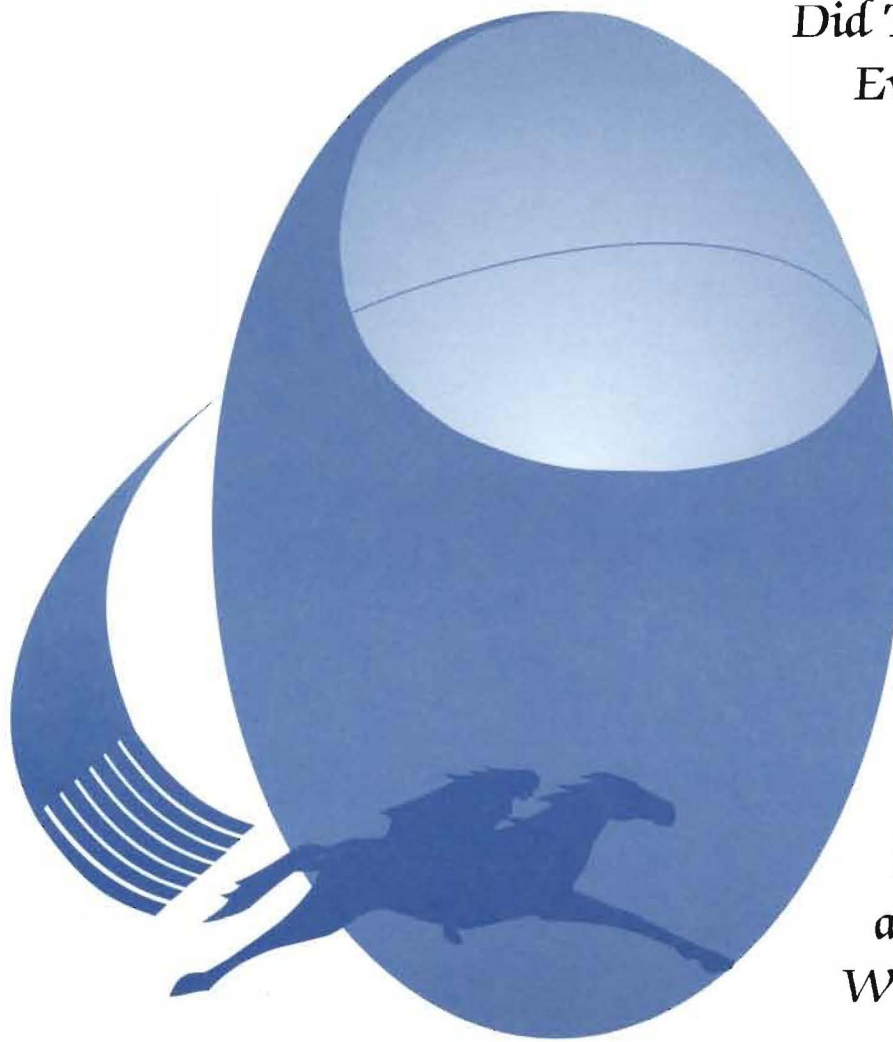


FOHAT

Volume IX, Number 1

Spring 2005



*Did Trance-Mediums
Ever Channel a
Founder?*

*The Soul of Things -
A Classic of
Psychometry*

*Guarding the
Movement's
Vitality Through
Its Journals*

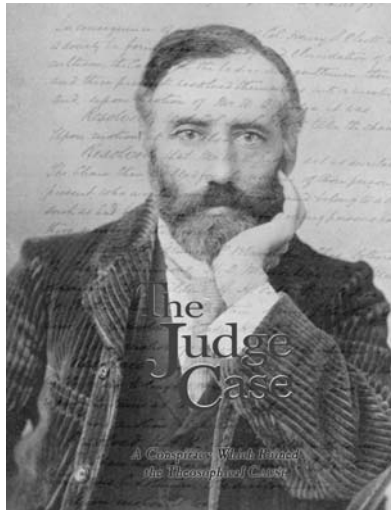
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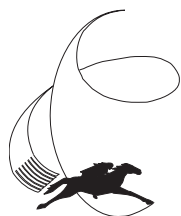
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The Monster Book of Canadian Monsters

In our last issue we reviewed John Robert Colombo's above title. For those who are interested, the list price is \$40.00. To those theosophists who order direct from the publisher there is a 10% discount. The publisher is The Battered Silicon Dispatch Box. For more information see their website at:

www.batteredbox.com/DominionList/

THEOSOPHY - THEORY AND PRACTICE

There is a growing interest in the history of the Theosophical Society lately, and there is probably a very good reason for that. Theosophists should learn to recognize these types of reflective moments and look into what they might mean. Humanity is a wave following an evolutionary path. Periodically that wave will undergo a time of self-reflection, just as in the case of the individual. This issue of *Fohat* looks at the wave of the Theosophical Movement, our past and our future.

It was explained that in 1975, the last quarter of the twentieth century, an emissary from the Masters would once again return initiating a period where new information would be given to humanity. If we are to look at the last century, we know by analogy that on or about 1997 one would expect the effort expended by that emissary to be over. After that, it would once again be up to theosophical humanity to make sense of that new teaching by putting it into practice over the coming 75 years. The theory would be given out and this would be followed by a period of practice where true understanding of the theory would be realized.

If 1997 marks the end of the new theory, we are eight years into the practice of that theory. The question all theosophists should be asking is what is the new theory, and what are we supposed to be practicing? Clearly, if the emissary was or is here, they have been very quiet about what was being taught, but perhaps there are clues to what might have been going on.

What has been happening in the Society at large over the last 25 years of the twentieth century? Blavatsky came in reaction to the battle between scientific materialism on the one hand and spiritualism on the other. This century we have seen the battle erupt between Western Liberalism on the one hand, with fundamentalist religions rising up in reaction; rules vs. no rules; duty vs. freedom. In theosophy we have had this reflected in the various Theosophical Societies, some so liberal that they have lost focus on the teaching, some fundamental to the extent that they have lost sight of the freedom of the individual. How is this being countered in the theosophical world? It seems there has been a return to the founders and the original teachings in order to regain our bearings.

Blavatsky and Judge are the best examples we have of what it means to be a Theosophist. They balanced their karmic duties with a fierce individuality. The-

osophy has no dogmas, but Judge and Blavatsky never failed to correct those who strayed from the doctrine, not by asserting the infallibility of the doctrine, but demonstrating on principle where those who strayed went wrong. They understood that once you got someone to enter into a society that demanded only that you accept the principle of Universal Brotherhood and self-responsibility, false ideologies could be destroyed using these principles. All other ideologies other than what was set down by the Masters would run afoul of Universal Brotherhood or the understanding that each of us is responsible for our own beliefs. The system was brilliant. Unfortunately, theosophists have not been able to understand and trust themselves to live by these principles, so they have allowed the reputations of their founders to be unfairly destroyed as a symbolic assertion that it cannot be done. If the founders were unable to live principled lives, then why should the membership be expected to do so? It is the old Christian gambit that we are essentially sinners unable to aspire to anything more. This has opened the door to a theosophical paternalism.

Today that seems to be changing. As we work to vindicate the two founders, we are also claiming the courage to live up to the ideals set down by them. If in the coming 75 years we can reclaim the reputations of Blavatsky and Judge, then come 2075, there truly will be a viable group of courageous individuals ready to build a nucleus of the Universal Brotherhood of Man. Just as we build our own spiritual soul through our altruistic efforts, any altruistic efforts on behalf of Judge and Blavatsky, and the Movement that they founded, will help to build a body to the soul of the Movement. Many doubt that there even exists an ensouled body outside the White Lodge at this time. The previous century was not a good one for Theosophy but it was necessary. The Masters worked hard to hit a home run with their efforts, but their superiors told them before they even started that it was doubtful they would succeed. Any time you aim high you are bound to come up short, but wherever you land becomes the new jump off point for what is ahead. Any emissary of the Masters who came to the Theosophical Society in 1975 could only look after whatever work there was to be done. You cannot move ahead until the mistakes of the past have been repaired. We seem to be on the path of vindicating Blavatsky and Judge. Let us not fail to complete what was started this time.



Letters to the Editor:

The Letters of H.P. Blavatsky, Volume 1

In the recent Winter edition of *Fohat*, there is a great deal of hand-wringing about what John Algeo and the members of the Editorial Committee ought to do to rectify the inclusion of what, to me, seems to be obvious forgeries by a known enemy of H.P.B. — Solovyov — in *The Letters of H.P. Blavatsky*.

Although I have subscribed to *Fohat* for several years, I am not a Theosophist. But I make bold to suggest an obvious, though costly, solution: **demand** of John Algeo, the members of the Editorial Committee and the Theosophical Publishing House that the book be **recalled!**

A short letter could be sent to every purchaser, with reasons for doing so and a guarantee of a full refund; and, hopefully, the assurance that a new, rectified version would be forthcoming.

All those who sincerely believe that H.P.B. has been grossly maligned should inundate Adyar and Wheaton with e-mails calling for this action.

Robert Scheip
Lenox, MA

One more commentary on the publication of false letters in the volume *Letters of H.P. Blavatsky* (TPH-Wheaton), in a way that leads the reader to think that HPB is confessing grave mistakes in her own letters.

Consciously or unconsciously, some theosophical leaders now seem to be willing to include in the public image of HPB — that image accepted in the “theosophical” movement at large — the idea that HPB had no pure life and was a little bit crazy or unreliable. So Solovyov is now suddenly considered by them as a “source of historical truth” about HPB — while several other theosophical pandits get rather strangely paralysed when it is time to defend her.

Indeed, it is a fact that to recognize HPB’s personal purity of life may be a challenging and hard task to some.

After all, if you have a spiritual leader who led a pure life, you must try hard and purify yourself, your emotions and motives as much as you can and all

the time. For those who are not interested in this extremely difficult but central task, it may be a false cause of relief and comfort to imagine HPB as having led an impure life. Solovyov’s forgeries then may help these people along the wide and initially nice way of self-justification, self-indulgence and self-illusion.

Serious students of Occultism as a Sacred Science are not found in great numbers by now. In fact, since I started defending the Old Lady early 2004 after the publication of the false letters by Mr. John Algeo, I have received a couple of well-intentioned letters from sincere friends suggesting that, after all, “it does not matter if HPB had a love life”. And this was said in spite of the fact that there was and there is no evidence whatsoever that Solovyov, the source of such false letters, is more than a criminal liar. Such washing-hands and self-comforting kind of commentary deserves some examination, though.

In fact, the purity of life of HPB has little to do with conventional or popular moralism, which is normally attached to some degree of hypocrisy. Purity of life for true aspirants or disciples has to do with Yoga as a science.

The reason for us to follow HPB’s example and lead pure lives ourselves has to do with Occult Science and with the process of causes-and-effects; and this is the reason, too, for having respect for HPB’s life example and not accepting or permitting, as long as we can, that the intellectual and moral followers of Solovyov kill her again, now morally. (I say “kill her again”, because she would have lived longer if it were not for the attacks she suffered from 1884-1885 through 1891).

It is essential, in the future generations’ time, along 21st century and afterwards, that people do have the chance to understand that the Mahatmas’ Teachings came through a decent person, a Jnana Yogi, an Upasika, and not through any other kind of person.

There is a practical reason for this. Sacred knowledge is attached — not for religious reasons, but for scientific reasons — to that which we might call a clean life, an open mind, a pure heart, a loyal sense of duty to the Teacher, a brave declaration of principles and a valiant defence of those who are unjustly

attacked — which are some of the steps given by the Mahatma Morya to those who want to be true aspirants for lay discipleship.

Carlos Cardoso Aveline
Brazil

Meditation Diagram

In the Vol. II, #1 & #4 issues of *Fohat* there are articles by Sharon Ormerod. She seems confused about the origin of HPB's meditation diagram.

1. It was never part of the Inner Group Teachings.
2. It was dictated to E. T. Sturdy who was extremely interested — from a Buddhistic point of view.
3. Sturdy was a close friend of Christmas Humphreys, and gave it to him before he died. Christmas Humphreys printed it in the Nov/Dec 1942 issue of *Buddhism in England*.
4. The *Canadian Theosophist* reprinted it in March 1943.
5. *Buddhism in England* was renamed *The Middle Way* and it was reprinted there in the May/June 1944.

The diagram is NOT part of the Inner Group Teachings — in none of known notebooks or copies extant. Spierenburg's inclusion of it was arbitrary.

The language of the diagram is totally different from that found in the *Inner Group Teachings*. It's much more Buddhistic and meditation oriented than the IG teachings.

Jerome
Los Angeles, CA

Doubts and Doubters

In a recent review of the book titled *The Judge Case - A Conspiracy Which Ruined the Theosophical Cause* by Ernest Pelletier, Katinka Hesselink writes:

In his personal life Judge had been looking for an occult successor for years. First for H.P. Blavatsky, later perhaps for himself as his health was not good. Appendix G (*TJC* part 2 pp. 371-419) goes into the issue of the succession of Judge by Katherine Tingley. Though, according to the introduction to Appendix G the evidence can go both ways, there is one piece of evidence there that in my opinion can't be said to go both ways. This is the letter to Archibald Keightley (*TJC* part 2 p. 398 . . .). Here he says, 4 years after Blavatsky passed away,

"Enclosed is an exact transcript of what HPB said to me Jan[uar]y 3. . . . You can let all worthy & devoted loyalists read this". Despite this the introduction to appendix G says "The conclusion that Judge received and accepted communications from the deceased H.P.B. as genuine, may or may not be accurate". The compiler makes no attempt to show the above mentioned letter as itself a forgery, probably because ample testimony exists that it is authentic. If Judge was an occult teacher, why would he send such a message to his followers with the implication that they should take heart (the message from H.P.B. is positive towards Judge and tells him that 'all will end for the good of all') if he does not believe it is genuine? Obviously he does believe H.P.B. was talking to him. If he was a mere human, this isn't to be wondered at. He was in dire straits and would have wondered what to do with himself, the difficulties and the Theosophical Society. That he would turn to mediums to tell him what to do is not strange since the belief was current that sometimes mediums brought messages from Mahatmas. Also it was thought that mediums, if they left their mediumistic talents alone for a bit, might turn into reliable mediators for the Mahatmas at a later date when they got full control over their powers, as H.P.B. herself had done. Where he does cross the line of Blavatsky-based theosophical practice is in assuming that H.P.B. would talk through mediums after her death. She clearly stated she wouldn't. Easy as it is to say this in hindsight: the message in question is an obvious case of a medium (Tingley) telling a client exactly what they want to hear. (<http://blavatskyarchives.com/judgecasereviewbykatinka.htm>)

Apparently in response to the above observations, an anonymous writer in an article titled "Doubts and Doubters" (see *Fohat*, Winter 2004, p. 91, footnote 3) commented:

There are two troubling letters from this time, one from Judge to Archibald Keightley and a corroborative letter from Judge to Katherine Tingley (see *TJC* 2, pp. 396-402 or *O.E. Critic*, Vol. 22, Nos. 3 & 4, also see www.blavatskyarchives.com). With a possible mole at the New York headquarters (Fullerton), both these letters should be subject to professional handwriting analysis. Both exhibit a very convincing facsimile of Judge's handwriting, but is it his? With more and more evidence weighing in Judge's favour, evidence such as this should be very suspect and treated accordingly.

Readers can see the transcriptions of the Judge letter to Archibald Keightley and the other Judge letter to Tingley on the following web pages:

<http://blavatskyarchives.com/stokesjudge1495.htm>

<http://blavatskyarchives.com/stokesjudge1595.htm>

The anonymous writer does not specify in the *Fohat* article why the two letters are "troubling" and does . . . continued on page 19

Trance Mediums and William Q. Judge

Robert Bruce MacDonald

While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to “the other side.” (*BCW IV*, 353)

It is regrettable that over a century after his death, there still exist people who speculate that William Q. Judge had faith in trance mediums — or any other type of medium — and their abilities to contact the spiritual souls of the dead. When you really think about it, a true occultist would simply have no faith in what came out of the mouth of a medium. Theosophists have come by this belief through the understanding of the writings of both Judge and Blavatsky. Each understood the mind of the medium and its limitations very well and both wrote extensively on mediumship.

Among the articles on mediumship that Judge penned are the following: “Mediumship” (*Echoes of the Orient I*, 47), “Mesmerism and the Higher Self” (*Echoes I*, 236), “Spiritualism Old and New” (*Echoes I*, 265), and “Spiritualism: A ‘Spirit’ Testifies on Materialization” (*Echoes I*, 384). Researchers should think additionally on the work that Judge did to bring the gifted medium, Laura C. Holloway, to the attention of Blavatsky and the Masters. It is clear that he was testing mediums and had good insight as to how to test them so as not to compromise the mind of the medium. Sinnett did not have a similar understanding on the nature of mediums and consequently made Mrs. Holloway unfit for use by the Society. If one looks at the writings of Judge and his understanding of the mind and the soul and their relationship to mediumship, and then looks at what Sinnett understood, it is clear that the two men can in no way be compared. Just because Sinnett, through his ignorance, gave credence to mediums, it does not follow that Judge did so.

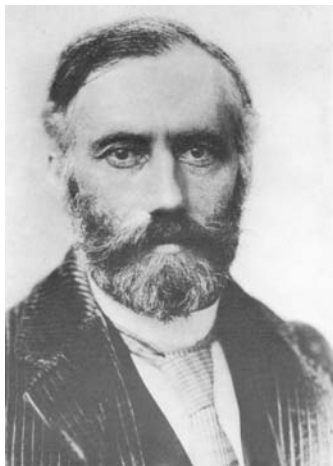
Again, before one speculates that Judge used mediums, they should read what he wrote on the subject, the above four articles being a good starting point. Indeed, Judge wrote an article, “How She Must Laugh”, where he had the following to say about mediums trying to channel H.P.B. after her death:

Those who communicate these extraordinary reports from H.P.B. are not accused by us of malice or any improper motive. The first “message” came privately from one who had known her in life but whose views were always quite in line with the message. The others represent the different pri-

vate opinions of the medium or clairvoyant reporting them. Such is nearly always the case with these “spirit messages.” They do, indeed, come from psychic planes, and are not strictly the product of the medium’s normal brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living. In one case, and that was the hugest joke of all, the medium made a claim to at once step into H.P.B.’s shoes and be acknowledged the leader of the Society! (*Echoes I*, 252-53)

Clearly Judge understood the nuances of the mind of the medium and how the mind colors the messages that the medium receives, despite being accused of

falling for just this by his many detractors. It is probably the case that most if not all of Judge’s detractors understand mediums less fully than what is expressed in the four articles written by Judge. It is odd that they would turn around and accuse him of using tools that he had no faith in. How then are we to understand messages from the dead when in association with Judge?



William Q. Judge

Nearly all people will undergo a second death after their physical death, with their atma-buddhic principles retreating to a devachanic existence. They will have no idea of what is going on in this world of causes and it would be little more than a satisfaction of curiosity to contact them. Additionally, the spiritual powers needed to perform this type of feat are probably held by very few people on the planet at any given time. We refer to such people as Masters or Mahatmas. What is left? There is a type of after-death state known as the *Nirmanakaya*. Blavatsky wrote on post-mortem possibilities of contacting the dead:

Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. Whether any living mortal, save a few exceptional cases — (when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness to *remain awake*, and therefore it was really the *individuality*, the “Spirit” that communicated) — has derived much benefit from the return of the spirit into the *objective* plane is another question. The spirit is dazed after

death and falls very soon into what we call “*pre-devachanic* unconsciousness.” The second exception is found in the *Nirmanakayas*. (*Key*, 151)

Blavatsky then explained about *Nirmanakayas*:

It is the name given to those who, though they have won the right to Nirvana and cyclic rest — (not “Devachan,” as the latter is an illusion of our consciousness, a happy dream, and as those who are fit for Nirvana must have lost entirely every desire or possibility of the world’s illusions) — have out of pity for mankind and those they left on earth renounced the Nirvanic state. Such an adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvana, and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums. (*Key*, 151)

Based on the above, might Judge have thought that there was a chance to contact Blavatsky after her death? Could she have been some sort of *Nirmanakaya*?

In order to answer this, some background has first to be established. To begin with, what did the Masters have to say about Blavatsky’s relationship to their effort? K.H. in a letter to Sinnett wrote:

Do what you can to dignify Olcott’s office; for he represents the entire Society, and by reason of his official position, if for no other, stands, with Upasika, closest to ourselves in the chain of Theosophical work. (*ML*, 398)

Blavatsky seems to have elaborated on this idea when she wrote about herself that:

she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor H. P. Blavatsky are likely to do so. (*BCW* XI, 382)

Blavatsky had sworn an oath to uphold the Theosophical Cause. She stated very clearly what this meant to her in the following:

... she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. (*BCW* XI, 382)

Theosophy is all about self-responsibility. The General Council at Adyar did not speak for the members

of the Theosophical Society. As a Body they had been asked by Olcott to see to the day to day affairs of the Society in his absence, not to reorganize the Society. They were certainly not empowered to set up Adyar as a new Rome. Were the Council composed of Dhyan Chohans, her pledge still meant that she should contradict them if she felt their actions were unjust. Her pledge was not to Dhyan Chohans or anyone else, but rather to her Higher Self. She was to fight for what she felt to be just and to protect what



Ernest Hargrove

the majority of the Fellows of the TS desired. That does not mean that she would not have left the Society if the majority of the Fellows had headed down an untheosophical path, but rather she had to protect their right to head down such a path. Brotherhood also means allowing your brother to learn from his mistakes. If the Theosophical Cause were going to continue, the principles of Universal Brotherhood and responsibility for one’s own thoughts and actions had to be safeguarded.

Both Olcott and Blavatsky were karmically responsible for the Theosophical Cause. We also know that Blavatsky was responsible for the E.S., a body of theosophists who also had made a sacred pledge with the hope that a few might be able to provide the heart needed to carry the Cause through the coming century. In this work she was assisted by W.Q. Judge. In his article “The Closing Cycle”, Judge wrote on a passage from Blavatsky concerning the closing of a cycle in 1897:

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the “extinguisher” as given by H.P. Blavatsky and the Master. It seems very easy to understand. (*Echoes* II, 8)

It would seem that Blavatsky and Judge would have understood their karmic responsibilities to the E.S. better than anyone else. Blavatsky had taken responsibility for a group of lay Chelas, a responsibility that could be expected to last until 1897, a date that she would probably not live to given her health. How could she have accepted such a responsibility?

Again, what else do we know? G. de Purucker wrote the following in *Fountain-Source of Occultism*:

I have no right to tell you anything that I am not sure of, but I think that Brother Judge was perfectly right when he suggested that it is very likely that H.P.B. herself will be the new Messenger who will come back at the end of this century. I think that it will be H.P.B., or rather the spirit-soul who in her last imbodiment was known as H.P.B.

In 1889, William Q. Judge, who was at that time secretary to H.P.B., wrote as follows:

If we succeed in carrying the T.S. well along into the twentieth century, there is a very great possibility that we can transmit it pure and undogmatic to such successors as will, after our death, keep it in being until the next twenty-five year cycle. At that time another messenger will come. In my opinion he will be the same being as now directs our efforts. In such an event there would be ready for his further work a Society that might be fit for greater things than our present T.S. is, and if so, all our efforts now will be crowned with success. If, on the contrary, the members fail now, great will be the responsibility upon every one of us then. In view of this, it is expected that the Section shall strive to become the life and core of the Theosophical movement, so that it may carry the spirit and genius of the movement through the seventy-five years which will begin at about the year 1900. If this shall be accomplished, then in 1975 there will be an instrument ready at hand for the returning Messenger to use during the last twenty-five years, instead of having to construct it anew amid jars and discords such as have surrounded H.P.B. for fifteen years. (*FSO*, 685)

Here both Judge (during the life of Blavatsky) and de Purucker speculated that the spiritual monad that informed H.P.B. may inform a new messenger in 1975. Here we see that it was felt that Blavatsky had an ongoing responsibility for what she had begun. With such a quick turn around, it would seem that we would be looking at some sort of Tulku.

What we should take away from the above is that it is quite possible that the entity known as H.P.B. continued for some time after her death as a kind of *Nirmanakaya*, at least until 1897, if not into the twentieth century. She was karmically bound up with the Theosophical Cause and as long as the impulse she founded continued, it is quite possible that she continued as well.

If H.P.B. continued, then would it have been possible for her to contact Judge and if so, how? We know that H.P.B. would not have been speaking through any trance medium as she had said as much. We also know from Judge's writings that he would not

have trusted anything coming from a trance medium and he in fact had dismissed supposed messages coming through trance mediums. If Judge had been desperate to contact H.P.B. after her death, there were certainly no shortage of mediums conveying messages from her. Yet, he dismissed all such messages. Could Judge have trained a kind of mediator



Katherine Tingley

to contact Blavatsky? It is unclear what type of knowledge Judge may have possessed on this account. Perhaps he had the ability, perhaps not. However, there is no evidence that anyone was thus trained. There is the anecdotal account of Katherine Tingley channeling Judge shortly after his death. What can this tell us?

We know very little of the account except for what exists in a letter written by E. August Neresheimer to Alice Cleather. In that letter, Neresheimer wrote:

The day after he [Judge] died he sent for me through ≠ with whom he made me acquainted in 1894. . . . Next day early I called, could not connect with him, all I could get through ≠ was "to go slow, immensely slow." He had something to say before the incineration. He came again at 12 m. next day but said nothing of any account. ≠ was not conscious. [≠ is symbol for K. Tingley] (*California Utopia*, 16)

Neresheimer described another conversation through Tingley a few days later that was much more extensive. Apparently the character of the Rajah came through and this convinced everyone to take the messages seriously. He did not, however, give any more details as to the nature of the channeling. All we have is that in the first encounter Tingley "was not conscious." It is probable that this was the case in the second instance as well. Neresheimer had been working with Tingley since 1894, if he had not been aware that she was a trance medium, he should have been now. In time it seems that all Judge's associates came to recognize Tingley as a trance medium. The big question that arose was whether she had ever accepted money for her services (personal gain), thereby making her unfit.

If it was clear that she was a trance medium, how should Judge's associates have treated her? It seems they should at least have heeded his words about any messages received from such mediums: "They do, indeed, come from psychic planes, and are not strictly the product of the medium's normal

brain. But they are the result of obscure thoughts of the medium which color the astral atmosphere, and thus do no more than copy the living” (“How She Must Laugh”). They had to proceed cautiously with her. In hindsight, Hargrove had the following to say:

(1) The papers in question gave exactly what they purported to give, namely, extracts from Judge’s diaries and occult records, referring to Mrs. Tingley, in his handwriting, accurately copied, nothing being omitted which would have discredited or nullified the passages quoted. The originals were seen at the time by several persons who certified that they had seen them.

(2) Mrs. Tingley was Judge’s successor so far as his non-public position was concerned. She was intended to serve as a stop-gap.

(3) Mrs. Tingley failed, and then intrenched herself in her failure. Her new position had fostered her ambition and other very serious weaknesses. Consequently she was deposed by the order of those whom, from the beginning, Judge recognized as his Superiors and as the true Founders of the Theosophical Society.

(4) As Mrs. Tingley refused to accept her deposition and was able to persuade many that it was invalid — not even the formation by her at Chicago of the so-called Universal Brotherhood with herself as Official Leader with autocratic powers, serving to open their eyes — the task of carrying on the Work of Judge and of H.P.B. and their Masters, fell to those who have been identified with The Theosophical Society and with the *Theosophical Quarterly* from that time to this.

(5) The Point Loma Society represents those who followed Mrs. Tingley out of the Movement, in spite of her obvious failure and her open violation of Theosophical principles.

(6) The United Lodge represents those who, like Robert Crosbie, followed Mrs. Tingley to Point Loma, out of the Movement, and who, when they did finally wake up to the fact of her failure, lacked the moral courage to seek readmission to the real Society, preferring instead to claim they had been deceived, and that Mrs. Tingley never had been Judge’s occult legatee.

(7) The Adyar Society represents those who attacked, slandered, and did their utmost to destroy Judge, as part of the Brahman campaign to destroy the reputation of H.P.B. (*TJC* 2, 407)

It should be remembered that there were probably no two individuals closer to Judge than Ernest Hargrove and C.A. Griscom — Griscom as a good friend and confidant at whose home Judge spent many a night (sometimes days on end) and Hargrove as a trusted protegee who seemed to have a metaphysical connection with Judge. More than any, they probably understood the Movement as Judge understood it and in what direction it *should* go.

How are we to understand Judge’s strange relationship to Tingley? If we keep Hargrove’s seven points in mind, a very interesting story can be told as to how the American Section of the TS was tested immediately following the death of Judge and how it ultimately failed that test.

Did Judge need Tingley in order to contact the Masters or Blavatsky (if she continued on as a *Nirmanakaya*)? Consider the following taken from a circular letter issued by J.D. Buck to E.S.T. members:

I will add some first-hand evidence. In London, in July, 1894, Mrs. Besant made these assertions to me, not casually, but definitely, and several times.

(1) That she believed that Mr. Judge was in communication with the Masters.

(2) That she believed the messages he gave her were from the Masters, but that she did not think the Master precipitated them.

(3) That she had seen the Master come into the body of W.Q. Judge, he being conscious, and speak to her. (*TJC* 1, 145)

Along with the anecdotal evidence that the Masters sometimes worked through Judge to add missives to letters, we read here that Besant actually had a Master speak to her through Judge. Clearly, Judge was able to communicate with the Masters when necessary and did not need to use mediums. It would follow that if Blavatsky were a *Nirmanakaya*, he would similarly be able to communicate with her should she choose to do so. Tingley was not in Judge’s life because she was more capable of communicating with either the Masters or Blavatsky, it had to be for another reason.

In reading the letters of Judge to Hargrove as found in *The Judge Case* (Part 2, Appendix D), it is clear that as Judge had become more ill, he had not wanted others to know of his whereabouts. He would not have been concerned about people physically tracking him down; there must have been another reason. The logical reason is that Judge was being attacked astrally and hoped that if people did not know where he was, then no psycho-magnetic connection could be established. This gives us the clue as to why Judge had kept quiet about Tingley. He would hardly have wanted it known he was testing her as any attacks made on her could destroy her usefulness before they were even started. He would have been too aware of the mess that Sinnett made of his friend, Laura Holloway, in London. He had to be protected and Tingley had to be protected. The best way to protect her would be to keep quiet about her, as the best way to protect himself would be to move about as much as possible. This seems to be what was done.

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A Key to the Vitality of the Movement

The Theosophical Journals According to the Mahatmas¹

Carlos Cardoso Aveline²

From the viewpoint of outer reality, all that which the Mahatmas wrote in their Letters to Alfred P. Sinnett and other lay disciples, is now just a huge amount of past and gone facts belonging to History. It was good for that time: it was XIX century. Reality has changed.

A closer look, though, will show us that this idea is utterly false. There are many lessons we do not understand yet in the Letters and in what H.P. Blavatsky wrote, especially about the theosophical movement itself and the process of occult learning and training. These lessons may be still waiting for us to decipher them. Let's look at an example.

There's a vast difference, in most cases, between the editorial strategies of the theosophical periodicals between the years 1879-1891 and those of today.³ Since the beginning of the 20th century our main periodicals have been rather conservative and cautious editorially. As that happened, the vitality of the movement seemed to lose inner strength.

The idea of brotherhood today is seen by some as something inseparable from uniformity of thought. That is in part reflected in the pages of our magazines and journals. Any discord in debates is perceived by some as a dangerous thing which should be avoided at any cost. Most theosophical journals and magazines are used to being silent about polemical issues, including the challenges and difficulties which challenge the theosophical movement today. It was not so when the Mahatmas and HPB worked in direct touch with the movement.

Both Henry S. Olcott and H.P. Blavatsky were journalists — and so was their co-worker Alfred Sinnett, the British editor of the important newspaper, *Pioneer*, in India. HPB wrote regularly to Russian daily newspapers and also to other publications, American

and European. Olcott had written to North American newspapers while living in the USA. As journalists, they could not be afraid of polemics or controversy. The three were directly involved in the experience of *The Theosophist*.

HPB and HSO had a clear vision of the fact that anyone who wants to inspire a movement must stimulate debate. You need to compare different viewpoints. A certain amount of *rajasic* debate will eliminate a great amount of *tamas*, inertia, and prepare room for a *satvic*, open-minded understanding of the inevitable presence of diversity, change and movement in life, on every level. The search for truth, easy or difficult, under whatever form it may be, constitutes an important part of the development and growth of the fifth or mental principle, towards the rebirth of the sixth or spiritual principle in human consciousness.

This is not an isolated process. It is part of a greater preparation for the future sixth subrace of the fifth race. The very foundation of the Theosophical Movement had a connection with this.

It was quite natural, then, that while it was directed by HPB *The Theosophist* served as a forum for open, unlimited discussion. Only the open mind can be illumined by *buddhi*. The Mahatmas themselves especially K.H. — wrote regularly for the magazine, but did absolutely nothing to avoid polemics in its columns. Thus, in the Letter 92 of the *Mahatma Letters*, Chronological Edition (p. 300, Philippines TPH)⁴, Mahatma K.H. writes to Sinnett:

Besides the fact that the Founders have . . . to try earnestly to be *all* to everyone and all things — since there is such a great variety of creeds, opinions and expectations to satisfy, they cannot possibly . . . satisfy all as they would like to. They try to be impartial, and never to refuse one what

¹ A shorter version of this article was first published by the *Insight* magazine of the Adyar Theosophical Society in London, in its edition dated May/June 2003.

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³ By "those of today" I mean mainly the magazines of the Adyar Theosophical Society, Pasadena Theosophical Society and the publications from United Lodge of Theosophists, ULT.

⁴ Or Letter 54, 3rd Edition, TPH/Adyar and facsimile AT Barker edition, Theosophical University Press, 1992, Pasadena, California, USA.

they may have accorded to another party. Thus they have repeatedly published criticisms upon Vedantism, Buddhism, and Hinduism in its various branches, upon the *Veda Bashya*⁵ of Swami Dayanand — their staunchest and at the time most valued ally; but, because such criticisms were all directed against *non*-Christian faiths, no one ever paid the slightest attention to it. For over a year and more, the journal came out regularly with an advertisement inimical to that of the *Veda Bashya* and was printed side by side with it to satisfy the Benares Vedantins. And now Mr. Hume comes out with his public castigation of the Founders and seeks to prohibit the advertisement of anti-Christian pamphlets. I want you, therefore, to please bear this in mind, and point out these facts to Col. Chesney, who seems to imagine that theosophy is *hostile* but to Christianity; whereas it is but impartial, and whatever the personal views of the two Founders, the journal of the Society has nothing to do with them, and *will* publish as willingly criticism directed against Lamaism as against Christianity.

And two pages later, in the Chronological edition, the Mahatma K.H. says in the same letter:

M. thinks that the *Supplement*⁶ ought to be enlarged if necessary, and made to furnish room for the expression of thought of every Branch, however diametrically opposed these may be. The *Theosophist* ought to be made to assume a distinct colour and become a unique specimen of its own. We are ready to furnish the necessary extra sums for it.

In this Letter 92, Chronological Edition (or Letter 54, 3rd Edition) the Mahatma gives Sinnett outlines for him to write an editorial article which should be published in *The Theosophist*. Sinnett did write it, and the text appeared in the magazine of November 1882. There one reads, on page one of the Supplement:

... The recognition of the fact, that all [religions] are fundamentally identical, brings with it a realization of the sad truth that all are superficially erroneous. Absolutely pure theosophy must be antagonistic — within the limits of that enlarged tolerance which its study inculcates, — to every differentiated creed. Nor, in dealing practically with any special distortion of true philosophy which this or that organized religion may have been guilty of, is it always possible or desirable to wrap up such criticisms in elaborate phrases destined to flatter the sensibilities of people who may be wedded to the special distortion under notice. As far as this journal is concerned therefore, it will continue in the future, as it has in the

past, to be honest and outspoken, whether in dealing with the subtle metaphysical delusions of Asiatic faiths, or with the cruder misconceptions of spiritual things which have been crystallized in the curious creed which modern European churches are pleased to call Christianity.

Mahatma K.H. wrote a number of texts for *The Theosophist* and caused many other articles to be written by chelas and lay chelas. The fact that the Mahatma M. also wrote personally for *The Theosophist* is clear from many parts of their correspondence with Sinnett. In the last few lines of Letter 48, Chronological Edition (or Letter 47, 3rd Edition), for instance, Mahatma M. defends HPB thus:

... But the 'Answers to Correspondents' in *Supplement* are written by *myself*. So do not blame her. (...)

A strong example of how far the Mahatmas did go in their editorial policy with regard to controversy is given by the incident of the letter written by Allan O. Hume that included violent attacks on HPB, the theosophical movement and the Mahatmas themselves, in 1882. HPB said she would not publish the text. It would make no sense. But the Maha-Chohan himself ordered the text to be published, and the attack by Hume appeared in the September edition of *The Theosophist*. It was accompanied by "A Protest", a text signed by twelve disciples, including two confidential disciples of the Maha-Chohan himself.⁷

Years later, HPB, already editor of *Lucifer* magazine, would write in its issue for October 1889:

... [I]t is our invariable rule to publish rather reproofs than laudation from our correspondents. If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you.⁸

Such a broad-minded editorial strategy can only be compared to the best possible editorial policies of 21st century journalism. Few if any periodicals in the world nowadays have such an advanced editorial policy as *The Theosophist* and *Lucifer* did, under the direction of the "Old Lady".

That was not an editorial policy only. It was part of a greater vision of the theosophical movement. During the crisis of the London Lodge in 1883-1884 the Mahatma K.H. wrote:

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⁵ Commentaries on the Vedas.

⁶ The Supplement of *The Theosophist*.

⁷ See *Damodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, TPH, India, 1978, pp. 286-288.

⁸ HPB's *Collected Writings*, TPH, 1973, Volume XI, p. 481.

A PROPHECY in *The Secret Doctrine**

Doss McDavid

In 1891-92, W.Q. Judge published a series of articles in *The Path* entitled "Hidden Hints in *The Secret Doctrine*." The first passage in these articles is entitled "A Prophecy" and reads as follows:

In the 20th century — 1900 — the scholars of our era will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but simply outlined (Vol. I, intro. p. xxxvii). In other places the author hints at surprises in store in the way of **manuscripts**, etc. It would seem that by 1900 some "**discoveries**" will be made by scholars that will support our author. "Once the door is permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a **more serious knowledge** than hitherto permitted" (Vol. I, xxxviii, footnote). "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races." (Vol. I, xlv.)

Manuscripts

In the beginning of the twentieth century, several expeditions to Central Asia led to the discovery of a large number of valuable Gnostic texts. At present only about one-fourth of this material has been published (Klimkeit).

In the middle of the century, two important discoveries were made in the Middle East: the Dead Sea Scrolls and the Nag Hammadi Codex. While the complete text of the Nag Hammadi find has been published, the Dead Sea Scrolls have not been translated and published in their entirety even at this late date due, at least in part, to conflicts and jealousies that have arisen between the scholars and governments involved.

The Dead Sea Scrolls, believed by some to be the library of a colony of Essenes, provide evidence that "gnostic" elements were a part of Jewish thought and practice before similar elements were imported into Christianity from Greek sources. They have provided insight into the spiritual life in Palestine during the centuries which preceded the Christian era.

The Nag Hammadi scriptures provide material which may help us gain a deeper insight into Gnostic Christianity and Orthodox Christianity as well. Some of the scriptures found there were clearly referred to by early Church fathers. Others were previously unknown but provide clear evidence of the

relationship between Christianity and other traditions of the Mediterranean world. We may question how much superficial scholars can ever understand about all this material without initiation into the mystic theosophical wisdom which makes sense of it all. Some modern scholars have said that the author who wrote most lucidly on the Gnostics was G.R.S. Mead, the pupil and literary assistant of H.P. Blavatsky (Hoeller).

Discoveries in the Physical Sciences

Judge refers to the following words from *The Secret Doctrine*:

We are at the very close of the cycle of 5000 years of the present Aryan Kali Yuga; and between this time [1888] and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (S.D. I: 612)

Just on schedule, several important scientific discoveries did, in fact occur. These include the discovery of x-rays by Roentgen (1895), radioactivity by Becquerel (1896), and the electron by Thomson (1897).

The discovery of x-rays led to new non-invasive ways to visualize the structure of the body. Today we take for granted that a radiograph can be taken to see if a bone is broken or a tooth decayed but in H.P.B.'s time none of this was, of course, available.

Radioactivity, likewise, was quickly utilized for medical purposes and the emissions of radioactive isotopes are still used for many forms of radiation-based cancer therapy. Radioactivity also provided a tool to probe matter in an attempt to understand its underlying components. Our current understanding of the atom and its nucleus goes back to scientists of the early part of this century bombarding matter with radiations from radioactive elements.

The discovery of the electron permitted us to understand the nature of electricity and to turn it to countless practical purposes. Electrons flow in wires and cables all around us, making possible the operation of nearly all the tools of modern life.

These three discoveries, and others which were to follow, did indeed change the face of science forever although it may be argued if they have given a final death-blow to materialism. What they have done is,

* Originally presented at the Third Symposium on *The Secret Doctrine* held in Oklahoma City in May 1998.

in a sense, to de-materialize our conceptions of matter, and maybe that is what H.P.B. meant. After these discoveries and the further discoveries to which they led, it was no longer possible to think of solid objects or a static world. All is energy in constant motion and transformation. These fundamental discoveries were anticipated in *The Secret Doctrine* and in other theosophical writings of the nineteenth century in which the divisibility of the atom, the particulate nature of electricity, and the behavior of charged particles in magnetic fields were clearly described.

After the turn of the century, discoveries continued to occur at an astounding rate and new theories were evolved to account for them. It has been stated by many writers that the two most far-reaching physical theories of the twentieth century were quantum mechanics and the theory of relativity.

Quantum mechanics came about in an attempt to understand the nature of radiant energy. Older theories which regarded energy as a continuum failed to account for the radiation emitted by hot objects. Only when it was considered to be composed of discrete packages or “quanta” did the picture begin to make sense. But the picture which emerged also got stranger. Not only did light energy have a particulate or grainy nature but material particles such as electrons had a mysterious wave-like nature. The new theory provided a means of calculating in a perfectly deterministic way the propagation of waves of something through time and space which, in their turn, specify only the probability of future events such as a collision of particles or the emission of a particle of radiation. Actual events are particulate interactions while, between events we have a kind of potentiality which propagates itself as a wave. As a result of this strange way of looking at things, an element of indeterminism creeps into the picture which seems to many modern thinkers an inherent feature of the universe. Others argue that there are hidden variables at work and acting in a deterministic way which we do not yet understand. If this is true, it has been pointed out by yet others, then such variables operate in a non-local way which is counterintuitive and perplexing to time-honored modern notions, although perfectly acceptable to traditional cultures and apparently supported by the facts (See Gribbin).

H.P.B. seems to have anticipated some aspects of quantum mechanics although she did not go into much detail. Impatient with the arguing back and forth on the part of the advocates of “wave theories” and “particle theories” of light she wrote the following:

Undulatory or corpuscular theory — it is all one.
It is speculation from the aspects of phenomena,

not from the knowledge of the essential nature of the *cause* and *causes*. (*S.D.* I: 528)

She also said that “atoms are called ‘Vibrations’ in Occultism” (*S.D.* I: 633) and spoke of the “wave motion of living particles”.

The special theory of relativity changed our notion of space and time and gave us a new yardstick to measure the universe in four dimensions, notwithstanding the apparent denial in the *S.D.* (see Vol. I, p. 252) and discussed by Mr. Judge in “Hidden Hints”. But these dimensions (three spatial dimensions and one dimension of time) are not on an equal footing and the mysterious square root of negative one which enters into the equation when time is considered makes all the difference in the world. Was this what H.P.B. was getting at? We can only wonder. The fact remains that H.P.B. gave a wonderful description of a “world line” when she wrote:

The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions . . . things . . . dropping out of the . . . future into the past — present momentarily to our senses a cross-section . . . of their total selves . . . on their way from one eternity to another. (*S.D.* I: 37)

She also verbalized in her private letters to A.P. Sinnett an idea which is only now beginning to get serious scientific consideration. She described our world as a compound of two worlds. One (the Loka) is a world of evolution (forward causation carried by what would today be called retarded waves) and the other (the Tala) is a world of involution (reverse causation carried by what are called advanced waves). This is what she says:

The 14 Brahma-lokas are 7 worlds *within* ours. . . Now where are *the words* for me to explain you this? . . . in the evolution through seven planets and *seven* Rounds, two out of the 14 must be always intermingled, so to say, within each other progressing towards spirit . . . and retrograding towards Matter also. . . In this double progression *our World* — the only one we can judge by objectivity is no *one* distinct world, but a compound of two on each planet from which radiate the others from which our world or Earth radiated in her turn. (Barker, 250-2)

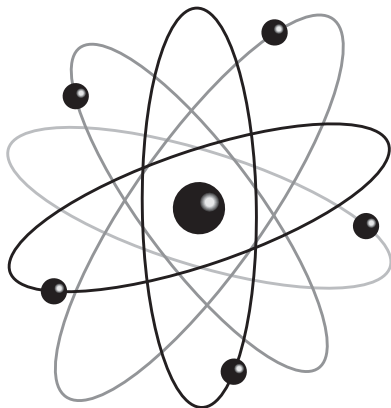
Here is a quote from a modern author who seems to be saying much the same thing in describing:

. . . a double wave linking the emitter and the absorber, made up of half of a retarded wave carrying positive energy into the future and half of an advanced wave carrying negative energy into the past (in the direction of negative time). (Gribbin, 238)

It is hoped by some scientists that this kind of model will provide a new understanding to the puzzles and paradoxes of quantum mechanics. If it is true, what

happens now is affected not only by the past but by the future as well!

The general theory of relativity provided a new way of understanding gravity. Space-time itself is apparently warped or distorted by the presence of matter and this distortion is apparent in the accelerating motion of material objects such as the planets in the solar system orbiting around the sun. This explanation of the gravitational field is somewhat different from the conventional notion of a push or pull although it acts in the same way.



The general theory provided the tools for studying cosmic mysteries such as black holes and the expanding universe. Being originally prejudiced towards a static universe, Einstein introduced into his early cosmological calculations a “cosmological constant” describing a mysterious repulsive force. When the astronomer Hubble demonstrated that the universe was, in fact, expanding after all, Einstein repudiated his “cosmological constant” as “the greatest mistake of my life”. Curiously enough, recent observations of distant supernova explosions have led to the conclusion that the expansion of the universe is speeding up. One way that this phenomenon — if it really exists — can be explained is by re-introducing a force of “cosmic repulsion” (Begley, 54).

H.P.B., for her part, always maintained that gravitation was only one side of a greater force she called “attraction and repulsion”:

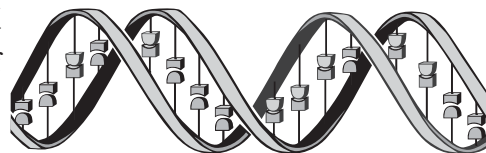
That such magnetism exists in nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force — that Occultism calls attraction and repulsion — may act within our solar system, the earth’s atmosphere, and *beyond* in the Kosmos. (S.D. I: 497)

So maybe there is something to this business of “cosmic repulsion” after all and maybe you have to observe the universe on a very large scale in order to see it at work. Madame Blavatsky gave a beautiful description of an expanding universe although she emphasized that it was not an expansion as we ordinarily understand it. There is a metaphysical dimension involved which is not taken into account by materialistic thinkers:

The expansion “from within without” of the Mother, called elsewhere the “Waters of Space”, “Universal Matrix,” etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity . . . a change of condition. (S.D. I: 62-63)

This is partially but only partially recognized by scientists who maintain that what is expanding is space itself and not matter within space conceived as a stationary background.

The expanding horizons of physics made it possible to understand chemistry at a deeper level than was possible in the nineteenth century when chemistry was primarily a practical or technological science. The twentieth-century model of the atom with its positive nucleus and its negative electrons in surrounding shells and subshells made it possible to understand what made the atoms of the various elements different from one another and to understand the forces binding chemical elements together. The study of the atomic nucleus made it possible to understand the even stronger forces holding together its components (the protons and neutrons) and to ask further questions about the composition of these subatomic particles. Today we hear about quarks and gluons and strings and we can only wonder where it all will lead. Some of the bolder scientists speak glibly of a “final theory” or a “theory of everything” but we may advisedly view such remarks with a healthy skepticism. What is important, however, is the search for simplicity at the root of the complexity we sense around us.



This is a search which has continued for centuries and which always has the sympathy of theosophists who see it as confirmation of their fundamental belief in underlying unity.

Just as physics underlies chemistry so chemistry in turn underlies biology. The twentieth century saw fantastic progress in biological science made possible by an understanding of the molecules composing living tissues and organisms. Biochemistry has given us an understanding of the life processes which occur at a molecular level and has made it possible to develop new techniques for the alleviation of pain and suffering. The discovery of the DNA molecule — called in Blavatsky’s day the “germ plasm” without understanding either its nature or composition — has made it possible to fathom some of the mysteries of heredity and to identify the genes which contribute to different physical and psychological characteristics including the disposition to certain diseases.

Biotechnology has made it possible to clone living organisms and has led us to the brink of cloning human beings. In principle, none of this is very surprising to students of occultism and it is no wonder that H.P.B. called chemistry and physiology the great magicians of the future (S.D. I: 261).

Despite all this wonderful progress, what is missing is the sense of soul and spirit and guiding intelligence back of it all. And so we can have a brilliant scientist such as the Nobel laureate Steven Weinberg commenting that “The more the universe seems comprehensible, the more it also seems pointless” (144). *The Secret Doctrine*, on the other hand, teaches a meaningful, god-filled cosmos. It teaches a mystical pantheism and speaks of a universe which is the manifestation of cosmic intelligence:

Pantheism *may* be “physically *rediscovered*.” It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans, and the quiver of life of the smallest blade of grass. (S.D. I: 533)

Rejecting the evolution of physical man from the animal kingdom, it proclaims, nevertheless, a law of progressive development throughout the kingdoms of nature (S.D. II: 260) and this law is overtly teleological. The idea of intelligent design was unpopular among the biologists of the twentieth century but began to gain a degree of respectability during its final years (Behe).

An Unexpected Opportunity for Those Seeking More Serious Knowledge

While the Chinese Communist occupation of Tibet was one of the greatest tragedies of the twentieth century, the exile of His Holiness the Dalai Lama and

many other Tibetans has led to an increased understanding of Tibetan culture among Westerners. A great deal of information has been released and competent lamas of all schools have made themselves available to train Western disciples in the teachings and practices of their various traditions. Europeans and Americans have become monks and teachers and quite a number of Westerners have received initiation into the various Tibetan religious practices. Not only this but Tulkus or reincarnated lamas have been found in Western families and are being educated in the traditional systems of thought and practice. Westerners have gone into long retreats and, who knows, maybe some of them will emerge as Enlightened Beings. All of this would have seemed impossible a hundred years ago.

The Kalachakra Tantra is a system of knowledge and practice which was taught by the Lord Buddha at the request of the King of Shambhala himself. It represents some of his most arcane and profound teachings and has been shown to be intimately related to the Book of Dzyan and *The Secret Doctrine* (Reigle). In recent years, the Dalai Lama has been giving the Kalachakra Initiation all over the world as have other great lamas. While this initiation is given in large public ceremonies and may be observed as a cultural event, the participants may — if they are motivated by the altruistic desire for enlightenment and if they are willing to commit themselves to certain vows and practices — actually enter on the Path and “become a yogi of Time’s circle” (H.P.B., *Voice*, 32). Certainly, this is unprecedented in our Western world. The last public Kalachakra Initiation to be conducted in North America during the twentieth century took place during the last two weeks of August 1999 in Bloomington, Indiana. In May of 2004, His Holiness performed the Kalachakra Initiation in Toronto. 

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“The Soul of Things”

by William and Elizabeth M.F. Denton*

Franziska M. Roos

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events — effects of long-forgotten causes — are already delineated as a vivid picture for the eye of the seer and prophet to follow. (*Isis Unveiled* I, 178)

The Soul of Things, a work on psychometry, appeared for the first time in 1863 and as far as I know it is the most extensive record of research in this field that is available, never having been surpassed.

Psychometry was first introduced to the West by Dr. J.R. Buchanan, an anthropologist, but it was left to Prof. and Mrs. Denton to make this subject become better known through their own writings. Prof. Denton was a geologist and a paleontologist. He had read Dr. Buchanan's writings on the subject and had resolved to find out what portions of it he could verify for himself by experiment. He was fortunate in having a wife, son, and sister of great sensitiveness and impressibility but he experimented also with persons who were not of his family. His sister was able to read in a short time the character of persons from letters they had written. What he found still more wonderful and at the same time inexplicable, was that at times she described the writers themselves and their surroundings.

As Prof. Denton was very interested in geology and paleontology it occurred to him that something might be done with psychometry in these departments of science. He argued that if there could be impressed upon a letter the image of the writer and his surroundings during the brief space of time that the paper was subjected to his influence — and this was the conclusion he arrived at — why could not rocks receive impressions of surrounding objects and communicate these in a similar manner to sensitive persons?

He accordingly commenced a series of experiments with animal and fossil specimens and archeological remains and was delighted to find that without possessing any previous knowledge of the specimen, or even seeing it, its history passed before the gaze of the psychometer like a grand panoramic view. The object to be examined was generally placed upon the forehead and held there during the examination. But this was not absolutely necessary; some psychometers were able to see when holding the specimen in the hand. The earliest experiments were by no means as satisfactory as they became sub-

sequently; the power of the psychometer increased with time. In the beginning it was difficult to control the pictures which passed with the rapidity of lightning before the eyes. Later, with more practice, the process could be more controlled and the psychometer was able to select and hold those scenes which were of special interest. This constant effort of keeping one special object under vision and rejecting others and trying to follow the extremely rapid succession of events, was found to be very tiring. It needs all the will power a human being can muster to control the process. In the beginning Mrs. Denton found it more fatiguing than hard physical labor.

While sometimes the psychometer seemed a mere passive onlooker to the scenes that presented themselves to his inner sight, at other times there would be a complete identification with the object under investigation. Prof. Denton describes instances when his wife identified herself so completely with prehistoric animals that the experiment had to be suspended and for hours afterwards she still would feel the effects. If the animal had heavy jaws she would feel her mouth so heavy that she could hardly speak, or she would feel the heavy legs of the monster.

When once identifying herself with a whale (on this occasion her husband had given her a walking cane made from a bone of a whale) she felt like plunging into water and had the sensation that her jaws were large enough to take down a house at a gulp. Sometimes she would identify herself so completely with past ages and its life, that a return to the present was attended by a shock, with nervous derangement felt sometimes for hours afterward. So far as I could see these seem to have been the only bad side-effects on her system when psychometrizing. During the process itself the psychometer is in a perfectly normal condition, fully awake and in complete possession of his bodily senses.

They found in their investigations that influences on organic matter were more marked than on inorganic matter. It seemed that there was a gradual increase of force from the lowest lives to man. Especially was this the case with objects that had been impressed

* A lecture delivered approximately between 1950-1960.

with great grief, great fear, great gladness, which served to make the result more effective. One such object which served them for an experiment and which provoked feelings of fear and even terror in the psychometer was a piece of tufa, not larger than a small bean, from Pompeii. It revealed to Mrs. Denton's inner sight scenes from the terrible disaster that destroyed the two cities of Herculaneum and Pompeii. She heard the bellowing of the volcano, saw the frightful eruption, the fleeing and terrified people and felt all the horror of a major volcanic destruction where human lives were involved. She found the scenes agonizing in the extreme. When on another occasion she was handed by her husband threads from a mummied crocodile from Egypt, which threads he had wrapped in three thicknesses of writing paper leaving his wife ignorant as to the nature of the object, she not only saw scenes from ancient Egypt, the people, their architecture, their activities, but became also strongly impressed with the very religious way of life of the Egyptians of that time. She felt that they carried their religion into everything they undertook and she noted strongly the great difference of the religious feeling of our time and what it was then. They seemed to regard everything in life as a partial embodiment of the Divine.

Not with all psychometers do seeing and feeling go together, some only see while others feel easily the influences produced by the specimen unaccompanied by visual presentations. Neither does the same object of investigation taken up by different psychometers always produce the same results. Quite different scenes will often present themselves to different people. Mrs. Denton found that often she could not describe things at all as words were lacking to express the strangeness of the appearances presenting themselves to her inner sight. In ninety-nine cases out of every hundred she would see much more than she could describe and it needed many experiments before an object under investigation was only half-way known. According to her the eyes of the psychometer may be open or closed, as best suits the condition. The only requisite she found necessary was mental and physical quiet. If she would in any way be mentally disturbed by anxiety or surrounded by noise — these would constitute so many hindrances for the process. Any unhappy condition of mind served to render the session a fruitless effort. She also pointed out that persons of great imagination have to be very careful of not mixing up their objects of fancy with those of direct vision; they have to learn to distinguish between the two.

Prof. Denton mentions that he tried again and again to see if he could influence the mind of the psychometer when in the process of investigation, but without avail. The highly active mental state of the latter possibly constitutes a barrier to this. Whenever he

could he would verify the statements of his wife by either visiting the locality she had been describing or by obtaining information from books or third persons. He made innumerable experiments with his wife but found her always remarkably correct.

Mrs. Elizabeth Denton was, by her own admission, an exceptionally skeptical person who had been trained from child on never to accept any idea unless it appealed to her reason, but she was also one of the best psychometers of her time. Already as a child she would see visions but considered their nature illusive and of no practical value. Only after having for several years examined specimens by means of this inner sight was she prepared to regard these visions as results of forces subject to law, but she could never satisfactorily explain these forces nor the laws governing them. She admits she does not know what kind of light it is by which she sees — she calls it latent light. She does not know by what means this going backward and forward in time is accomplished. She cannot tell how it is possible that the specimen under observation can be divided till only a little dust remains, and yet that dust will give you back the same extended views as the whole specimen did before. She cannot explain mostly anything, she can only give facts and hopes that future investigators would be more successful in explaining these facts. She thought that it was the substance itself, or the atoms composing it, that caused the giving off of the pictures. But how in that case to account for the fact that visions are still being seen when almost nothing is left of the object?

On this point H.P.B. makes some comments in *Isis*. She says:

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World," and Mr. Denton "the Soul of Things." The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles. It is now admitted that the universal æther pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold any one in the field of vision long enough to describe it.

. . . continued on page 23

THE NEW PARADIGM

(Reprinted from *Theosophy World*, October 2004)

As a student I firmly think theosophy is healthier than it has ever been — mainly because it is achieving what the several Initiates who came together to initiate its activity in 1875 intended to accomplish. That *one* among the “several” who founded the impulse became the *Manu* for the cycle so founded — not in the anthropomorphic sense of “he did it”, but viewed as a “*Keynote of Consciousness*.”

A nucleus of universal brotherhood can only begin its accumulations, when a body of literature potent with the magic of self-reform for those who assimilate it, is made available. Madame Blavatsky agreed to be the scapegoat or “seed” by which the new *Keynote of Consciousness* could be made present and available on a lower plane. The process corresponds to planting a seed. The seed has to be dead (*i.e.* dried out and having no life from the cycle in which it was harvested). Then it can be planted, *sprout* underground, and undergo a second death. All this for Cyclic Law. In the East the word for it is: *Padmapani* (*A Protector of the Cycles*).

Thus the most important part of Madame Blavatsky’s work was unseen, for events germinate in the astral *before* they sprout above ground into the noisy, boisterous world we inhabit. The work was prenatal, and we students of history are privileged to read the vast array of changes proceeding in the cosmic womb: first to America for collecting the past and planting on fresh ground, then to India for denial, crucifixion, and expulsion; then to Italy, Germany, and England for purposes of beginning “a new movement in the West.”

Yes, the Movement is healthy as never before, and I have yet to meet a genuinely serious student of the Blavatsky-material who does not show the marks of *real occultism*.

jerome

. . . **Letters** continued from page 6

not explain what is meant by the last sentence which reads: “With more and more evidence weighing in Judge’s favour, evidence such as this should be very suspect and treated accordingly.” One can only try to guess at what the writer’s thinking on this subject is all about.

I surmise that the *Fohat* writer does not like the idea that Judge might have believed he was in communication with the deceased Blavatsky or that Judge might have been obtaining such communications thru Mrs. Tingley. (???)

Anyway, the writer of this *Fohat* article seems to be suggesting that Alexander Fullerton (“a possible mole”) may have either forged these two letters in Judge’s handwriting or planted the forged letters at someone else’s request.

But the anonymous writer does not give any details as to when these letters were forged and planted or the motivation for doing so, etc. Such vague speculation strikes me as of the same character as much of the speculation in K. Paul Johnson’s three books on Blavatsky and the Masters.

A side thought: If the letters were examined by a “handwriting expert” and certified as genuine Judge, what would be the reaction of the anonymous writer?

But I ask: Is there any OTHER evidence that would let readers determine if the *Fohat* speculation about the 2 Judge letters is valid or not?

Consider below the extract quoted from the E.S.T. Circular of April 3, 1896 which was issued soon after Judge’s death by the following Theosophists:

E.T. HARGROVE.
JAMES M. PRYSE.
JOSEPH H. FUSSELL.
H.T. PATTERSON.
CLAUDE FALLS WRIGHT.
GENEVIEVE LUDLOW GRISCOM.
C.A. GRISCOM, JR.
E. AUG. NERESHEIMER.

The extract reads:

In a long message received by him [Judge] from H.P.B., extracts from which were read at a general E.S.T. meeting in New York about a year ago, these being at the same time sent to the Advisory Council in London, there are some important references to this chela:

H.P.B., Jan. 3rd, 1895. Yours is not a bootless [?] errand. You have nobly sustained our cause in the crisis. Be encouraged. Well did Master know the staunch fearless attributes of your soul when he directed me to make you leader of our craft in America. As the centre of our force is attacked the more does our light work for the right. Victory is ours. All will end for the good of all. Mistakes have been made, but you have not gone far from the lines laid down by Master. My desire is for you to be careful about sending out Instructions to the E.S., for treacherous and unworthy persons are within the gates, and all new ideas will be appropriated by the other side after the split.

Our dear chela, you have at last found your fellow chela, who was one of ours years ago, consecrated to the work then, and now by the Master's will brought face to face with you. — and — [signs representing the inner selves of H.P.B. and "Promise"] is Raavais, linked with you in our work. As your light shines into 'Promise's' soul, fears will disappear as the dew before the sun. Time will regulate all this. (<http://blavatskyarchives.com/stokesestapril96.htm>)

This extract in the April 1896 E.S.T. circular and the quoted words of HPB refer back to material that is found in the document that the *Fohat* anonymous

writer is suggesting might be a forgery. Compare the above extract with Judge's letter to Archibald Keightley and the accompanying transcript at:

<http://blavatskyarchives.com/stokesjudge1495.htm>

It would appear that in April 1896 some of Judge's close and trusted associates were reminding all E.S.T. members of Judge's School of what had been read "about a year ago" [early 1895] at a general E.S.T. meeting in New York as well as being sent to the Advisory Council in London.

This evidence indicates that the HPB quotations dated Jan. 3rd 1895 were known to a number of E.S.T. members and officials in both New York and London possibly as early as January 1895. That is, when Mr. Judge was alive and living in New York and conducting E.S.T. business. It was also in January 1895 that Mr. Judge issued *Subsidiary Papers*, No. B. See reprint of this paper in *Echoes of The Orient*, Vol. III, pp. 465-472. See page 465 to see what E.S.T. members were on the Advisory Council in London.

Daniel H. Caldwell
Blavatsky Study Center
<http://hpb.cc>

. . . **Mediums** continued from page 10

It is also important to draw attention to another letter of Judge to Hargrove. In this letter Judge was training his protege on how to interpret and understand psychic communications. Hargrove explained:

Judge did not consult mediums, and although he was pursued by psychics with their special revelations, he practiced what he preached, and "tested all things" with unfailing detachment and clarity. Mrs. McKinstry was one of those who have been named as "influencing" him. The following letter should indicate how absurd the accusation is. Judge had sent me some of her lucubrations — partly, for me to practise on — and the opinion I sent him, with my reasons for it, which Judge approved, would not have pleased their author.

From the letter dated October 26th, 1895, Judge wrote:

Read enclosed and then return to me. The envelope is the one in which came the paper by Omega. It was sent over to me by —, who seems affected by it. I am not, but see ignorance and fraud in it. I want your intuition also on it, and on the affair which C.F.W.'s letter details. Be as clear about the Omega thing as you were about McKinstry. . . . (TJC 2, 277-78)

Judge was testing and training certain people, in this case Hargrove, for duties following his death. The Judge letters to Hargrove seem to indicate that Judge was grooming Hargrove for leadership. One ability a

leader of the Theosophical Society would have to have is how to assess psychic communications. It is interesting that he would have wanted people to be adept at weeding through psychic communications, especially given what was to come after his death.

If one follows Judge's life over the last few years, one can see how he was putting everything into place before his impending death. Despite the brave face he put on for others, it appears that he felt quite certain that he was going to die. Judge appears to have had great faith in Hargrove and made sure that he was on good terms with the members of the New York group, the core group of the American Section. Hargrove was traveling all over the United States and Canada lecturing, and upon the death of Judge would be a name and face that the American lodges would recognize and trust. (See Appendix D, TJC)

No doubt Hargrove was not the only one being thrown into the fire. If we look at Katherine Tingley, it appears that she too was being tested. In a letter that was apparently written by Judge to Tingley in January 1895, they discussed matters that seem to have been more of an occult nature, what was going on behind the scenes. I am not sure that any historian could make sense of what was going on in the letter except as it might relate to a letter sent a few days earlier to Archibald Keightley concerning a

cryptic message from HPB. (See www.blavatskyarchives.com/stokesjudge1495.htm and [/stokesjudge1595.htm](http://www.blavatskyarchives.com/stokesjudge1595.htm)). What is interesting about this letter is the following words written by Judge: "Enclosed is an exact transcript of what HPB said to me Jan'y 3, prematurely ended by a visitor — as usual & as results from European continual nagging at me. . . ." If we are to take this correspondence at face value, as it seems Judge's closest friends did following his death, then Tingley seems to be playing a role as confidante to Judge on these types of matters. In fact Tingley claimed that Judge had made her Outer Head of the E.S.T. before his death: "Mrs. Tingley then declared that she already was the 'Outer Head'" (See "Some Reminiscences of William Q. Judge" by Neresheimer at www.blavatskyarchives.com/stokesneres.htm). What is more, the above passage suggests that these words from HPB were coming through Judge himself. He was communicating with HPB and was interrupted by some psychic entity "nagging at me" from some European 'admirer'. He must have been fully conscious during this process as he was writing down the message in his "so-called" diary. No trance mediumship here. Tingley was unknown and consequently could not have been expected to be the target of a European assault. On the topic of being "Outer Head", we read in a letter from Neresheimer to Alice Cleather the following: "The Rajah commenced to talk almost immediately through #, suggesting to select the Outer-Head and the Council." (www.blavatskyarchives.com/stokeswj-chan.htm). Judge must have forgotten that he had already appointed Tingley the Outer Head, or perhaps mediums just have a difficult time keeping their stories straight. If Judge was clearly the more able Occultist, then what was he doing with Tingley?

It should be remembered that Judge was nothing if not direct. If Judge meant for Tingley to follow him as Outer Head he would not have been cryptic about it. Judge hated ambiguity and said what he meant (*TJC* 2, 278). Judge felt certain he was going to die and needed to find people to take on his various roles. Katherine Tingley was being tested as the Outer Head because she was a sensitive with a good heart. He could work with her to make her trust her intuitions and put her mediumship behind her. It may be that she had worked with Judge in a previous life as a fellow chela and was destined to do so in this life as well. She had her faults like anyone, but if put in the appropriate role, she could be expected to perform that role dutifully. Hargrove gives us a little insight into their relationship from a series of letters and commentary in *The Theosophical Quarterly*:

. . . it is worth noting that she attended the Boston Convention [April 28-29, 1895]; made a short speech; that Judge glared at her with deep displeasure while she spoke and after she resumed her seat; and that at the end of the session he

called her to him and rebuked her so severely that she wept. . . . (*TJC* 2, 259)

Judge was obviously very concerned with Tingley, enough that he had to be very direct with her if she were going to be of any use.

Everything is now in place to describe what happened following Judge's death and what he hoped would happen. Hargrove using hindsight will guide us through. Judge's diaries clearly refer to this *Promise*, a name that Judge's confidants knew referred to Tingley. She was a sensitive and consequently Judge wanted her protected for as long as possible, certainly she was not to show herself for a year following his death. As Outer Head of the E.S.T. she did not need to be a public figure and consequently never needed to have been identified. The E.S.T. was created by Blavatsky so that members of the T.S. who wanted to try for chelaship could be given guidance through her. We know this opportunity was to end in 1897 with the door closing. Tingley was to be kept out of sight until after the door closed. She was probably entrusted, through Judge, with any additional material that Blavatsky might want to impart to members of the E.S.T. should the need arise. After 1897 a nucleus of active members, whose job it would be to help theosophists understand the material reintroduced by the Masters through Blavatsky, would hopefully have been formed. This would last for 75 years until a new teacher would come. This is why Hargrove referred to her as a "stop gap". The karmic responsibility for the E.S.T. lay with Blavatsky and Judge alone. She was simply asked to see it through to the end. I would also guess that Judge warned her more than once before he died to avoid any sort of mediumship as this would open her up to unsavoury forces.

We all know what did happen. No sooner had Judge died did she try to channel him. She did succeed in channeling something that seemed to inflame her ambitions and feelings of self-importance. She put her nose into affairs that she had no right to. Those closest to Judge who should have known better, did not rein her in and instead chose to see her as something that she was not. Hargrove quickly realized what was happening and tried to take back control. He points out that "she was deposed by the order of those whom, from the beginning, Judge recognized as his Superiors" and this can only mean the Masters. Hargrove must have received word from the Masters that Tingley had to be stopped. Judge had taught him how to recognize a true message from a bogus one. He judged the message to be true; Tingley felt otherwise, as would be expected. As this message has not surfaced, it could also be surmised that he was not to show it to anyone else save a select few, by the Masters' orders. The reason for this should be clear. With the door closing, Theosophists

had to make a choice. It was time to see what had been learned. A kind of pledge fever for the Society as a whole, at least the true Society, was to take place. Would the E.S.T., especially, or what was left of it, stick together and guide the T.S. into the new century or would they follow a medium claiming authority based on her ability to channel Judge and the Masters? When the Society split around Judge, many followed him because they believed that the Masters supported Judge. Others followed him because they understood that Judge represented the Theosophical Cause. The Cause was what was important and Nature demanded a final test.

Hargrove represented Judge and the Cause; Tingley represented the spiritualism that Blavatsky and Judge had come to counteract. Hargrove kept what was left of the soul of the Movement when he exited, Tingley was left with the body. Hargrove under-

standing what had happened would have tried to ensure that some semblance of the movement was kept alive, working to give the next teacher a bit of a leg up for that next effort. The last of the E.S.T. was centred in the New York Group with the Cause succeeding or failing with their final efforts. As a student of Theosophy, Judge never endorsed Tingley or anyone else for that matter. He understood that if the efforts of the founders were to mean anything, the membership would have to choose wisely for themselves, after the founders were gone. People sometimes fail, so it is important for people to realize this and be vigilant. Judge and Olcott, both Chelas, had gone in different directions; they could not both be right. All the lessons were there before Judge's death. The founders sacrificed everything, including their lives, only to have most of the Societies and a majority of the membership drift away along the various side currents of the Movement. 

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... Journals continued from page 12

Not even the President-Founder has the right directly or indirectly to interfere with the freedom of thought of the humblest member, least of all to seek to influence his personal opinion. It is only in the absence of this generous consideration, that even the faintest shadow of difference arms seekers after the same truth, otherwise earnest and sincere, with the scorpion-whip of hatred against their brothers, equally sincere and earnest. De-luded victims of distorted truth, they forget, or never knew, that discord is the harmony of the Universe. Thus in the Theos. Society, each part, as in the glorious *fugues* of the immortal Mozart, ceaselessly chases the other in harmonious discord on the paths of Eternal progress (. . .)⁹

The periodicals edited by Helena Blavatsky were living examples of this strategy. And more than one century after the "Old Lady" ceased to be with us,

copies of two of the first volumes of *The Theosophist* still can be obtained from Richard Robb, an independent researcher and publisher.¹⁰ Mahatma K.H. wrote about *The Theosophist* in those days¹¹:

Behold, its mystically bumptious clothing!, its numerous blemishes and literary defects, and with all that cover the most perfect symbol of its contents: the main portion of its original ground, thickly veiled, all smutty and as black as night, through which peep out grey dots, and lines, and words, and even — sentences. To the truly wise those breaks of grey may suggest an allegory full of meaning, such as the streaks of twilight, upon the Eastern sky, at morning's early dawn, after a night of intense darkness; the aurora of a more "spiritually intellectual" cycle. And who knows, how many of those, who, undismayed by its unprepossessing appearance, the hideous intrica-

⁹ *Mahatma Letters to A. P. Sinnett*, Chronological Edition, Philippines TPH, Letter 120, p. 412, or Letter 85, for both 3rd Edition, TPH India, and facsimile AT Barker edition, Theosophical University Press, 1992, Pasadena, California, USA.

¹⁰ Richard Robb, Wizards Bookshelf, Box 6600, San Diego, CA 92166, USA.

¹¹ Letter 49, p. 140, *Mahatma Letters to A.P. Sinnett*, Chronological Edition. See Letter 48 for both the 3rd Edition, Adyar, and the facsimile AT Barker edition, Theosophical University Press, 1992, Pasadena, California, USA.

cies of its style, and the other many failures of the unpopular *magazine* will keep on turning its pages, who may find themselves rewarded some day for their perseverance! Illuminated sentences may gleam out upon them, at some time or other, shedding a bright light upon some old puzzling problems. (. . .)

“At some time or other”, the Mahatma wrote.

At the beginning of the 21st century, there are indeed more than one lesson to be learned yet from the old *Theosophist*. Inspired by the example and the words

of the Mahatmas and of HPB, we can discuss honestly and with due respect in our magazines and periodicals some of the mistakes made by the theosophical movement — *i.e.*, by ourselves — during the past 20th century, as well as their far-reaching effects in the present-day theosophical movement.

And thus we may step forward to a deeper and better understanding of the original proposal of the Mahatmas with regard to the Theosophical Movement. An understanding which seems to be patiently waiting for us. 

. . . **Soul** continued from page 18

The psychometer is clairvoyant; that is, he sees with the inner eye. Unless his will-power is very strong, unless he has thoroughly trained himself to that particular phenomenon, and his knowledge of the capabilities of his sight are profound, his perceptions of places, persons, and events, must necessarily be very confused. (*I.U.* I, 183-184)

At least on one occasion Mrs. Denton seems to have come in contact with a plane of being superior to the one she usually moved in when trying to get at the history of a specimen. Let me give this experience in her own words:

I am in a different realm from any I have ever before observed. I have to become positive, not only to outward surroundings, but even to the psychometric influences usually received, in order to distinguish this. Yet it appears like a realm of real, substantial existences, stretching back, and backward still, almost interminably, into both time and space. . . .

What a difference between that which we recognize as matter here and that which seems like matter there! In the one, the elements are so coarse and so angular, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities which characterize the elements here, that I can but regard *that* as by so much more than this the real existence. (*The Soul of Things* III, 345-346)

Mr. Denton was wondering if this would be the realm the spirit of man would be ushered at death, or if there existed a still more interior realm. He was also of the opinion that

Psychometry will shed much light upon the spiritual nature of man. Every successful psychometric experiment is a revelation of its wondrous powers. I sometimes listen with breathless awe to the statements of psychometers as they unravel the profoundest mysteries of Nature; and I see that we possess powers that we have hitherto considered the exclusive property of the gods. If we could but realize what we are, we should scorn to be mean or impure. How could we, the royal children of Nature, live unworthy of our lineage and destiny? (*Ibid.*, 354)

H.P.B. points out some other moral implications which would result from a wider knowledge of psychometry. She says:

It is a crushing thought to whoever has committed secret crime, that the pictures of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh. . . . There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. (*Collected Writings* IV, 556-557)

And she states further:

In our opinion, if psychometry is one of the grandest proofs of the indestructibility of matter, retaining eternally the impressions of the outward world, the possession of that faculty by our inner sight is a still greater one in favor of the immortality of man's individual spirit. Capable of discerning events which took place hundreds of thousands of years ago, why would it not apply the same faculty to a future lost in the eternity, in which there can be neither past nor future, but only one boundless present? (*I.U.* I, 186) 

We Are Sad To Learn that Henk Spierenburg has passed away from complications arising from an accident he was involved in. We received word of this tragedy on March 5th, just as we were finalizing the contents of the magazine. Henk has compiled many anthologies from the writings of H.P. Blavatsky along various themes. *Fohat* intends to have a lengthier memorial to this hard-working theosophist in our next issue.

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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