Wright, H.P.B. insisted on the re-materialized telegram being handed round as she urged them to scan it closely, saying—*'Look, those are the Master's marks, look, you may have some day to know them again.'* Then she went on to say that they might mention the phenomena to anyone except Judge for he did not want to be associated with any phenomena.

This reference is bracketted and on the margin of the page 21 is written—*'H.P.B. never said these words in my presence.'*

All three notations appear to be in the Countess' handwriting and are all in pencil. The only other marks in the pamphlet are pencilled underlinings of Judge's explanations of his expressions of despair at the Masters communications with him being cut off. These are on page 7 and are as follows—

'The letters expressed the feelings of the day they were written. They were true. One has his periods of despair.... Even the greatest seers have times when all is black, when they might write that everything was cut off.'

In view of these sentiments being underlined by the Countess it would appear that she agreed with Judge in this. But when it came to his (Judge's) claiming Claud Falls Wright's record of H.P.B.'s own purported utterances in reference to the seal-marks as a justification and proof of his own innocence, the Countess' conscience compelled her to deny the statement while she was reading the pamphlet.

The effect of this denial was undoubtedly to deprive Judge of the countenance and support which he claimed from the fact that H.P.B. had re-materialized a telegram bearing similar seal-marks to those he was accused of forging. Indeed, Judge goes so far as to assert in so many words—*'Clearly if I am a fraud about this seal-mark, then so was H.P.B.'*

Judge consistently maintained that while he probably did open the telegram (it came to his office) he never consciously placed on it the marks as alleged. Nevertheless, if the Countess' denial be accepted, (and beyond the fact that it is in pencil it is acceptable), it implies that one of the strongest pieces of evidence in favour of Judge must be ruled out.

Hugh R. Gillespie.

Note by Editor:—With regard to the above it may be well to place on record the statement made by Claude Falls Wright himself to me in 1894, that the Countess was utterly unreliable, and that her statements could not be accepted without corroboration. We had a curious illustration of this in Toronto a year or two later, when she announced at a meeting that after the Toronto Lodge had split over the Judge question, the majority had stolen all the property, the Library, etc., from the minority. The exact reverse was the case, the minority of ten taking everything from the majority of 35. She was a psychic and like many such, got things reversed in her consciousness.

TRIBUTE TO WM. Q. JUDGE

As you are to publish a Wm. Q. Judge edition on March 15th, will you kindly allow the writer who joined the Theosophical Society in 1889 to pay a slight tribute to him as a man and a Mason?

Judge was also a Royal Arch Mason as I discovered after I became a Mason in 1894.

He was one of the most delightful conversationalists and companions that I have

ever met. As I was engaged in daily newspaper work in Boston on a morning newspaper, I could not attend the evening meetings of the Boston branch very much, but after the meetings were over and he had spoken, he would come down to the office and I would accompany him to his hotel where we would converse for hours until he wanted to retire. He had no hesitancy then in telling me he was going to bed.

Our conversation ranged over many subjects and often he would tell me things in which I had no interest, but which he evidently thought I should know for later developments. At that time all I wanted was to see how the Society would develop its main object of Universal Brotherhood. This was and is its main object, and all this psychic stuff was and is mere froth.

He was one of the most modest men I ever knew, His pleasant genial smile I can still see, and his low laugh when he told some witty story was very contagious. He was a delightful companion. He was so modest that the knowledge of his ability along occult lines was known to few, except those to whom he wished to impart occult information which he saw would be needed in after years. Personally I owe him much and I take this opportunity of acknowledging my debt. The Theosophical Movement in America is also his debtor for it was he who worked overtime to make it what it has become.

Cyrus Field Willard.

San Diego, California.

MR. JUDGE'S ALLEGED DIARY

The mystery that has attended all the messengers of the Masters clings closely around the person of William Quan Judge. Part of that mystery is revealed in the article by Mr. Cyrus Field Willard which we print this month. There are many in the Theosophical Movement who will be able to corroborate his statement. There are many who will scoff at it. In the outside world it will meet with the usual re-

ception. But this is far from being all there is to be told about Mr. Judge or the "Rajah".

It will always be a disputed point with many whether the whole story is not a fictitious fabric. Even those who were most familiar with the facts after a time begin to doubt the evidence of their own eyes and senses, and refuse longer to abide by their former convictions. The conspiracy by which large numbers of the members of the Theosophical Society in America were led to believe that Mrs. Katherine A. Tingley had been appointed by Mr. Judge as his successor has led to still further skepticism, and cast doubt on the *bona fides* of Mr. Judge himself. The statement was made that Mr. Judge had left a "Diary" in which he had indicated Mrs. Tingley as the person chosen to lead the Movement in America after him. He himself had refused to be regarded as a successor to Madame Blavatsky. He asserted with conviction that she had no successor and could have none.

In spite of this there has grown up a supplementary doctrine of Apostolic Succession, which we now find Dr. de Purucker bending to his purpose, as others in other directions have also done. The true esoteric teaching is that such persons as Madame Blavatsky are *sui generis* and cannot be duplicated.

The "Diary" was never exhibited to an independent critic. The present writer was promised an inspection of it, but was always put off with one excuse or another when he asked. Some one else had it, it was locked up in the safe, and so on. And one was trustful in those days. Mr. Hargrove was regarded like Mr. Gilbert's hero, as "a singularly pure young man", and his assurances were sufficient for all who knew him.

He was most emphatic in his correspondence as to the genuineness of the proceedings. Now it appears that no one ever saw the alleged "Diary" except Mr. Hargrove, Mr. J. H. Fussell and Mrs. Tingley her-

self. Mr. Neresheimer who found it only glanced at it and hastened to give it to Mrs. Tingley, who kept it and returned it to Mr. Neresheimer 32 years later at Point Loma, as he says, "In the presence of the usual Committee, by some curious 'fluke of fate', she handed me the Diary with the words: 'this book will be safe in your hands'."

He had never seen it in the interval, and at no time had any one had the opportunity or the desire to compare its contents with the circular sent out on April 3, 1896 by Mrs. Tingley, Mr. Fussell and Mr. Hargrove. The alleged quotations from the Diary do not appear in it, but it was only some years after Mr. Neresheimer received it back that it occurred to him to make a comparison.

He states that "these alleged 'messages and quotations' attributed to Mr. Judge could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell, who alone were closely associated with Mrs. Tingley at Headquarters at that time, and who, with her, drafted all the communications that then went out from Headquarters. I refer particularly to these 'messages and quotations' declared by Mr. Hargrove, on pp. 6, 7, 8, 9, 10, and 11 of the pamphlet, to have been received by Mr. Judge through 'Promise' from H. P. B. and entered by him in his 'diary'. Furthermore, I desire to say that both the one-page circular, dated with a stamp, March 29th, 1896, and the pamphlet dated April 3rd, 1896, were never approved by me and were sent out without my knowledge and never seen by me until after they were in general circulation among the members of the Esoteric Section".

This is pretty conclusive that the whole theory of Leadership which resulted so disastrously for the Theosophical Society in America was cooked up by her who was most interested, and two assistants both of whom are still living, and who can now make what explanations they please.

As one of the dupes I have made such

reparation as I can. We lose nothing by trusting others. Our karma will take care that we get the lessons we need and the experience that will strengthen us for the future. I did not go far with Mrs. Tingley for I could not be persuaded to follow anything but the principles of Theosophy as Madame Blavatsky taught it. To those principles we all owe allegiance, but not to any Leader.

It is to be hoped that Mr. Neresheimer can be persuaded to publish in full his account of this affair. He is no more to blame than any of the others who were deceived by the clever impostor who set herself, as I believe, to wreck the Theosophical Movement. She has not succeeded, although she was able to shake the confidence of many earnest members in each other; even worse, to shake their confidence in the Masters; and what was also bad enough, to give an opening to other deceivers to continue the false notion of a succession of Teachers, to which these deluded ones either personally claimed to belong, or were credited with the honour by their equally deluded followers.

A. E. S. S.

THE YOGA SUTRAS OF PATANJALI

"The Book of the Spiritual Man"

An Interpretation by Charles Johnston

(Continued from Page 42.)

INTRODUCTION TO BOOK II.

The first book of Patanjali's Yoga Sutras is called the Book of Spiritual Consciousness. The second book, which we now begin, is the Book of the Means of Soul Growth. And we must remember that soul growth here means the growth of the realization of the spiritual man, or, to put the matter more briefly, the growth of the spiritual man, and the disentangling of the spiritual man from the wrappings, the

veils, the disguises laid upon him by the mind and the psychical nature, where he is enmeshed, like a bird caught in a net.

The question arises: By what means may the spiritual man be freed from these psychical meshes and disguises, so that he may stand forth above death, in his radiant eternalness and divine power? And the second book sets itself to answer this very question, and to detail the means in a way entirely practical and very lucid, so that he who runs may read, and he who reads may understand and practise.

The second part of the second book is concerned with practical spiritual training, that is, with the earlier practical training of the spiritual man.

The most striking thing in it is the emphasis laid on the Commandments, which are precisely those of the latter part of the Decalogue, together with obedience to the Master. Our day and generation is far too prone to fancy that there can be mystical life and growth on some other foundation, on the foundation, for example, of intellectual curiosity or psychical selfishness. In reality, on this latter foundation the life of the spiritual man can never be built; nor, indeed, anything but a psychic counterfeit, a dangerous delusion.

Therefore Patanjali, like every great spiritual teacher, meets the question: What must I do to be saved? with the age-old answer: Keep the Commandments. Only after the disciple can say, These have I kept, can there be the further and finer teaching of the spiritual Rules.

It is, therefore, vital for us to realize that the Yoga system, like every true system of spiritual teaching, rests on this broad and firm foundation of honesty, truth, cleanness, obedience. Without these, there is no salvation; and he who practises these, even though ignorant of spiritual things, is laying up treasure against the time to come.

BOOK II.

1. *The practices which make for union with the Soul are: fervent aspiration, spiritual reading, and complete obedience to the Master.*

The word which I have rendered "fervent aspiration" means primarily "fire"; and, in the Eastern teaching, it means the fire which gives life and light, and at the same time the fire which purifies. We have, therefore, as our first practice, as the first means of spiritual growth, that fiery quality of the will which enkindles and illumines, and, at the same time, the steady practice of purification, the burning away of all known impurities. Spiritual reading is so universally accepted and understood, that it needs no comment. The very study of Patanjali's Sutras is an exercise in spiritual reading, and a very effective one. And so with all other books of the Soul. Obedience to the Master means, that we shall make the will of the Master our will, and shall conform in all ways to the will of the Divine, setting aside the wills of self, which are but psychic distortions of the one Divine Will. The constant effort to obey in all the ways we know and understand, will reveal new ways and new tasks, the evidence of new growth of the Soul. Nothing will do more for the spiritual man in us than this, for there is no such regenerating power as the awakening spiritual will.

2. *Their aim is, to bring soul-vision, and to wear away hindrances.*

The aim of fervour, spiritual reading and obedience to the Master, is, to bring soul-vision, and to wear away hindrances. Or, to use the phrase we have already adopted, the aim of these practices is, to help the spiritual man to open his eyes; to help him also to throw aside the veils and disguises, the enmeshing psychic nets which surround him, tying his hands, as it were, and bandaging his eyes. And this, as all teachers testify, is a long and arduous task, a steady up-hill fight, demanding

fine courage and persistent toil. Fervour, the fire of the spiritual will, is, as we said, two-fold: it illumines, and so helps the spiritual man to see; and it also burns up the nets and meshes which ensnare the spiritual man. So with the other means, spiritual reading and obedience. Each, in its action, is two-fold, wearing away the psychical, and upbuilding the spiritual man.

3. *These are the hindrances: the darkness of un wisdom, self-assertion, lust, hate, attachment.*

Let us try to translate this into terms of the psychical and spiritual man. The darkness of un wisdom is, primarily, the self-absorption of the psychical man, his complete preoccupation with his own hopes and fears, plans and purposes, sensations and desires; so that he fails to see, or refuses to see, that there is a spiritual man; and so doggedly resists all efforts of the spiritual man to cast off his psychic tyrant and set himself free. This is the real darkness; and all those who deny the immortality of the soul, or deny the soul's existence, and so lay out their lives wholly for the psychical, mortal man and his ambitions, are under this power of darkness.

Born of this darkness, this psychic self-absorption, is the dogged conviction that the psychic, personal man has separate, exclusive interests, which he can follow for himself alone; and this conviction, when put into practice in our life, leads to contest with other personalities, and so to hate. This hate, again, makes against the spiritual man, since it hinders the revelation of the high harmony between the spiritual man and his other selves, a harmony to be revealed only through the practice of love, that perfect love which casts out fear.

In like manner, lust is the psychic man's craving for the stimulus of sensation, the din of which smothers the voice of the spiritual man, as, in Shakspeare's phrase, the cackling geese would drown the song of the nightingale. And this craving for

stimulus is the fruit of weakness, coming from the failure to find strength in the primal life of the spiritual man.

Attachment is but another name for psychic self-absorption; for we are absorbed, not in outward things, but rather in their images within our minds; our inner eyes are fixed on them; our inner desires brood over them; and so we blind ourselves to the presence of the prisoner, the enmeshed and fettered spiritual man.

4. *The darkness of un wisdom is the field of the others. These hindrances may be dormant, or worn thin, or suspended, or expanded.*

Here we have really two Sutras in one. The first has been explained already: in the darkness of un wisdom grow the parasites, hate, lust, attachment. They are all outgrowths of the self-absorption of the psychical self.

Next, we are told that these barriers may be either dormant, or suspended, or expanded, or worn thin. Faults which are dormant will be brought out through the pressure of life, or through the pressure of strong aspiration. Thus expanded, they must be fought and conquered, or, as Patanjali quaintly says, they must be worn thin,—as a veil might, or the links of manacles.

5. *The darkness of ignorance is: holding that which is unenduring, impure, full of pain, not the Soul, to be eternal, pure, full of joy, the Soul.*

This we have really considered already. The psychic man is unenduring, impure, full of pain, not the Soul, not the real Self. The spiritual man is enduring, pure, full of joy, the real Self. The darkness of un wisdom is, therefore, the self-absorption of the psychical, personal man, to the exclusion of the spiritual man. It is the belief, carried into action, that the personal man is the real man, the man for whom we should toil, for whom we should build, for whom we should live. This is that psychical man of whom it is said: he that soweth to the flesh, shall of the flesh reap

corruption.

6. *Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self.*

This is the fundamental idea of the Sankhya philosophy, of which the Yoga is avowedly the practical side. To translate this into our terms, we may say that the Seer is the spiritual man; the instrument of vision is the psychical man, through which the spiritual man gains experience of the outer world. But we turn the servant into the master. We attribute to the psychical man, the personal self, a reality which really belongs to the spiritual man alone; and so, thinking of the quality of the spiritual man as belonging to the psychical, we merge the spiritual man in the psychical; or, as the text says, we think of the two as forming one self.

7. *Lust is the resting in the sense of enjoyment.*

This has been explained again and again. Sensation, as, for example, the sense of taste, is meant to be the guide to action; in this case, the choice of wholesome food, and the avoidance of poisonous and hurtful things. But if we rest in the sense of taste, as a pleasure in itself; rest, that is, in the psychical side of taste, we fall into gluttony, and live to eat, instead of eating to live. So with the other great organic power, the power of reproduction. This lust comes into being, through resting in the sensation, and looking for pleasure from that.

8. *Hate is the resting in the sense of pain.*

Pain comes, for the most part, from the strife of personalities, the jarring discords between psychic selves, each of which deems itself supreme. A dwelling on this pain breeds hate, which tears the warring selves yet further asunder, and puts new enmity between them, thus hindering the harmony of the Real, the reconciliation through the Soul.

9. *Attachment is the desire toward life, even in the wise, carried forward by its*

own energy.

The life here desired is the psychic life, the intensely vibrating life of the psychical self. This prevails even in those who have attained much wisdom, so long as it falls short of the wisdom of complete renunciation, complete obedience to each least behest of the spiritual man, and of the Master who guards and aids the spiritual man.

The desire of sensation, the desire of psychic life, reproduces itself, carried on by its own energy and momentum; and hence comes the circle of death and rebirth, death and rebirth, instead of the liberation of the spiritual man.

10. *These hindrances, when they have become subtle, are to be removed by a counter-current.*

The darkness of unwisdom is to be removed by the light of wisdom, pursued through fervour, spiritual reading of holy teachings and of life itself, and by obedience to the Master.

Lust is to be removed by pure aspiration of spiritual life, which, bringing true strength and stability, takes away the void of weakness which we try to fill by the stimulus of sensations.

Hate is to be overcome by love. The fear that arises through the sense of separate, warring selves is to be stilled by the realization of the One Self, the one soul in all. This realization is the perfect love that casts out fear.

The hindrances are said to have become subtle when, by initial efforts, they have been located and recognized in the psychic nature.

11. *Their active turnings are to be removed by meditation.*

Here is, in truth, the whole secret of Yoga, the science of the soul. The active turnings, the strident vibrations, of selfishness, lust and hate are to be stilled by meditation, by letting heart and mind dwell in spiritual life, by lifting up the heart to the strong, silent life above, which rests in the stillness of eternal love, and needs no harsh

vibration to convince it of true being.

12. *The burden of bondage to sorrow has its root in these hindrances. It will be felt in this life, or in a life not yet manifested.*

The burden of bondage to sorrow has its root in the darkness of unwisdom, in selfishness, in lust, in hate, in attachment to sensation. All these are, in the last analysis, absorption in the psychical self; and this means sorrow, because it means the sense of separateness, and this means jarring discord and inevitable death. But the psychical self will breed a new psychical self, in a new birth, and so new sorrows in a life not yet manifest.

13. *From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life.*

Fully to comment on this, would be to write a treatise on Karma and its practical working in detail, whereby the place and time of the next birth, its content and duration, are determined; and to do this the present commentator is in no wise fitted. But this much is clearly understood: that, through a kind of spiritual gravitation, the incarnating self is drawn to a home and life-circle which will give it scope and discipline; and its need of discipline is clearly conditioned by its character, its standing, its accomplishment.

14. *These bear fruits of rejoicing or of affliction, as they are sprung from holy or unholy works.*

Since holiness is obedience to divine law, to the law of divine harmony, and obedience to harmony strengthens that harmony in the soul, which is the one true joy, therefore joy comes of holiness: comes, indeed, in no other way. And as unholiness is disobedience, and therefore discord, therefore unholiness makes for pain; and this two-fold law is true, whether the cause take effect in this, or in a yet unmanifested birth.

(To Be Continued.)

Page
99

THE OCCULT IN SCOTT

By Cecil Williams

(Continued from Page 44.)

The Holy Vehme, or the Vehmic tribunal of Westphalia, whose "name was awful in man's years for many centuries", was said by tradition to have been founded by Charlmagne (Introduction), but it was far older; it had its root in prehistory.

Archaic Mysteries

With much array of evidence, *The Secret Doctrine*, argued that there was at one time a universal religion and that all religions derive from the same sacred source. Since that work was written *The Golden Bough* has subpoenaed a multitude of witnesses whose combined testimony reinforces that of Blavatsky's. In the Introduction to *Anne of Geierstein* there are some particulars about the Holy Vehme, quoted from the proof-sheets of *The Rise and Progress of the English Commonwealth* by that "very learned writer" Francis Palgrave, which add their mite of corroboration to Blavatsky's thesis.

"The Vehmic Tribunals" said Palgrave, "can only be considered as the original jurisdictions of the 'old Saxons' which survived the subjugation of their country. The singular and mystic forms of initiation, the system of enigmatical phrases, the use of the signs and symbols of recognition, may probably be ascribed to the period when the whole system was united to the worship of the Deities of Vengeance [Karma-Nemesis] and when the sentence was promulgated by the Doomsmen, assembled like the Asi of old, before the pagan altars of Thor or Woden."

The proceedings of the tribunal, this historian observes, differed "in no essential character from the summary jurisdiction exercised in the townships and hundreds of Anglo-Saxon England." They were not peculiar to Westphalia; they were not unique with the Teutons, for the forms "betray a singular affinity to the doctrines of the British Bards respecting their Gor-

seddau or Conventions." Like the Druids the Greeks and the Hebrews (*Identity of the Religions Called Druidical and Hebrew*, anonymous, 1829) the members of the Vehmic Tribunals venerated the oak. A hint of a universal faith is here apparent.

Included in the brotherhood of the Vehme were the Freegraves, and the similarity of this word with the old form "Freemason" is apparent. The Anglo-Saxon "free" is allied to "friend"; a graver is one who carves, a mason works in stone.

"Mr. Palgrave seems inclined to derive the word *Vehme* from *Ehme*, i.e., Law, and he is probably right," says Scott in a note to Chapter 22. The two syllabled "Ehme" may have a philological relation to the Sanskrit "karma" which embraces the ideas of Law and Action. "Vehme" contains the idea of Vengeance or Doom, and the latter word is "probably derived from the verb "to do" (*Annandale's Dictionary*). "To do" and "to act" are the same thing. Again we touch the fringe of the archaic mystery religion.

In Westphalia the sentence was promulgated by the Doomsmen of the Vehme. The chief justices of the Isle of Man are Deemsters. In *The Heart of Midlothian* the sentence of death to Effie Deans is read by the Doomster, an official of the Scottish courts since abolished (note, Doomster or Dempster of Court). It is hardly necessary to say that the words, doomsmen, deemster, doomster and dempster, are cognate, and all derived from "doom".

"With what measure ye mete it shall be measured to you again," said Jesus (Matthew vii. 2). A statement of an aspect of Karma shortened by Shakspeare in the title *Measure for Measure*. The idea of a fair exchange is a reflection of this moral law, as jurisprudence aspires to copy the impartiality of natural law. Three phrases for a fair exchange are mentioned in the *Waverleys*. One, "Claw for Claw, as

Conan said to the devil" (*Waverley*, note, Conan the Jester), suggests political backscratching in reverse. The second "the auld terms of giff-gaff" (*The Fortunes of Nigel*, 21) Scott puts on the lips of James I. The third is curious because of a resemblance to the word "karma". "It is a proverb the world over," says Varley, (*Kenilworth* 5) "*ka me, ka thee*".

An instance from history of what looks like karmic justice, is mentioned by Scott in notes to Chapters 15 and 28 of *Quentin Durward*. The iron cages of Loches "in which the wretched prisoner could not either stand upright nor stretch himself at length" are said to be the invention of Cardinal La Balne, and it is on record that Louis XI. confined the cardinal in one of his own diabolical inventions for eleven years.

If we except the anticipated return of Thomas the Rhymer, reincarnation is not mentioned in either the novels or plays of Scott.

The Saxons and the Normans had no prejudice against pork. Gurth was a swineherd. Cedric serves up to his Norman guests "swines' flesh dressed in several modes". (*Ivanhoe* 4). But within the last two centuries pork was abominated as much by the Scotch as by the Jews. King Jamie carried his prejudice to England (*Waverley*, note, Dislike of the Scotch to Pork). When *The Fortunes of Nigel* was written, in 1821, it was still abhorred by the Highlanders (27). It is difficult to avoid the conclusion that such a strong prejudice had a common archaic origin.

Ceremonies in which goats are used are widespread. They are sacrificed in India to Amphytrite (kama); the Hebrews had a scapegoat; and before sending out the Fiery Cross or Cross of Shame, the Highland chieftain killed a goat, burned the extremities of the cross in the fire and extinguished the burns with the animal's blood. (*Lady of the Lake*, canto third, verses 8 and 11 and note to verse 1, canto third). The Urisk or Highland satyr was

precisely like that of the Greeks—half-man and half-goat. (*Lady of the Lake*, canto third, verse 26 and note to verse 25). Here we have further evidence of the universality of ancient tradition.

References by Scott to two mythological characters of Britain—Bran and Merlin—have suggested to me their resemblances to Egyptian deities. In a note to Canto first, verse 11, of *The Lord of the Isles*, the author refers to an upright stone by the castle of Dunolly near Oban, which Fingal is said to have used to tie his dog Bran. Originally Fingal may have been a Manu. He was “a leader or eponym of a white race” Zimmer, endorsing an idea of George Borrow’s thinks. Later he may have been deified. Professor Veitch points out that the Welsh form of Fingal or Finn (white) is Gwynn and a certain Gwynn was the sun of Nudd. (*Nelson’s Encyclopaedia*, Finn). In the remains of an ancient temple at Lydney in Gloucestershire Nudd appears on the inscriptions as a sun-god, “his head surrounded by bright rays”. (*A Dictionary of Non-Classical Mythology*, by Marian Edwardes and Lewis Spence). In a note to the poem, *Return to Ulster*, Scott says the standard of Fingal is called the “Sunburst”.

Fingal’s dog Bran is often the theme of Highland proverb and song, Scott observes (*Waverley* note to Chapter 45). But Bran is a hero of *The Mabinogion* (Branwen the Daughter of Llyr). The *Dictionary of Non-Classical Mythology* says he is a lord of the Welsh Keltic underworld. An underworld figure who in one of his aspects is a dog! The thought of Anubis, the Egyptian deity with the dog’s head, assisting Osiris to weigh the heart of the deceased in the hall of the dead, immediately rises in the mind.

Merlin was personated in the carnival given in honour of Queen Elizabeth (*Kenilworth*, 37). But this was a degenerate Merlin, “a mere wizard or necromancer”. Originally he was “a god of the British Kelts and may be identical with the sun-

god Nudd”. (*Dictionary of Non-Classical Mythology*).

“A merlin sat upon her wrist

Held by a leash of silken twist”.

sang Scott of the *Lady of Branksome* (*Lay of the Last Minstrel*, Canto 6th verse 5). Now a merlin is a sparrow-hawk, and the hawk is a solar bird (*Secret Doctrine II.*, 596, London edition). There is probably a connection between Merlin and Horus the elder (not the child Horus) “who is figured as a hawk or as a man with a hawk’s head” and is the most ancient god of the pantheon of Upper Egypt (*Dictionary of Non-Classical Mythology*).

In olden times the people saw in the scholar the magician and there was a mystery in the “grammar” of the Gaelic Ogham. In speech, names of letters were used in certain syllables instead of the letters themselves to disguise the meaning from the uninitiated, and the script was cryptic (*Nelson’s Encyclopaedia*). A theory of a correspondence between the Keltic and Punic (Phoenician) characters of the script was started by General Vallancey, Scott remarks in a note to Chapter 28 of *Waverley*. The author of the *Identity of the Religions Called Druidical and Hebrew* shows by illustrations the resemblances between the characters of Ogham, those on a stone from Persepolis, the cradle of the Persian kingdom and on a cylindrical brick found in Babylon and the Ninevitic characters. “Occult alphabets and secret ciphers are the development of the old Egyptian hieratic writing”, says *The Key to Theosophy* (page 7, U.L.T. edition). That the world’s alphabets are derived from a common source is a recent conclusion of the philologists (see *The Alphabet* by E. H. Minns in the *Harmsworth Universal History of the World*), a conclusion which is yet another vindication of Blavatsky.

There was also a mystery language in the Norse. Norna of the Fitfulhead (25) in *The Pirate*, as she disinters the leaden cof-

fin of an ancient warrior in the decayed church of Saint Ninian in Zetland, mutters a Runic rhyme. Runes were the counterpart in the Scandinavian of the Keltic Ogham. The word "rune" means a whisper (*Annandale*) which is a sufficient indication of its esotericism.

Like Fingal, Odin was an archaic figure. The standard of Fingal was a sunburst, the "magical standard of the Danes" was a raven (Rokeyby, note to Canto fourth, verse 1), the raven of Odin. The *Secret Doctrine*, (I, page 478) associates the symbol of the raven of Odin with that of Noah, who sent out one of these birds from the ark. "Its chief meaning is that of a new cycle and a new round". That the Scandinavian religion preceded the ice age is shown by the remarkable discoveries near Dunfermline, Fifeshire (*Canadian Theosophist*, Vol. xii., page 65).

The persistence of the Norwegian sagas and language among the fishermen of Zetland and Orkney is commented upon by Scott in a note. Norse Fragments, to *The Pirate*. There the name of Odin continued to be attested occasionally as a security for a promise (note, *The Promise of Odin*), Minna Troil offers to make this promise to Cleveland (22). "One of the pillars of the Standing Stones of Stennes is perforated with a circular hole, through which loving couples are wont to join hands, there they take the *Promise of Odin*" (note, *The Standing Stones of Stennes* and 38 and 40). This Orcadian Stonehenge says Scott in this note "furnishes an irresistible refutation of the opinion of such antiquaries as hold that the circles called Druidical were peculiar to that race of priests. There is every reason to think that the Druids never occupied any part of the Orkneys, and tradition as well as history ascribes the Stones of Stennes to the Scandinavians". On the island of Hoy is a curious cave, ascribed to a dwarf with "supernatural powers and a malevolent disposition, attributes of that race in Norse mythology" (note, *The Dwarfie-Stone*).

"Druidical" circles are found not only in Europe but in Asia and the *Secret Doctrine* (II, 357 to 360, London edition) ascribes them to neither the Kelts nor the Scandinavians, but to a race of Atlantean giants. They were not Druidical but universal (*Secret Doctrine*, II., 796). Recollections of a race of giants are found in the legend of the British Isles. In *The Black Dwarf* (2) reference is made to the absurd fable that the devil had changed into stones a gigantic old hag and her flock of geese. This may be a distorted memory of dim past. Fingal and his men "figure again and again as giants in stature". (*Nelson's Encyclopaedia*, Finn).

The Druids may never have occupied the Orkneys, but they were spread through the greater portion of Britain.

"Cattraeth's glens with voice of triumph
rung
And mystic Merlin harp'd and grey hair'd
Llywarch sung,"

Scott rhymed in *The Vision of Don Roderick*, (Introduction, verse 4). Cattraeth is in Scotland, and the author points out in a note to these lines, that "much of the ancient poetry of Wales refers less to the history of the Principality to which that name is now limited than to events which happened in the northwest of England and the southwest of Scotland, where the Britons for a long time made a stand against the Saxons". The Isle of Arran, off the west coast of Scotland abounds with ancient stone monuments. (*The Lord of the Isles*, note to verse 6, canto fifth). In Chapter 6 of *The Chronicles of the Cannongate*, Scott quotes a Rev. Mr. Bowles as urging the derivation of the name Salisbury Crags near Arthur's Seat, Edinburgh, from the same root as that of the "Episcopal city in the west of England." Both were sites of Druidical temples.

Old British tombs seem to have links with the Hebrews. Ivanhoe opens with Gurth and Wamba near a Druidical ruin. In *The Betrothed* the pilgrims rest beside the burial place of a British chief, com-

posed of upright fragments of granite shaped somewhat like a stone coffin, the stone cover lying broken beside it. There are twelve of these upright fragments; twelve stone pillars were raised by Moses. (Exodus xxiv., 4).

Many of the cairns in Britain are very ancient. The war beacons in *The Lay of the Last Minstrel* (Canto third, verse 29),

“Gleam’d on many a dusky tarn

Haunted by the lonely earn;

On many a cairn’s grey pyramid

Where urns of mighty chiefs lay hid”.

Scott possessed an urn “discovered beneath an immense cairn at Roughlee in Liddesdale”. (note to the above lines). The burial place was probably constructed in “the stone age”.

The Druids were sun worshippers. In the short story *The Two Drovers* a Scottish fortune telling woman “walks the deasil” round Robin Oig, to protect him from misfortune. She paced round him according to the course of the sun, a superstition, the author observes, which was thought to be derived from Druidical mythology.

Labyrinths were not unknown in Britain, though the fame of those of Egypt and Crete have tended to obscure them. Scott mentions only the noted one of Rosamond in *Woodstock*. (Preface and appendix to Introduction).

We must place the original King Arthur in primeval time. Scott introduces him in his medieval character in Lyulph’s Tale in *The Bridal of Triermain* (Canto 1st verse 10 and succeeding verses), and during the festivities in *Kenilworth* the castle is guarded by wardens representing his soldiers, namely ancient Britons (27). Arthur has been associated with Artaios, a god of the continental Kelts (*Dictionary of Classical Mythology*). But his fairy sister Morgana, is found in Persian legend. Tamurath rescues her from the giant Demrusch and takes her to the “dry island”, otherwise the new continent of Europe. (*Secret Doctrine* II, 416, London edition). I have italicised parts of the word “Tam-

urath” to bring out its resemblance with “Arthur”. It would appear that this was the original King Arthur, a figure as archaic as Odin and Fingal and Noah, associated with the sinking of Atlantis.

From the misty past of prehistory the memory of Arthur slumbered, to be re-awakened in the Middle Ages. In the poetical and ethical movements which his name inspired we may perchance find traces of the occult tradition.

(*To Be Continued.*)

INITIATION AMONG THE CHEROKEES

Washington, April 20. — (A.P.) — “Witch” children, specially educated from babyhood to be witches, have just been reported by a scientist to exist among the Cherokee Indians of North Carolina.

These 20th century witches are “made, not born”, says Dr. Frans M. Olbrechts, Belgian ethnologist, in a report issued to-day by the Smithsonian Institution. Children, preferably twins, selected for a career as witches, are put through an initiation supposed to endow them with supernatural powers.

“If twins are born and their parents intend to make witches out of them”, Dr. Olbrechts reports, “No mother’s milk is given them for 24 days. They are fed with the liquid portion of corn hominy, which must be given them only during the night. They must be kept rigidly secluded from all visitors during the same 24-day period.

The twin witches, even in babyhood, are supposed to have remarkable powers. The Cherokees believe they can fly through the air, dive underground and walk on the sun’s rays. They can assume all kinds of human and animal shapes, and even when they are only a month old “whatever they think happens”.

These Cherokees are part of the great Iroquoian stock of which the Six Nations

formed the northern branch. Recently I gave you an account of the Feast of the White Dog.

As a matter of fact the Indians are not making what the writer ignorantly refers to as "witches". Schoolcraft, and other Indian authorities will tell you that this training is not to develop these infants along lines of bogeymen, but to teach them through close relationship with the natural powers, to transcend the limitations of the mere material body.

E. B.



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.

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The publishers have added a few words of Wm. Q. Judge which appeared in The Path, June 1891, and two later appreciations of H. P. B. from Theosophy, May 1924 and Theosophy, May 1926. An index adds to its value as a book of reference.

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OFFICIAL NOTES

The New York Times Book Review of April 17 has a fine portrait of "Æ", Mr. George W. Russell, the poet, with an excellent review of his new book, "Song and its Fountains" by Percy Hutchison.

✻ ✻ ✻

It will be observed from the report of the Executive meeting that the funds of the Society are once more at a very low ebb, and that only two more months of the Magazine are certain. Of course the new year opens on July 1st, but we have never before been so bare of cash. It will be necessary at once to reduce the size of the Magazine if not to suspend it altogether. The Theosophical Society in Canada has never had any rich friends and has struggled on into this thirteenth year by dint of much sacrifice and effort. If there are no friends to come to the rescue now we shall be relieved of a great burden physically,

but we shall feel that a great opportunity is being missed ethically. Kismet.

✻ ✻ ✻

We deeply regret to record the death of Mr. John Wurtele Lovell, which occurred on April 18. Mr. Lovell was one of the original founders or charter members of The Theosophical Society in 1875. His reminiscences of those early days were printed in The Canadian Theosophist, Volume X., beginning in March, 1929. Mr. Lovell was born in Montreal, and it is perhaps significant that the last survivor of those who founded the Society was a Canadian. We have copied the obituary notice from the New York Times of April 22 by which it will be seen that Mr. Lovell was an active man of affairs.

✻ ✻ ✻

We adverted last month to the habit Dr. de Purucker has of spelling karma, karm, and Mahatma, Mahatman. It is rather astonishing to find in his magazine that in all quotations from Madame Blavatsky's works he changes her normal spelling into these forms. This is a distinct impertinence, and looks as though it were intended to give to his orthoepic and orthographic forms the authority of Madame Blavatsky's name. She never spelled nor pronounced in this way, nor did any other scholar of any standing. What will Dr. Stokes say to this perversion? He has spent much time over the 32,000 changes made in the Secret Doctrine by Adyar experts, most of which were in spelling or similar changes. Here is another editor out to improve on Madame Blavatsky. Such innovators rarely know where to stop.

✻ ✻ ✻

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday, May 1, only Mr. Barr, Mr. Belcher and Mr. Housser being present besides the General Secretary. Mr. Dobbs was unable to attend and sent an apology. The Finance report showed a balance of \$314. It will be seen that the chief task of the new Executive will be dealing with ways and means, and the question of cutting down the magazine or suspending it will have to be considered.

The members had considerable discussion over the question of propaganda, which arises out of the falling off of membership, the list to date showing only 347 paid up members as against 399 at the same time last year. It is true that about fifty of these lapses are from Toronto Lodge, and efforts are being made to place these in good standing. It must be recognized by all of the Executive that unless something can be done to increase our membership, and work and interest among the people, we are gradually coming to a standstill in the activity of our National Society.

It was reported that Mr. Krishnamurti is expected to be in Canada in September, and it is understood that the Toronto Lodge will request a visit from him. It was suggested that the Executive of the National Society should convey greetings to him in connection with his possible visit.

The work of the Travelling Library was strongly endorsed by all the Executive, as being the only active measure of propaganda carried on at present. Mr. Belcher reported that his lodge had debated the question of having active local propaganda carried on by the various lodges, devoting the funds to this work rather than to the magazine.

A letter was read, the substance of which appears in this issue of the C. T., regarding the appointment of Mrs. Tingley as alleged successor to Mr. Judge, the letter indicating that there was no author-

ity for such statement in the Diary said to have been left by Mr. Judge. This will exonerate Mr. Judge of the odium of having appointed Mrs. Tingley and would nullify the claim to apostolic succession made by Mrs. Tingley and her followers on that account.

It was agreed that the next meeting be held on the first Sunday in July.

AN ASTROLOGICAL PROPHECY

"Astrology and Asia" was the subject of one of the lectures given before the Hamilton Public Speaking and Discussion Group. The lecturer stated that astrological cyclic law, which is based on planetary positions in the Zodiac, indicated an Asiatic renaissance. The great conjunction or satellium of planets at the close of 1899, indicated to astrologers of that period that a great European war was inevitable. Coming at the close of the first sub-cycle of the Kali-yuga, the conjunction also presaged the beginning of the rebirth of Asia.

Western imperialism, called in this day capitalism—another synonym of the aggregate selfishness of a race—was born during the slumbering period, which has lasted several centuries, of Asia. Europe was recovering from the great migrations, or invasions, that had swept westward from the East; first submerging the Roman Empire, then plunging Europe into barbarism, and later creating the vast Mongol-Tartar Empire which stretched from the shores of the Pacific to the gates of Vienna. As the cycle changed from activity to passivity, Asia retired back into herself, and so the new Western imperialism took advantage of the opportunity to grow. The conquering of vast sub-continent, like India, and the moral and political enslavement of Asiatics could never have been accomplished had Asia have been 'awake'.

Asia is again rising on the crest of a new cycle of activity. What does it mean to the West? Prophets and statesmen of the new era have appeared throughout the

East. In India there has appeared Gandhi—who is more in the hearts of the Indian people than political propagandists would have us believe. China is to-day passing through the transitional period that will lead her to world-power before the end of this century, when the cycle culminates. All Asia is beginning to teem with a new life after a sleep of centuries.

Coming events as indicated by the stars can also be approximated from the study of past happenings. The last transit of Saturn through Aquarius, the ruling sign of Russia, involved that Empire in war with the Japanese. When the astrologer considers any one sign he also takes into consideration the other signs of the same trinity, which in this case are Libra and Gemini. When Saturn reached the second ten degrees of Aquarius, which are co-ruled by Libra, war began with the Japanese Empire. Libra is the ruling sign of Japan. Peace was concluded through the mediatorship of the United States, when Saturn entered the last ten degrees ruled by Gemini, which also governs the U. S. A.

If coming events cast their shadow before, the previous transit of Saturn through Aquarius, 1903 to 1905, should give us the clue to its probable effects in Asia through the transit of 1932 to 1935. It is highly probable that the Soviet Union and the Japanese Empire will be involved in war, sometime in 1933; and in 1934 the U.S.A., now strongly committed to her Asiatic policy, will this time be drawn into the struggle!

The increasing tension of the Far Eastern situation indicates that a clash between the imperialism of the Soviets and that of Japan is perhaps inevitable. It does not necessarily follow that the present transit of Saturn will bring war to the Soviets; however, unless there is a radical change in human nature it will happen. If the nations of the world abolished imperialistic methods, and adopted some form of international co-operation war could easily be done away with.

This coming war may be the last that the West will ever have a hand in; for the dawn of the new era of Eastern 'imperialism' has begun. Great changes, over which the West will have little say, will take place on the Asiatic continent. We may live to see a great Asiatic Confederation rise as the result of this coming war. Perhaps this century will see the karmic reward to Western imperialism for the part it has played in Asia's exploitation.

R.A.H.

H. P. B's COMPLETE WORKS

From the House of Rider will be issued the long awaited Centennial Edition of the complete works of H. P. Blavatsky. The first seven or eight volumes will consist of a chronologically arranged collection of all her articles which have appeared in the English, French and Russian press from 1874 to the day of her death in 1891. The first volume, now in hand, covers the period of 1874-1879. It throws a flood of light on the origin of the modern theosophical movement, and explains Madame Blavatsky's early association with the spiritualists. Later volumes will include authentic reprints of H.P.B.'s standard books. Each volume will be obtainable separately, and the period over which publication of the complete edition is spread will naturally depend on the welcome accorded to the earlier volumes. All students of the teachings of H.P.B. are invited to support the project to the extent of their ability, thus assuring publication within a reasonable period of the complete edition.

Messrs. Rider & Co. desire to draw attention to the fact that in this Edition no expression of personal opinion nor any mention of any particular theosophical organization will appear, Madame Blavatsky's works being left to stand on their merit without any extraneous addition beyond an impersonal prefatory note by the Editor, Mr. A. Trevor Barker.

The Centennial Edition represents the result of more than seven years' disinterested labour and research by a group of independent students and members of different theosophical societies who, for the purpose of this undertaking, agree to remain anonymous.

The Publishers will be pleased to hear from all who are interested in this important literary undertaking, and a detailed prospectus will be sent on request.

SOLIDARITY

"Am I my Brother's keeper?" "Most assuredly I am."

Mr. R. A. Hughes in his fine "Disquisition on Occult Theosophy", V., remarks that most of the best and finest thinkers of the T. S. have left us, which is perfectly true and a fact to be everlastingly deplored. Had it not been so the T. S. would still be what it was originally, a united Brotherhood.

No two people, as we all know, view any one thing, either physically or mentally, from the same viewpoint, consequently it cannot be any different in the T. S. The greater the thinker the more this will be realized.

The dark forces are the potent factor which enter every movement causing it to fail *if man allows it to do so*. That these have long been and still are actively at work *inside* the T. S. is only too obvious, and we of all people should in consequence rise to the occasion and *stay with it* to support the solid Theosophy. By resignation we allow the weak side to creep in and negative the efforts of the Founders. I have myself sometimes thought it was perhaps wrong to stay when certain happenings were taking place, and I by remaining was maybe countenancing them. Before long, however, I have realized it was my *duty to stay*, to forget my personal objections and to serve my Brother.

Go where you will, study what you please of the ancient teachings, you will

find corroborations of one wonderful Theosophy, and yet, we listen to all kinds of personal opinions which lead us astray, and then leave.

If each one of us would stand true and endeavour to follow the teachings laid down in the S. D. and kindred books, there would be little desertion. All would realize that however much a Brother might differ in certain trivial matters he was fundamentally sound, there would be once more a united Society.

If I am a soldier I must not desert my guns. No soldier can so well help to overcome the enemy from a scattered area as he can from a concentrated front.

"Unity is strength."

Lilian A. Wisdom.

THE CENTENARY OF A SYMBOLOGIST

"The study of the hidden meaning in every religious and profane legend... pre-eminently the traditions of the East has occupied the greater portion of the present writer's life"—namely, Madame H. P. Blavatsky, born in the south of Russia on August 11, 1831. This statement prefaces Part II, on "Symbolism and Ideography," of the first volume of *The Secret Doctrine*, published in London in 1888. The centenary of Blavatsky's birth coincides with several important scientific centenaries, and is marked, also, by the dawning of a new era in archæological research. During her lifetime archæologists and historians were still under the obsession of mediæval traditions, as Professor Sayce recently pointed out in the Huxley Memorial Lecture, 1930, where he summed up the results of the past century's researches: the latest "objective facts of archæology" have shown, however, that "civilized man in the fullest sense is immeasurably old"; and we cannot interpret the records of the distant past by the knowledge, assumptions, and prejudices of our own time. This was Blavatsky's then

heterodox position, and she declared that researches would prove the fallacy of the "solar myths" which denied prehistoric existence to the legendary empires of the East, and would show, also, the error of the gross phallic interpretations of ancient philosophical symbols which we find are now beginning to be questioned by some investigators.

There is no doubt that Blavatsky's writings stimulated research and provoked a more general interest in the thought, literature, and history of the ancient East; but her special contribution in this respect was extremely radical, as indicated by the still more novel statements that the history of ancient races is "embedded in symbols;" that "an historical, real event was deduced by those versed in the hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. . . All the thoughts and emotions, all the learning and knowledge of the early races, found their pictorial expression in allegory and parable;" and in this way the hieratic symbols of old Egypt and the ancient Chinese alphabet were created (S.D., I., p. 307). Professor Margulies' recent articles explain clearly the synthetic characteristic of ideographical writing. Blavatsky, however, claimed to have found a key to the archaic ideographs, and *The Secret Doctrine* embodies an interpretation, derived by means of this supposed "key," concerning "the origin of man, the evolution of races, and geognosy". She stated that "the cosmological legends all over the world are based on the knowledge by the ancients of those sciences which have allied themselves in our day in support of the doctrine of evolution, and further researches may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now" (ibid. p. 332). This knowledge was transmitted, she said, from civilization to civilization—a doctrine that modern investigation tends to maintain (e.g., see p. 167, *The Asiatic*

Review, January, 1931): from it the various religions are derived and diluted. "Every nation receives in its turn some of the said truths, under the veil of its own local and special symbolism, which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise" (ibid., xxxvi). The archaic symbolism of the world-religions are examined and compared in *The Secret Doctrine*, II., 449 to 641, and it was Blavatsky's contention that this ancient knowledge is the only true basis for a synthesis of science, religion, and philosophy; that in prehistoric ages science and religion were one.

It is obvious from these brief citations that *The Secret Doctrine* as a whole must still be considered as merely plausible, although its probability has been enhanced since Blavatsky's death in 1891 by the many confirmations of certain parts of it by scientific researches which it is impossible to detail here. Her revolutionary statements regarding (1) the nature of matter have been substantiated by physicists—its electrical constitution, its permeability, its origin in Space and the illusive "atom"; (2) the antiquity of the human species has been partially proved by palæontologists who have found *homo sapiens* in Tertiary times; and (3) the sites of many prehistoric civilizations have been found correct—one described in the introduction *The Secret Doctrine* (xxvi) has been discovered by Sir Aurel Stein. —W. Wilson Leisenring in *The Asiatic Review*, October, 1931.

"SONG AND ITS FOUNTAINS"

It is significant that two such books as John Masefield's "Poetry" and George W. Russell's new volume, "Song and Its Fountains" should be published simultaneously. The prophets of the world are ever with us but they do not always find themselves moved to speak. "Æ" has been less than ever inclined to address the people, but the meditations which he described in "The

Candle of Vision," and in some degree in "The Interpreters," have proved fruitful for others as well as himself and this book is the result.

It may be said at once that no adequate treatment of such a book can be given in a short article. It is a book for those who wish to reach the inner wisdom for themselves. It will direct them to some extent, but will do more in throwing them back on their own spiritual resources. It cannot be said too often nor too strongly that no progress can be made in the inner life except by one's own personal effort. Those who profess to give help in such matters except by precept and example are not to be relied upon.

So the experiences of such a seer are valuable only for those who are prepared to pursue a course similar to that described. There are the two paths and one of them associates us with the Children of Light and one with the Children of Darkness. We are told (page 5) that one of these Dark ones "whispered gently to me, 'We of the Darkness are more ancient than you of the Light,' and at the saying of that, I forsook my allegiance to the Light, and my whole being yearned to lose itself in that Divine Darkness."

The comment follows: "I did not then know that every passionate energy which goes forth evokes at once its contrary or balancing power, and that wisdom lies in the transmutation or reconciliation of opposites, and, if we were gentle enough, the God would give us a star to lead."

No such intimate and reliable revelations have been made for a long time past as may be studied here. "I lay on the hill of Kilmashogue and Earth revealed itself to me as a living being, and rock and clay were made transparent so that I saw lover and lordlier beings than I had known before, and was made partner in memory of mighty things, happenings in ages long sunken behind time."

From these intimations and later retrospections, he traced the desires and ideals

of later life back to their fountains. "There grew up the vivid sense of a being within me, of a being seeking a foothold in the body, trying through intuition and vision to create wisdom there, through poetry to impose its own music upon speech, through action trying to create an ideal society, and I was smitten with penitence because I had so often been opaque to these impulses and in league with satyr and faun in myself for so many of my days."

He recurs to these self-imposed inhibitions which, if the young could only understand, they would avoid, and preserve themselves alive. "I know," he says (page 78), "the royal road is by practice of the great virtues. But I cannot speak that language or urge those obligations, I who have been angry and sensual. I can only speak where I have been faithful."

A humility to be followed. And he speaks of a poem of which "It was only when I was old and desire had no power over me, that one day the poem completed itself." And so he conveys the impression that true poems sing themselves, or get themselves expressed with a perfection which stamps their origin.

"It may explain why I speak of certain poems as oracles out of the psyche. They breathed out of some deep-remembered wisdom, warning or guidance, for when the words swam up into consciousness there was more in them than the waking self had thought or known."

In this passage following he reveals one of the great mysteries. Again (page 91), he hints that "you must go a little beyond yourself, and whatever revelation of beauty, of the spirit, has been in Europe for many centuries has come, not from the Churches, who hold they already have the truth but from the poets who are still the seekers, and who at times have that lordly utterance as if the God was speaking through His prophets."

He adds: "No Church today can convince me that it is inspired until the words arising from it even in anger break in a

storm of beauty on the ear." The Church, like other institutions, must seek that inner Kingdom if it would renew its wisdom. "The soul returns by the way it came from those high spheres to the body to take up its labours in this world. What are its labours? It has to make conquest of this world, become master of the nature which envelopes us, until the eternal is conscious in us, and we have made this world into a likeness or harmony with the Kingdom of Light."

This beautiful book is printed by R. & R. Clark, Ltd., Edinburgh, but we find one typographical error, page 31.—Hamilton Herald.

A LONDONER'S RETROSPECT

1875-1932

It would appear that some of poor Matthew Arnold's "high, Un-o'erleaped Mountains of Necessity" had really been crossed at last, for at the time of writing a curious state of topsy turvydom is evident in the world—the hitherto conquering West is not only bankrupt and politically impotent but is actually seriously preparing to disarm. Better still, one of her most experienced politicians has in good faith proposed a United States of Europe, and Herr Ludwig in yesterday's Daily Express pleads for government by dreamers and poets.

As a postscript to this I am told by the energetic Buddhist Lodge, that they are becoming world wide authorities on Buddhism, their text book being gladly accepted by earnest young Buddhists of Japan! Now all this would seem good news and moves the writer to look back on his long association with the Theosophical Society.

It is interesting after many years, when one has followed out persistently and consistently one definite purpose, to look back and see the genesis of the quest. In my case I can credit largely, I think, good Mr. Gibbon and his *Decline and Fall of the Roman Empire*. My study of History,

however, was, truth to tell, saddening, and it was undoubtedly no coincidence which brought to my notice a review of some work on the East, in which was particularly described an Eastern sage. Ineffaceably has remained in my memory that description of his look of immortal calm, ageless youth and serenity. All other outlet for much native energy being denied by mistaken training and religious stultification I plunged into ceaseless reading, of the classics and ancients of every class, history, poetry, romances, travel, theology, down to Robinson Crusoe and the Wandering Jew. With life in the City of London came a shock. From cloistered study to the gross blackguardism of a warehouse brought up seriously the problem of how to guard oneself from such influences, so that one's purpose could be uninterfered with. From this followed an earnest and awful search for truth, in the sense of a real philosophy of life. Incidents in this search were conversion to and baptism into Plymouth Brethrenism, (!) which only lasted a very short time, visits to seances, membership of the interesting old South Place Ethical Society, of which I have friendly recollections. It had the old Huguenot church out of Moorgate Street, and many interesting men had been kindly welcomed to its hospitable platform—Rammohun Roy, Herbert Burrows, etc. Another unique society I visited was that of the Postivists in their little Fetter Lane home. I got some comfort from the other Ethical societies also, and heard many noted speakers at the various churches. During the course of these investigations I met very many good, kind and nice people. All were looking for help and comfort which they had failed to find in the churches; especially did I find amongst the Wesleyan Methodists a beautiful character. A civil servant, in middle life, he devoted precious leisure to his class of young men, and used to invite me to come and "pelt him with questions," as at that time I was in the throes of Theosophical enquiry and

most anxious not to distress my mother, who was a conventional Christian.

I had heard of the Theosophical Society through a circular having been left at the house, again surely no coincidence. It was at the time when Thomas Pool and his charming little wife, assisted by Cranston Woodhead were working in North London. I was interviewing T. P. in the shortest possible time, stayed till good manners warned me to leave and wanted to join every section at once. From this time on it was a case of trying to put the philosophy into practice, for I never had the slightest doubts as to its validity, but, have ever had the most dreadfully hard job in attaining any measure of harmony, and retaining it. There are many evils of the present day but young people did not have the dreadful cast-iron mental atmosphere of my youth to struggle with, and the many inhibitions of one's Christian friends to transgress before one could *live*.

However, as they used to tell me you must bear the cross if you wished to wear the crown, and so I struggled on, helped immensely by those sympathetic creatures Ada Roff, James Hanscombe and C. H. Collings and his wife. For I was attached to the reincarnated Bow Lodge and amusing were the times we had, one member, F. C. Fletcher has been, I believe, for many years now, a Buddhist monk, and visited Lhasa with McGovern. The little hall at Vernon place was then the London Headquarters and I had the privilege of knowing such members as Machell, Adams, Watson, Miss Horne, Justice and many more.

The Brighton Congress, with first meeting with Mrs. Tingley, was a great event, and interesting it was henceforth to have as our headquarters the lovely old god-decorated hall at Avenue Road.

None who lived in those times can forget the force of Madame Tingley, the wonderful Century Path and its splendid articles, the lightning moves and fire flashes, as it were. Now we see that such work could

not have been done after the war.

The war I still find it impossible to think of with any philosophical detachment: it remains to my mind just a horror. I had an interesting time as a worker on farms and secured a member for the society in the son of my "employer". The forces of disintegration were in full blast and the "British square", as one might say, of the Universal Brotherhood and Theosophical Society came through with its compact membership and the teachings intact. As after a great storm heavy seas continue for some time, so, the armistice but introduced many and more disturbances, dreadful in their correlations and permutations.

Using again a maritime allegory, the Theosophical ship had to make up for leeway and the ordinary citizen had to strive for harmony in a world whose vibrations were stupendous.

The words of Mdme. Blavatsky as to the imperishability of the Theosophical Society occur to one at this passing of her Centenary, for its terms are included in every dictionary, its ideas permeate all European society, its ethics dominate world thought and to the eye of the mystic the sword of the Spirit has indeed worked havoc on some of the world's secret foes.

While so many of the most admirable movements fail to maintain effectively their continuity for long after the death of their Founders the Theosophical Society in its Fifty-seventh year, with its fourth direct Leader and the same constitution, proves its virility and validity with the issue ten days ago of a volume of valuable teachings given to its innermost group but a short time ago. This to any kenning man stamps the organization as O.K., for all pseudo-occult societies have no real teachings to pass on, and the various priesthoods bottle up hermetically what information they may still retain, knowing bitterly there is no more for them.

The present Leader, Dr. Gottfried de Purucker with extraordinary courage has lately toured the world as the representa-

tive of the same teachers and instructors as those who inspired Mdme. Blavatsky, and, has met with much success and some opposition from those who had failed to keep hold of the clue, in spite of surface bewilderments, and consequently have accepted the designed dope that the Mahatmas were now disassociated from the society and the tide was out till 1975.

One fault, undoubtedly, of a Western training is its tendency to *fix* the mind into a certain form which will hold, sometimes for centuries almost.

One is reminded of *Science commands that God shall not do miracles upon this spot*. Theosophists, however, believe in Universalism, as I think it used to be called, viz. that *all shall be saved*, and, it cannot be forgotten that all real workers for humanity do strive, not merely against flesh and blood, but against principalities and powers, hence the hardness of the strife. No man would surely take such a course as Dr. Purucker has done if he consulted his own comfort and dignity only. Often have Theosophists been told that nothing would stand, as time went on, but the Esoteric teachings, and such require a qualified teacher to disseminate and preserve them: Q. E. D., as Euclid saith.

Chas. E. V. Ball.

CORRESPONDENCE

A. M. O. R. C.

Editor, Canadian Theosophist:—Playing the people of the American continent for suckers is one of the favourite pastimes of the get-rich-quick schemers, and playing the seeker for the hidden things of life, is equally as favourite a pastime of many others, whose only object is a soft, easy life at the expense of the gullible person.

These charlatans who play upon the heartstrings of the seekers of occult knowledge are many, and many are the nostrums they feed their students in the guise of higher and hidden knowledge, giving a little promise from week to week of things

to come, stringing on their students until most of them, perforce, awake to the scheme with a shock so great that they are dazed, at first, and then disgusted to such an extent that they are ashamed to think that they ever fell for such silly schemes.

Probably the biggest ballyhoo outfit before the people of the American continent today is a so-called Rosicrucian organization known as Amorc, and professing to perpetuate ancient teachings from the time of Amenhotep IV. And it would be well for all seekers of occult things who contemplate contacting this outfit to learn just what sort of institution they are contacting. To that end the undersigned will give a few facts gleaned concerning Amorc, and its so-called imperator—imp for short.

The undersigned was at one time a member of Amorc, and like the great majority of "students", took Amorc and H. Spencer Lewis at their advertised face value. Not only did I become a member of Amorc, but I also became a member of the Child Culture Institute. You see, I have three children, and I had a desire to give my kiddies as broad an education as possible, hence the Child Culture lectures, and it is through those lectures that I learned the calibre of H. Spencer Lewis and the character of Amorc and its "lessons". I hope to be able to tell all those who seek knowledge of Amorc as to just what it is. Part of this information I am to give comes from my own personal experience, part through investigation of the several various magazines issued by Amorc, and part from letters exchanged with Alfred H. Saunders, 70 Fifth Ave., New York, also a one-time member of Amorc and editor of the ancient Rosae Crucis, and who for years has been trying to tell the world all about Amorc.

What caused me to "tumble" to Lewis and his racket? It's simply this: I was reading one of the Child Culture lectures to my daughter, who wrinkled up her tiny nose and said, "Daddy, that's old stuff to me". "Yes?" I asked, "Just where did

you hear this stuff before?" "I never heard it before, daddy; all that stuff is in the Book of Knowledge. The lectures you have been reading the last few weeks are all in the Book of Knowledge". Well, sir, I asked daughter to go to the library and get me a copy of one of those Books of Knowledge, and sure enough there were the lectures, almost word for word. A letter was immediately dispatched to inquire how come the steal. This letter was not answered, but the lectures stopped almost immediately. A second letter to the imp got a rise out of him. He denied that any lectures had been stolen from the Books of Knowledge, or any other books. They had been written by, among others, a woman physician, during his absence in Egypt on what seems to have been a gyp trip. One week was the time allotted me by the imp to prove my statement before I would be cut off from Amorcean intercourse with the brethren and sisters. Twenty-four hours later, Lewis had the pages in the Book of Knowledge quoted to him, and he alibied that possibly the woman physician was the author of the material in the Books of Knowledge, and that was the reason for the similarity in the writing. Hadn't he, H. Spencer Lewis, writing as Profundus, his temple name, been accused of "cribbing" from a book on ontology by Royle Thurston? At that time I didn't know that H. Spencer Lewis, Profundus and Royle Thurston are one and the same person. I know now that they are. At any rate, the lectures were stopped, and I was promised a copy of the course in book form, if and when it was issued. After many months of waiting I demanded that the book be forthcoming. I received—a cheque for two months' dues returned. In the meantime I had dropped Amore, for I found that the lessons were but a come-on proposition—promises of something to come, but nothing for the immediate present.

Lewis plays the newspapers for suckers, and being a newspaper man myself, I

"called" his methods of asking persons in the various communities of the United States and Canada to write some inquiry concerning Amore and then have some other member in the community supply an answer, or perhaps the person who wrote the original inquiry might write the answer to the question propounded. Lewis informed me that it was the only way he could get his organization before the public. I told him that I would do all in my power to stop that form of graft, but he tried it again in this community and the letter, which turned out to have been written under a fake name and the address of another student, was turned over to me. I investigated, and the resulting investigation took me all over the United States and into Canada. I learned Lewis' methods of hounding those who found him out, his persecution, his publication of vituperative innuendo and his methods of sending out anonymous communications, accusing persons engaged in tracing him down of double-crossing each other, sending him the facts as they found them so that he became wise to the whole scheme, so he alleged. There is no one engaged in ferreting him out who has the least objection to Lewis knowing the facts as found.

Here are a few of the facts: Lewis claims to have gone to Europe to contact the leaders of the Rosicrucians. Alfred Saunders, who, as I stated before, has gathered much of the history of Lewis, says Lewis was taken to Europe by his father to copy certain records in connection with the family tree of a prominent American family, H. Spencer having been an excellent penman. Imagine H. Spencer-Lewis sitting in a lodge of Rosicrucians and learning all about the work, when he admittedly doesn't know a word of French. It is amusing to read Lewis' account of his wanderings in France in search of Amorc(?) The stultified language of the narrative reminds one of the little boy who, knowing that sooner or later he would be found out in his lie thought that he had better

make it big and better so that it would be a lie worth listening to. Megalomaniac best describes the title of the one who wrote that story of "Initiation". For the exalted ego of H. Spencer Lewis is all there is to the story. He takes one into a "city in ancient Gaul" (he should have said Gall, I fear), publishes a photograph which he claims to be a lodge hall situated on the oldest street in France. The picture apparently shows authentic symbols of some sort, but a careful examination shows that the picture has been camouflaged. At least one design is drawn in. Cobblestones are painted on the side of a building in the picture. There are evidences that other changes were made and then blotted out by the artist. And it must not be forgotten that Lewis claims to be a painter of note, with pictures on display in various galleries and lodgerooms throughout the world. But to cap the climax, imagine Lewis claiming he, or anyone else, knows where the oldest street is in France or any other country! Lewis admits his inability to understand French in telling of his French trips, for in one of the lodge meetings he professes that he sat alongside a man who spoke several languages, so that he might have someone to explain to him just what was going on.

One of Lewis' great claims is that his organization had no books for sale, and that no Rosicrucian teachings are to be found in books. The former statement was used for years for propaganda purposes. Then Lewis suggested that his members read certain books. That started him into the book business. The books he recommended were ancient and out of print. His students must have those books, so into the publishing business Amorc went. The Oriental Literature Syndicate became a profitable venture. Numbers purchased in a San Francisco 15-cent store and tacked over the opposite door of a two-door entrance to Amorc's headquarters on Octavia street in San Francisco furnished the address for the Syndicate. But the Syndi-

cate camouflage soon played out. Amorc claimed it acquired control of Oriental Literature Syndicate and published, among others, its recent book on Lemuria, which it first advertised in 1925, but did not get enough suckers to warrant publication; but upon copying the article last year secured enough inquiries to warrant a publication. And the funny part of the whole matter is that in the magazine story Lewis tells of certain mysterious lights at the base of Mount Shasta indicating location of some hidden race, and in his circulars describing the book he uses a photograph of a newspaper article which gives Mission San Jose as the location of the mysterious lights. Mission San Jose is not far from Amorc's headquarters; Mount Shasta is several hundred miles away.

It is an education in the art of chicanery to read the ancient magazines of Lewis and Amorc. *Rosae Crucis*, *Croma*, *The Triangle*, *The Mystic Triangle*, *The Digest*, *The Forum*. They are legion, and one wonders just why the necessity of so many except that one must have something to cover if one has to lose one's identity. Read Lewis' apologies when he was "called" on *Moria El*, *Kut-hu-mi*. Read how he admits he became a member of *Khei's S.R.I.A.* in New York, with reservations. Just why should he wish membership in that body? Read his literature that denies that there are any Rosicrucian truths in published books and then read his ancient magazines in which he admits that he can take a student into the library in New York and show him many books with the teachings. Get the *Croma* which admits that he has written a book with the Rosicrucian teachings in it. This book, he alleges, was written before he organized his own organization.

Just why has Lewis changed his idea of having lodges and now gives his teachings by mail? The reason is simple. Lewis does not want his students to become acquainted with one another so that they can compare notes and learn the facts of

Amorc. Los Angeles had an eruption and disruption in 1918 at the same time that the New York lodge was going through throes of charges. And in neither case was the atmosphere nice to breathe to any decent-minded person. Two Amorc Secretaries are out, and why? What has happened to Rev. Chambers, who wrote so many of Lewis' Lectures? Why the disruption in Los Angeles a couple of years ago? Why the break-up reported from New York within the past few weeks? Why the moves from New York to San Francisco, to Tampa, and then back to San Jose? Why did not Lewis build the \$13,000,000 skyscraper in Tampa? What necessitated the attack on S.R.I.A. while Lewis was in Tampa? Why did Lewis kick Reidell out of Amorc immediately after he had secured the Illuminati? And did Lewis steal the rites of Memphis and Mizraim from Reidell? Is that where he got his professed 96 degrees of Masonry which he claims to have received from France and later from South America? Where did he get the first three degrees of Masonry that would permit him to get the higher degrees? Lewis will have those questions to answer sooner or later, and the sooner he makes a clean breast the better he will be off.

Who is H. Spencer Lewis? In one of his lectures he teaches, by inference, that he is a reincarnation of Francis Bacon. His magazines contain statements most disparaging to Shakspeare, so one must take Lewis' word that he is Bacon. Then again, he claims, in his Digest, that imperators of Amorc must be blood descendants of the previous imperators, and if there does not happen to be blood issue, then the succeeding imperator must receive a blood transfusion, in order that the line from Amenhotep may not be broken. Amorc certainly claims something remarkable in its knowledge of blood transfusion from ancient time. Why, then, is it but a comparatively recent acquisition of the medical profession? So the temple that the dupes of

Amorc have erected to Bacon and Amenhotep at San Jose, in honour of the memorable gyp trip, is in reality erected to Lewis as the reincarnate spiritual and blood descendant of these two personages! Does occult literature contain any information as to whether Bacon was the reincarnation of the Amenhotep ego?

I could go on for hour after hour and page after page of facts and questions. If you, reader, are a member of Amorc and desire the truth, demand that Lewis furnish you with the files of his various publications, then read and judge for yourself. His publications cannot stand up under the light of sane and sober judgment, devoid of any Amorc sophistry. Forget the lectures and read Lewis as Lewis is. If you are a Theosophist, stay with your teacher, for Lewis' material is revamped Theosophy, Koreshanity, from the Mithraic Mysteries, and probably many other schools, given out in sugar-coated doses, at, remember, two almighty dollars, per month. Perhaps, if you read Steiner, or Max Heindel, you may recognize also much that you've seen in Amorc.

Geo. L. Smith.

510 Chester Ave.,
Bakersfield, Calif.

MR. SAUNDERS' OPEN LETTER

To "The Tampa Mason" Exposing a Fraudulent
"Rosae Crucian Order"

In compliance with your request for information concerning the so-called Ancient and Mystical Order Rosae Crucis of H. Spencer Lewis, I am sending you the following data.

Let me first give you a very brief history of my personal connection with this 'Order'. On January 24th, 1916, I saw a magazine title "The American Rosae Crucis". It was rather well gotten up and interested me in spite of its queer Latin. I went to see the Secretary whose name appeared in the magazine, for the purpose of learning something of the Order whose

organ this magazine was. The Secretary greeted me as though I was a long lost brother, and a few days later introduced me to the "Grand Master" H. Spencer Lewis. From the first they were determined that I should join them and Lewis even went so far as to say that he had been waiting for me, as the "Masters" abroad had told him of my coming. I took this with a grain of salt and said nothing. He informed me that a very particular friend of mine in Paris had written him to initiate me. This friend deceased was head of the TRUE Rosicrucian Order. I talked the matter over with Mrs. Saunders, and after much hesitation we agreed to join.

We were not actually initiated until March 16th, 1916, but we were given the privilege at once, upon consenting to join, of attending all the Meetings. We were both made members of the "Supreme Council" and I was inducted into the position of Editor of the Magazine and given the title Prelate and Supreme Magus (only he insisted calling it Magi). As soon as we began attending the meetings, we discovered that there was great distrust among the members, of both Lewis and his Statements; still the members hung on for fear of losing something. From the first we saw that things were very queer. Day after day we discovered peculiarities of statements and actions and continual contradictions, until finally on the 18th of May 1916 Mrs. Saunders and I went to a meeting with our resignations ready to present. However, the Secretary, to whom I had confided my intention, and who had sworn silence "on the sign of the cross" had gone straight to Lewis with the news, and after a few minutes, before the meeting, Lewis called together something he named as the Ministraire of the Supreme Council of the Supreme Lodge AMORC, and we were duly and solemnly excommunicated. The reason given for this action was, that at a meeting to which Lewis had called for a vote of confidence in himself, we had not raised our hands.

This was perfectly true; we did not.

If I should attempt to give you all the evidence I have of Lewis' fakery you would have no space in this issue for any other matter. Therefore I shall, as much as possible, confine myself to easily provable evidence which I have in my possession.

On the last page of the first number of the "American Rosae Crucis" January, 1916, and on the first page of the issues for Feb., March and April of the same year, is published a list of names and places all over the world. In the magazine they are called Associate Editors. In a pamphlet for public distribution, published January 1915 and called Official Publication Number Two, this list of folk is called the "Foreign Legation of the Order in the United States" and they are said to represent the American Order in their own countries. The list of countries include Egypt, India, Spain, China, Germany, etc., etc., etc. There are twenty-three in all. I secured from the Secretary a typewritten list of the people with their full names and addresses, and in my capacity as Editor I wrote them asking them to contribute articles to the magazine. For good measure I wrote two letters to Raymon Emil, Bellcastle-Ligne of Toulouse, France, since he was supposed to be the Grand Master in France and one of the signers of the sacred Pronunziamento. Both of these letters came back in due time, all marked "not known" or something similar. Two were answered and the purport of the contents was "What is this Rosae Crucis?" and "What are you talking about?" These letters were written from my home; otherwise I should not have received back any of the precious documents, as Lewis opened all mail received at the office, no matter to whom it was addressed.

H. Spencer Lewis and Royle Thurston are one and the same person. Lewis wrote much under this pen name while I was editor of the Magazine. At the head of an article in the Trestle Board he states he is Ph.D. of the Indian Academy of

Sciences, Bombay, India. I have investigated this matter and have found that such an institution does not exist. In the September 1916 number of the "American Rosae Crucis" Royle Thurston puts himself down as a former Professor of Psychology in the Columbia Scientific Academy, New York. Again, I must say "there ain't no such animal".

Lewis, in his magazine May 1916, page 24, makes the following statement: "I can read about one hundred French words and can speak only three or four"; yet he was constantly stating that he had to translate documents which he had received from France, and that he had translated the Constitution (which, by the way, was the most absurd jumble of words I ever saw assembled). His statement in the magazine was no doubt the correct one, for we had every evidence in our associations with him that he knew practically no French, or any other language but his own. As for the documents, they were written in English, either evolved from the "Grand Master's" inner consciousness or culled from numerous old books he had access to.

The immediate cause of our decision to resign was a piece of attempted fakery, which was so silly and disgusting that we simply could not stand any more. At one of the meetings, Lewis announced that he had great news for us. The Masters in Egypt had sent an Emissary who had just arrived. He had brought with him two pictures—one of the Grand Master and the other of the Deputy Grand Master of the whole Rosae Crucian Order. Both were signed in "Sen-Zar". They were sent by the Masters as a special gift to the Order here. Lewis, after endeavouring to make us fully appreciate the wonderful honour which had been conferred upon us, proceeded to bring from behind the desk two large photographic reproductions from pen sketches of the pictures called by Theosophists "The Theosophical Masters". Mrs. Saunders and I gasped, for we recognized them, although we are not The-

sophists. Lewis noticed this, but said nothing. The next day he asked me to visit him at his office, where he was employed as a draftsman, which I did. He eagerly questioned me asking if I had ever seen the pictures exhibited the night previously. I replied that I had, and that I knew them well. He asked who I thought they were; I refused to tell him, for I plainly saw that he did not know. It seemed that the "Emissary" had done a trick or two himself. It was very plain that Lewis knew the man was faking, but pretended to him that he did not know it. Lewis evidently thought he could use the "Emissary" to a good purpose in advancing his scheme.

In the June and August 1916 numbers of the magazine are biographical sketches of the "Masters" Moria El and Kut-Hu-Mi, both signed by "Gehousa-Moryra-Son, named Ambrosius Immanuel, Sampa of the Bod-Yul Roz-Ghros Tibetan Division of the Order Rosae Crucis and Legate to the Order Rosae Crucis in America", and the other by G. A. Immanuel M. Sykes. Note the initials in one case G.M.A.I. and the other G.A.I.M. Later on the "Emissary" from the "Masters" was excommunicated by Lewis, and then he was called plain George Sykes. In answer to a letter on page 29 of the May 1916 issue of the magazine, Lewis refers to this man as an Oriental, and calls him Prelate Immanuel, stating that he had studied with these Masters for years, when in fact he had been residing in New York for years and is no more an Oriental than I am. Lewis further states in this same letter, that this man "proves" that he is an accredited representative of the "Masters" and yet, when the first sketch is published a note heading states that the publishers, the Editorial staff and the Department of Publication of the Supreme Council R. C. published the biography solely as the *opinion* of this Gehousa man, etc.

The pictures, Lewis said, were sent by the "Masters" who were in Egypt. The

sketches state they resided in Tibet. One would think the most stupid charlatan would not have made such a blunder.

After the excommunication of the "Emissary" which occurred between the August and September issues of the magazine, Lewis found himself in a peculiar position regarding the "Masters". Sykes had called them Moria El and Kut-Hu-Mi. With the "Emissary" fired, members began asking embarrassing questions, but Lewis nothing daunted, with child-like simplicity, stated in the magazine (Sept. 1916) that the Master of his Order was not Moria El but ElMoria Ra and that he did not live in Tibet, but Memphis.

I mentioned above that the pictures were signed. These signatures were unquestionably evolved by Gehousa from Avestan and Pahlevi alphabets and are a rare combination of nonsense. I must not omit to say I walked one day into a photographic studio, where I was in the habit of having printing and enlarging done, and to my astonishment I saw copies of the very pictures which Gehousa and the "Emissary" had brought from Egypt. The photographer had made the enlargements and he had not been in Egypt either.

Lewis, with great pride, exhibits a scarab and a cross with a red rose inset, which are supposed to be of great value and antiquity. I discovered that the scarab was purchased in a New York antique store for a very small sum and the three thousand year old cross was made in New York in 1915.

On June 17th, 1918 the "Supreme Grand Lodge Temple" in New York was raided by the District Attorney's Office and the principal officers arrested. While no conviction was recorded, owing to the reluctance of those injured to prosecute, all the records and papers, including the sacred Pronunziamento, I believe, are still in the possession of the District Attorney.

The un-American and disloyal attitude of this man Lewis is shown in quotation form June 1917 issue of his magazine, in

which he had an article headed "War a Condition of Mind". In this he said: "Neither our loyalty or respect to and for our country and our flag shall make us or permit us to shed the blood of another. It is strictly forbidden by our oaths and obligations". Also: "The peace loving Rosicrucian is not bound by any law to take arms and go forth to destroy others". If he had any such oaths and obligations they were formulated after America's entrance into the war.

I have left to the last that part of the history especially interesting to Free Masons. I will premise this with the statement that at the time of my associating with Lewis, I was an active 33° of the Cerneau body of New York, holding the office of Grand Commander-in-Chief, State of New York. Afterwards that of Sovereign Grand Orator and Minister of State of the Supreme Council. My affiliations in this body were well known by many of the prominent Grand Lodge of officers of the Craft. My Craft Lodge is King Solomon 2029, London, England. In the New York rite, I am member of Tyrian Chapter 219, York Commandery 55, and Mecca Shrine in New York. All this was known to Lewis, who wrote to me on April 20th, 1916, from which I quote:

"I know the chaotic conditions reigning here and abroad, and I know that the A.A.S.R., the Hermetic-Semitic Rites, the Illuminati and other 'branches' should be united. . . I am not going to permit the same conditions to exist, or the same deplorable affair to happen again that occurred with Cerneau. . . You know, or should know that the A. A. S. R. of Freemasonry owes so much to Rosicrucianism, to the Grand Lodge (Orient) of France, and to those I represent, and has never made complete, frank and honest admission that some day soon—very soon—I shall have to take care of that matter too. . . Personally I do not care what Freemasonry thinks of my work, I have heard their

criticisms—the criticisms of such men as Buck and others, and I know how they feel. They do not believe all my claims about our Order . . . nor all that I have said about the history of the R.C. and Freemasonry”.

The object of this letter was to break down my opposition to the admittance into membership of a German who had obtained authority to start a branch of the political “illuminati” founded by Weishaupt of Ingoldstadt, Germany (which all Masonic authorities throughout the world have declared clandestine). This man agreed with Lewis that if admitted to his “Rosicrucianism” he would hand over all rituals, etc., to be incorporated in the A.M.O.R.C.

Ignoring my opposition, the German was initiated into the “Order” and the Rituals and Charter were handed to Lewis. This was another reason for our deciding to resign.

Immediately upon ascertaining this result, I wrote to prominent Masons affiliated with Lewis acquainting them with the facts. This caused a halt in the blending of the “Illuminati” with Rosicrucianism and shortly after the German was “excommunicated” and the papers, I believe, returned to him.

Lewis and a prominent Mason in Iowa wrote to the late Colonel Ehlers, Grand Secretary of New York Masons, attacking me as a “clandestine Mason”. Col. Ehlers sent for me, handed me the letters and carbons of his answers requesting me to complete the correspondence, as he had no time to “bother with such rubbish”. To purge his soul from my charge Lewis then got up a farcical “trial” of the excommunicated “Emissary” from the “Masters” in Egypt and myself, to which I was “summoned” by registered letter, which I ignored. The night of the trial, February 23, 1917, I was being received into the Northern Jurisdiction of the A.A.S.R. (I having resigned from the Cerneau Bodies some time previously). Lewis, hearing of this from a member of his order (who was present as

a 32°), immediately suppressed some libelous statements and sent me an apology.

He also sent to C. W. Jennings, Editor of the Masonic Standard, a certified report of the “trial”. Bro. Jennings sent for me and asked me to read over the trial sheets and galley proof of matter for the Standard. We both went down, and at my suggestion to Col. Ehlers, who called the trial and statement ROT, Jennings then handed to me the “Certified Copy” and galley proof which was not published, and which I still have.

In the last week of December 1917, I was informed that Lewis had received the F.C. Degree in Normal Lodge 523 New York. I called this to the attention of the Grand Secretary, State of New York, Robert Kenworthy, who advised me to write with particulars to the Grand Master Penny, which I did, with the result that by edict of the G.M., Lewis was debarred from further advancement in the Ancient Craft.

In the meantime, Normal Lodge examined him, on his persistent request, for the M.M. The answers thereto were so unsatisfactory that every member present wanted to cast a B.B. but there were not sufficient to go round.

As I understand, Lewis is now in Tampa trying to work in a somewhat more secret way to accomplish what he failed to do in New York.

The above is written with no other desire than to protect members of an Honourable Craft in the South from being misled, as were the Brethren of the East; and to prevent their giving support to a man who is not working a Clandestine Masonic Organization, but a Fraudulent Rosicrucian Scheme.

Alfred H. Saunders.

Educator's Cinematograph Foundation,
70 Fifth Ave., New York, N.Y.

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This will close the correspondence on A. M. O. R. C. unless there may be an error to correct.

TACITUS AND KARMA

"For myself, while I listen to these and the like relations, my judgment wavers, whether things human are in their course and rotation determined by Fate and immutable necessity, or left to roll at random. For upon this subject the wisest of the ancients and those addicted to their Sects, are of opposite sentiments. (The Epicureans). Many are of the opinion 'that to the Gods neither the generation of us men nor our death, and in truth neither men nor actions of men, are of any importance or concernment: and thence such numberless calamities afflict the upright, while pleasure and prosperity surround the wicked.' Others (The Stoics) hold the contrary position, and believe 'a Fate to preside over events; a fate not resulting from wandering stars, but coeval with the first principles of things, and operating by the continued connection of natural causes. Yet their philosophy leaves our course of life in our own free option; but after the choice is made, the chain of consequences is inevitable: neither is that good or evil, which passes for such in the estimation of the vulgar: many, who seem wounded with adversity, are yet happy; numbers, that wallow in wealth, are yet most wretched: since the first often bear with magnanimity the blows of fortune; and the latter abuse her bounty in baneful pursuits'."

PAINTING THE LILY

Editor, Canadian Theosophist:—The O. E. Critic for March, not content to praise Dr. de Purucker's new book, Golden Precepts of Esotericism, must needs make of it a suitable preparation for the study of The Voice of the Silence, for those who have hitherto "struggled" with that work! The Voice of the Silence is mentioned seven times in the review, and is not only represented as difficult of comprehension, but its phraseology is called uncouth! Shade of H.P.B.!

Even those who find the ethics of The Voice of the Silence over their heads, are invariably struck by the "poetical beauty of language and imagery" which H.P.B., in the last paragraph of her Preface, speaks of having done her best to preserve from the original [the *real*] Book of the Golden Precepts.

The Critic suggestion that the platitudes (not to call it gush) of the Point Loma "Leader's" lectures, now embodied in book form, will correct H.P.B.'s "uncouth phraseology" and throw light upon the obscurities of the Heart Doctrine, would be offensive were it not so grotesque. The O. E. Critic's present obscuration of vision makes it difficult to remember that for years past we have had from that same pen unceasing protests against Mrs. Besant's so-called simplifications or elaborations of H. P. Blavatsky's teaching, coupled with a constant show-up of the credulity that is taken in by claims of authority from Masters, where these claims are "staked" in India or Australia rather than in "God's own country".

H. Henderson.

The "H.P.B." Library,
348 Foul Bay Rd.,
Victoria, B.C.
April 5th, 1932.

THE ATLANTEAN QUARTERLY

Mr. Lewis Spence, so well known in connection with Atlantean literature and research, announces the publication of "The Atlantean Quarterly," a review to be devoted to the interests it designates. It is to be published at The Poseidon Press, 66 Arden Street, Edinburgh, Scotland and the subscription is to be One Guinea a year, say \$5.25. It will be sold only in sets of four quarterly issues and will not be obtainable in separate copies, nor through booksellers nor news agents. If not already published the first number is to be issued shortly.