

THE HIGH COUNTRY

THEOSOPHIST



Vol. 11 No. 3

Boulder, Colorado

March, 1996

William Quan Judge
Memorial Issue

RECENT READJUSTMENTS
in the Canadian T.S.

Contents

RECENT READJUSTMENTS IN THE
CANADIAN T.S.....1

LETTER TO EUROPEAN
CONVENTION.....4

EACH MEMBER A CENTRE.....5

REQUEIM FOR THE ECLECTIC
THEOSOPHIST.....18

THE CROSBIE CLASS #519

THE TWO-SIDED EGO

QUESTION:.....19

A CENTENNIAL CELEBRATION IN
HONOR OF WILLIAM QUAN
JUDGE.....20

The Buddha has said that “all compounded things are subject to change, decay and dissolution.”

An organization, set in place by people to serve some common purpose or need, can only endure so long as its functioning meets the needs of its members.

When its actions violate the limits of its mandate or if the members’ needs change so as to be out of harmony with the mandate, the discord produced must lead either to readjustment or fragmentation of the form.

Theosophy came to Canada as the result of A.E.S. Smythe having met William Quan Judge on a return voyage from India. *The Canadian Theosophist*, under the editorship of A.E.S. Smythe, began publication in March 1920, with the chartering of the T.S. in Canada.

Throughout the ensuing 70 years, *The Canadian Theosophist* earned the respect of the theosophical world, as editors Dudley W. Barr, and co-editors Ted and Doris Davy, continued Smythe’s editorial tradition of upholding *theosophical* teachings coming through H.P. Blavatsky and William Q. Judge, co-founders of the modern movement.

In 1990, the editorial chair passed to Stan Treloar and a



change in the *CT* soon became apparent. While reprinted theosophical articles and features still appeared, feature articles espousing Alice Bailey and Rosicrucianism began to appear and to take prominence.

In January 1992, the Theosophical Society (Adyar), in an action having its roots in causative events of the 1920s, excommunicated its Canadian Section, which then declared itself an independent body. (HCT Aug. '92).

Within the past year, a number of Canadian Lodges, including Edmonton, Calgary and some individuals severed their connection with T.S. in Canada.

In our editorial research into the viewpoint of source teachings with regard to Theosophical Organizations and fragmentation thereof, we came upon these relevant writings of William Q. Judge.

THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous.

A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous.

Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times

change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations.

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned.

Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name - indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations.

And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood.

One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its de

facto and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain.

And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent.

These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. [Emphasis added by HCT editors]

Freemasonry - a great and important part of the true Theosophical Movement - is universally international; and yet its organizations are numerous, autonomous, sovereign, independent.

The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan.

Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should

have but one government for the whole of it.

But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made.

This is that it become like the Freemasons-independent in Government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons.

It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them.

Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liber-

ated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

Path, August, 1895

[*W.Q. Judge - Theosophical Articles II*, pp. 124-26]

LETTER TO EUROPEAN CONVENTION

Following is a copy of a letter from the Executive Committee to be read at the forthcoming European Convention, on July 4th:

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, "The European Section of the Theosophical Society."

Brothers and sisters - I send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed for the good of Humanity.

Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments.

That grand work does not depend upon forms ceremonies, particular persons or set organizations, - "Its unity throughout the world

does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it."

Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T.S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement.

This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma.

In order to more quickly free ourselves from these obstructions we made the change in this, instead of in some later year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except

that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world.

This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based.

And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one, of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies.

This injudicious and untheosophical attitude we cannot attribute, to the whole or to any majority of your workers. Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all.

Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others.

We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Faternally yours,

(Signed) WILLIAM Q. JUDGE

President

Path, July, 1895

As organizations continue to fragment, more individuals will choose to work alone.

William Q. Judge had the following to say about individual work:

EACH MEMBER A CENTRE

Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists.

In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit.

This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and

think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that - that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know - that the mind of man is capable of bringing about results through means of other minds about him.

If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere - not small - and shouts into them: "Nothing can be done."

Of course, then, nothing is done.

But if unselfishly and earnestly we think Theosophy, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of. Our last Convention marked an era: the dying away of strife and opening of - greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a

very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford.

Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men.

As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to - of being a living, breathing centre of light and hope for others.

And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE

Path, October, 1895

It is our understanding that the following are some of the reasons underlying the present fragmentation of the T.S. in Canada.

In a private discussion, HCT editors learned that Ernest and Rogelle Pelletier, of the Edmonton T.S., had been approached by presidents of various Canadian lodges as well

as individual Canadian Theosophists who were distressed by the editorial direction that The Canadian Theosophist had taken and enquired whether anyone was willing to enter their candidacy for General Secretary in 1995. After consulting with their lodge membership, Rogelle Pelletier decided to enter her name as a candidate for General Secretary. From the time of A.E.S. Smythe, the General Secretary has also served as editor of the Canadian Theosophist.

In announcing her candidacy (by direct mail to the membership), Rogelle stated her intention, if elected, to assume editorship of CT, and work toward the restoration of its former editorial standards.

In the Sept/Oct 1995 CT (Vol 76 #4), the results of the Triennial elections were announced: Dr. David Gardner replaced Stan Treloar as General Secretary, Mr. Treloar being elected to the seven member Board of Directors, along with five other persons, replacing the previous directors. Wolfgang Schmitt, alone, retained his seat but quickly resigned and was also replaced.

The governance of the T.S. in Canada, residing in its Board of Directors has, thus, been completely replaced. No information was given as to the identity of other candidates in the field nor what the vote tallies were.

The Edmonton Theosophical Society has, since about June 1994, been publishing a newsletter for its members.

Lacking a voice in the CT, their newsletter has, since the election, been expanded and is being distributed to a wider readership.

In the March, 1996 Edmonton Newsletter, Ernest Pelletier, President of the Edmonton T.S., made the following observations:

“History repeats itself! We are all familiar with these words of wisdom and all can bring to mind instances where events have in fact echoed through the passages of time and represented themselves in a different but very similar garb.

“The theosophical movement, in spite of its high philosophical ideals, has not been immune from a history of troubles and the tendency to repeat similar difficulties over time.

“Unfortunately, the difficulties which arose within T.S. in Canada during ‘Election’95’ and the subsequent decision by disheartened members to distance themselves from this organization is only one instance in the movement’s history.

“In the Report of Proceedings of the Ninth Annual Convention of the American Section Theosophical Society and First Convention of the Theosophical Society in America¹ dissension among the ranks, regarding the split in the American Section, is documented. One of the individuals involved, Mr. Spencer, made the following comment (p.29):

The theosophical movement did not commence with the present Theosophical Society. It commenced many thousands of years ago, if we believe that which we teach, and it will continue on, we suppose, many thousands or millions of years hence. The Theosophical Society is but a name, and as long as it maintains the spirit upon which it was

founded, it is a great name, but when it ceases its functions practically and becomes merely the seat of dissension among its members, it is better that the spirit be preserved and the name lost than the name preserved and the spirit lost.

“Obviously the theosophical movement has much to offer mankind if the continuous attacks upon It from within and without the movement are any indication.

“It is hoped that both the spirit and the name can be salvaged, as has been done before in the relatively short history of the present incarnation of the Movement; and it will survive if the Original Programme is maintained, even if only in small, dedicated pockets scattered throughout the world.

“It would be wise for theosophists, who are generally of a non-aggressive nature and who tend to ‘give the benefit of the doubt’, to remember that the enemy quite often creeps in, dressed in sheep’s clothing, but beware the wolf within.”

Ernest Pelletier

END NOTES

1. (held at Boston, Mass, April 28 and 29, 1895)

In this issue, we commemorate the centennial anniversary of the passing of William Q. Judge on March 21, 1896.

We think that an in depth biography of William Q. Judge the man and chela has yet to be written.

For a glimpse into the family life of

W.Q.J., we reprint, from the Edmonton Newsletter:

William quan judge

The american spirit

Will, discernment

And discrimination

Part ii

Blavatsky and Olcott had left for India. Judge was charged with carrying on the work of the Society so that it did not die. How he was to do this was not clear nor did it seem that anyone was inclined to guide him in these matters.

In an 1879 letter to Olcott printed in The Theosophist in 1931, Judge writes:

But what a meagre letter! I do not mean as to news, but on the subject of most importance—the T.S. ‘Keep the Society alive and active.’ Is that all? No names, no directions, nothing. (Theosophist, January 1931, pp.208-9)

How does one carry out those duties allotted him in the natural course of things? Judge was charged with certain duties, duties that he was not only unsure how to fulfill, but duties that no one else was going to tell him how to fulfill. Where was he to look for guidance and inspiration?

Every person and every situation has its own karma. Discrimination might be described as the ability to find the best path through a particular situation. To find this ‘ path, a man must learn to read truly the subtle signs of Nature.

In an 1887 letter to Judge, Blavatsky suggests a method whereby the subtle signs may be read. She counsils that a secret group might be gathered together and do as follows:

Note every event every casual thing in your daily lives - to the most trifling then once a week meet & compare them & find out the occult causes & effects & the mutual interaction & correlation of those events & then see whether a hand will not lead you; whether you will not recognize that hand which will retard some events, precipitate others etc. - without interfering with the law of Karma in the least

(Theosophical History, vol. V, no. 4, Oct. 1994 'Letters of H.P. Blavatsky to W.Q. Judge: Part III.).

The openness and trust that must exist between members of such a group make it difficult to realize, but if, as Blavatsky says, a group of three, five, or seven could be brought together, then the language of Nature might gradually be learned. This is the path that we are all searching for, consciously or otherwise, and the path that would guide Judge truly, could he find it.

Judge was a chela and had been given much learning which he had to digest. In a letter to Damodar in 1881, he writes that "Once I had the honour and advantage of hearing wisdom from M. but that had ceased long ago"

(Damodar and the Pioneers of the Theosophical Movement, p. 64).

Both M. and H.P.B. had imparted wisdom to Judge; this was the time where Judge had to

embody that wisdom. Theosophy is not a discipline of a sterile theoretical nature, it has as well its practical side. By living theosophical ideals one insures that those ideals are carried on into the next incarnation and are not lost. Judge was a chela. What was the wisdom he needed to embody to carry on as a chela?

To embody wisdom in oneself requires Will. That Judge possessed an indomitable will was plain to those who knew him.

There is a story related by Jasper Niemand in Letters That Have Helped Me that illustrates his determination.

She tells of a time when Judge was a boy and he was being taunted by his older friends who had swam to the shore of a nearby island. Great feeling rose up in Judge and although he could not swim, he jumped into the water and ran along the river's bottom, jumping and kicking to the surface at intervals to snatch a breath and then sinking to the bottom to continue his unswerving journey to the nearby island where he was pulled from the water by an astonished group of friends.

(Letters p. 262)

Will, Judge possessed in great abundance. However, will is a neutral element in the makeup of any man as it can be directed for positive or for negative ends, so a strong will in the hands of one who is young and without experience, such as Judge at this time, can be unfortunate.

Judge possessed will; he possessed through discernment the ability to judge the truth of the knowledge that is presented to a chela; now he had to learn discrimination - how

to apply his knowledge and will in a constructive manner. This in a large part was what he was left in America to learn and accomplish.

If in the beginning Judge was unsure as to where to look for guidance, he was not unsure as to what motivated him. Time after time, in letters to Olcott and to Damodar, Judge expressed his frustration and lack of attachment to material life and how he would much sooner turn his back on it all and travel to India where he might be able to throw his undivided effort behind the cause of Theosophy.

The only thing that stopped him were the duties he had to T.S. in America and the duties he had towards his wife. It was duty and duty alone that kept him in America.

Theosophy was what motivated him and fired his soul. There is a line in the Mahatma Letters that expresses the tension between duty and love in a most insightful manner:

And duty, let me tell you, is for us, stronger than any friendship or love; as without this abiding principle which is the indestructible cement that has held together for so many millenniums, the scattered custodians of nature's grand secrets - our Brotherhood, nay, our doctrine itself - would have crumbled long ago into unrecognizable atoms. (ML p. 351)

Judge's love of Theosophy was what fired his soul and gave him the will to perform a great work, and his duty was what gave form or shape to this work. By running off to India in search of some dream, the force of his will would have been much diminished as that life would not have been a true expression of his inner Self. By remaining in America and performing his

duties, he could realize his greatest potential and spread his fire for Theosophy throughout the American continents.

The importance of duty cannot be understated, however, the duties that we accept may not always be those that we ought to accept.

Judge in a letter to Damodar expresses the frustration he experiences at trying to reconcile his life as a married man, with all of its obligations, and his love of theosophy.

He writes:

“Now what a hell this is to live in. It is for me particularly such because I am one who is always thinking of spiritual and theosophical subjects even in the midst of my avocations and daily cares...” (Damodar, pp. 63-4).

Despite this hell, Judge felt obliged to remain in this situation out of duty for his wife.

He writes “My word of honour bars the path; and as H. P. B. or M. once said ‘the word of honour is inconvenient’” (Damodar, p. 64).

Different duties may not be compatible with one another. Judge was married to an educated wife with narrow-minded Christian beliefs. The family of this woman also shared those beliefs which made matters even worse. When Judge married he did so with the knowledge that his wife and her family expected that certain obligations be fulfilled. It became very clear to Judge that his marital duties, and the duties that he would have liked to perform as a Theosophist, were not always entirely compatible. Theosophy could not ask of him more than he was able to give (he being

limited by his marriage), while Judge always wanted to be able to give more. This seemed a constant source of unhappiness to Judge for some time.

If Judge's family circumstances were the source of his unhappiness, it might be instructive to look at his family to see what it might signify in his life and what he had to learn from them.

Judge writes at length to Damodar:

I live in a three stage brick house with my wife, her sister, her father and her nephew. Her father and sister are much before me in the scale of education. And as for sympathy of belief there is not a single point on which we can come together. They are not only professing Christians, but are very bigoted and prejudiced knowing nothing of their own or anyone else's spirit powers and tolerating nothing on the subject They don't realize what I believe; and so in everything. There is no knowledge or appreciation of spirit. And as for information about India, China and Japan, it is positively shocking what false and foolish tales they have been told and really believe coming from those beastly missionaries in those lands Then my wife is an American of good education and tastes but is also a Christian of decided beliefs. She goes to church every Sunday while I stay away. We never go together to any place of worship or philosophic discussion. She hates T.S. and H.P.B. and does not want to converse on religious subjects. So of those subjects that lie near my heart and are constantly on my tongue we never speak except accidentally and then it always produces ill blood. (Damodar, p. 63)

Six months later, in a letter to Olcott,

Judge writes:

My dear fellow, I am near dead in this fight. It is awful. I haven't the semblance of freedom, and my only consolation is that it is a discipline. There is no doubt at all about its furnishing me with discipline, and I think does me a little good. Of course you know I refer to home.

(The Theosophist, May 1931, p. 194)

Judge had no money and could not escape his circumstances, even if his wife would absolve him of his duty to her.

He writes to Olcott,

I am so poor and so need money that I have determined to devote myself to making a little money, because the strain of having no money and trying to do theosophical work while ruminating on my temporal condition is awful and, as it seems to me, injurious to mind and body" (The Theosophist, May 1931, p. 192).

Judge was trapped in the company of educated Americans who demonstrated nothing but contempt for so-called heathen religions, and at the same time knew little of their own religion. False stories that they heard about other religions from Christian Missionaries, they were only too happy to believe and repeat. This was the nature of the forge that Judge was being fired in.

It was the educated American that Judge had to learn to appeal to if Theosophy was going to be successful in America. If he could not gain the ear of people who must think highly enough of him to allow him into their family,

how was he going to gain the ear of an entire nation who had no reason to trust or respect him? Judge, as late as April 1884, speculates in a letter to Olcott whether it might not be worthwhile to try to reach the lower classes with Theosophical teachings.

He writes,

‘It is admitted on all hands that our object would be attained could we get the lower classes, to a man, to accept our teachings; but we have to at the same time reach the better classes. Would it be well to have the leaven working among the lowly concurrently? I think it would.’ (The Theosophist, November 1931, p. 199).

Given the great success that the missionaries had spreading lies among the educated, knowing that they had some reasoning powers, it may not have occurred to Judge that the uneducated poor would provide an even less hospitable environment for the teachings of theosophy. Is it possible that Judge may still have lacked at this point the discrimination needed to spread theosophy among the educated of America? Was he still trying to look elsewhere, for some other path? During 1884, Judge traveled to India. It was after his return from India that Theosophy in America really began to grow. What came out of this trip to India; was there something that Judge learned that allowed him to forge ahead in America with so much energy and success?

Robert Bruce MacDonald

[Reprinted with permission from The Edmonton T.S. Newsletter Vol. 1, No. 8, Mar. ‘96]

We must express our appreciation for the fine research work that went into the compilation of this intimate look at the period of testing of W.Q.J. as a chela. What happened to Judge while at Adyar in India is yet to be told. For a testimonial as to what he became following his return from India, we have the following series of letters from The Canadian Theosophist of March 15 and May 15, 1932. [Ed. HCT]

Dear Mrs. Broenniman:

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

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

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

Sincerely yours,

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

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

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

Even Col. Olcott himself rather grudgingly acknowledges (p. 323 of *Old Diary Leaves*, 4th Series) that Judge “had developed enormously since the early days in New York, when he was a very insignificant party, both as a character and position; his capacity only developed itself in 1886, eleven years after our meeting.” “Would not the letters be even more valuable to the reader of the *Theosophist*, after 1884 the year Judge visited Adyar than those of the earlier years?”

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

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

As to the second paragraph of this second letter quoted above: - I agree most assuredly with the writer in his suggestion that “the inclusion of these two distinctly separate articles, “*In a Borrowed Body*” and “*William Quan Judge*” - particularly as I state that “Such a case is given us in the life known as W.Q.J.”

As for its being “something about which we really do not know, and from which nothing can be gained by speculation” - would not that judgment apply even more forcefully to the great mass of revelations bestowed upon us today which is accepted without question and which deep study does not always seem to justify in principle whereas this form of reincarnation can be found defined under *Chaturyoni*¹ in the H.P.B. Glossary, to mention the simplest and most accessible authority.

As for Judge’s own knowledge of his “borrowed body” see p. 119 of *Letters That Have Helped Me*, where it is stated: “It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm. Q. Judge.

He once spent some hours describing to my wife and I the experience the Ego had in assuming control of the instrument it was to use for so many years.

The process was not a quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge’s dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man’s thoughts and feelings - Mr. Judge told me in Dec. 1894, that the Judge body was due by its Karma to die the next year and that it would have to be tidied over

this period by extraordinary means.

He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion.” - for on the 21st of March 1896 the life forces relinquished that body.

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

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

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

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

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

unwillingness to try to work with those who seemed unable to respond to true Brotherhood.

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

Can we hope however much we may now talk of H.P.B. that that Lion Hearted one will respond to our call while yet her glorious “Colleague” (Judge) is held in shadowed background by the followers of the Prosecutor of his case! Let us rally to our President’s side and pray that while that soul is still held in earthly bondage her hand will be the one to set us free.

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

There is a saying that “where ignorance is bliss `tis folly to be wise.” But in the Secret Doctrine, H.P.B. has shown us that ignorance is the only original sin. May we lose no time in manifesting the love and wisdom which alone can generate that “Peace which passeth understanding.”

Yours in Their Service,

Eleanor Broenniman,

The Canadian Theosophist

Vol XIII No. 3, May 15th 1932

It Was a Borrowed Body

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

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

“I am returning to you your article mainly for the reason that in the book captioned ‘In a Borrowed Body,’ it is obviously not intended to have direct reference to that captioned ‘William Quan Judge,’ whereas the inclusion of these two distinctly separate articles as parts of the same article in --- might be misleading. Don’t you feel that it would be taken as a direct attempt to prove Judge an example of the borrowing of a body, something about which we do not know and from which nothing can be gained by speculation.”

In answer to this statement as to something which “we” do not know, the writer should have said that it was something which “I” do not know.

I can tell, now, what I know, and saw with my own eyes, about this “borrowed body” and which was also seen and verified by at least ten other persons, who openly so stated at a meeting held in the headquarters of the Boston branch, shortly after Judge’s death in 1896. And I think Brother Smythe can vouch for my reputation for veracity.

It was at the Boston convention of 1891,

where I served on a committee with Annie Besant, on her first visit to America, and was predisposed in her favor by her work for the Bryant and May match-girls.

Word was sent to all members of the E.S.T. which I had joined under H.P.B. in 1889, to be present at an E.S. meeting in the large double parlours of the Parker House.

When I got in, it was early and from newspaper habit I walked down to the front row of seats and sat less than 10 feet away from Judge and Annie. As she has seen fit to publish the E.S. instructions, it will not therefore be without justification that I relate what occurred, in order to give Judge his due.

The rooms soon filled up with about 200 persons, and I noticed leaning up against the pedestal behind which Judge stood as presiding officer, so all could see and exposed for the first time, pictures of the two Masters, blessed be their name, for the knowledge they have given us.

As he started to call the meeting to order, he leaned toward her, who stood on his right hand, and I heard him say to her in a low voice, “Sound the Word with the triple intonation.”

She replied in the same low voice: “I don’t dare to,” or, “I don’t care to,” but think it was the first. I heard him say in a firm tone, “Then I will.”

He had been twirling his gavel in his hand but laid it down, stepped to his right, pushing her aside, and stepped to the side of the pedestal, facing his audience, with her behind him, and said:

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

I am not what I seem; I am a Hindu.”

Then he sounded the Word with the triple intonation.

Before my eyes, I saw the man’s face turn brown and a clean-shaven Hindu face of a young man was there, and you know he wore a beard.

I am no psychic nor have ever pretended to be one or to “see things,” as I joined the T.S. so form a nucleus of Universal Brotherhood.

This change was not one seen by me only, and we did not discuss the import of his significant statement until after his death when a meeting was held in the Boston headquarters to determine our future action.

Then I mentioned it in a speech and his statement, and fully ten persons from different parts of the hall spoke up and said, “I saw it too.” “I saw and heard what he said,” etc. That would seem proof enough about the borrowed body.

I knew Judge intimately, as he was a Mason and so was I. But I never saw anything like that before or afterwards.

As I said I knew him so well that when he came to Boston I would go with him to his hotel and talk with him in his room, questioning him when we would have some practical work for the Universal Brotherhood.

Usually he would branch off on some other subject, like elementals or other subjects of an occult nature in which I was not interested then, but which proved to be of great help in later years.

When Dr. Franz Hartmann came to America in 1896 after Judge’s death, he and I were associated in some matters, and he told me then that Olcott complained to him with tears in his cross eyes, that the Masters had deserted him after all he had done for Them.

Hartmann said he told him it was no wonder, the woman he and --- had in the compound. Nihil nisi mortui bonum, and so I shall say no more about the revelations I heard from Dr. Hartmann, who wrote his “Talking Images of Urur,” in India and as a physician knew many things that went on there.

Judge is dead and nothing is to be gained by creating needless antagonisms, now that Annie is old and feeble. Those now living at Adyar should thank those in America who have “so long systematically ignored Adyar and Olcott.”

The statement about Judge being in a borrowed body as being “something about which we really do not know,” [is] evidence that this unnamed writer was not present at this Boston meeting, otherwise he would have felt that he did know, as I do.

I know what I saw, and I was at that time a trained and experienced newspaper man, and my statements were verified by ten other persons, which is more than the necessary number of witnesses to lift it above the domain of peradventure.

Of course, it is possible he may have performed a psychological feat, and by "Mass hypnotized" them into believing they saw something which was not there. But if he could do that, he was superior to Annie, Olcott and all the rest, in occult knowledge, as I always believed he was from my own personal experience.

But why did he say he was a Hindu, when the Judge body was born in Ireland?

I believe from what I saw that Judge was a Hindu, the Rajah, and never was moved by the charges against him.

That is, the indwelling Ego in the Judge body was a Hindu, and that I saw him once. There may be others still living who saw him also.

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

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

She said definitely that it was not to be a "miracle-shop." That is one good thing about the Point Loma Society as its members do not talk that kind of astral junk.

I am now not a member of any Theosophical Society, and so I can say this and also that the new leader of that Society, Mr. de Purucker, is a very much of a gentleman and very courteous in his dealings with everybody.

It is only a matter of good, sound common sense for all branches and Theosophical Societies to come together in a Federation, stop their backbiting and let the other Theosophists alone, while devoting their time to preaching Universal Brotherhood based on Reincarnation and Karma.

I make this statement after a membership of over 40 years in the Theosophical Society, having written to H.P.B. in 1884, stating I was a believer in Theosophy and getting a reply from Damodar Mavlalankar. I have attempted to lead the Theosophical movement, in the past.

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

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

Here is the crest of the wave of evolution and India, now in the grasp of the Brahmin sacerdotal class, must wait until we have accomplished the civilization fit for the Sixth Race.

Judge, although a Hindu racially, occupying a Western body, has insisted always in his

“Letters That Have Helped Me” that we must develop our Western occultism, which is the same and yet different from Eastern occultism.

Let me say this, after studying the subject for nearly 50 years, one does not have to run after occult teachers.

If he will but practice Brotherly Love, Relief and Truth, he will find in time, occult knowledge welling up in him.

There is no need to go anywhere, to India or anywhere else. When you have grown through altruism, so your head sticks up over the fence, the Masters will see you.

Don't look for them; let them look for you and if you do your duty in the place that Karma has set you, with the hidden manna of our Theosophical knowledge, you will grow in knowledge and in serenity.

Cordially yours,

Cyrus Field Willard.

The Canadian Theosophist
Vol XIII No. 3, May 15th 1932

End Note:

Chaturyoni: The four modes of birth;

a. Birth from the womb, as men and mammalia

b. Birth from an egg, as birds and reptiles

c. From moisture and airgerms, as insects

d. *By sudden self-transformation.* [emphasis added Ed. HCT]

Requiem for The Eclectic Theosophist

We just received the Winter 1995 issue of the *Eclectic* in the day's mail.

Hooray! we thought - They're still hanging in there - and what a great lineup of articles; Emmett Small, Trevor Barker, G. De Purucker, Jeannine Miller Boris de Zirkoff, Ted Davy, William Laudahn, Vonda Urban, H.P.B., John Coats, John Algeo and more inside???

Inside we read ... this “special issue” is the FINAL ISSUE — a collection of outstanding contributions over the years 1971-1995.

In the words of our favorite singer, Kate Wolf, who found her way into our heart too late for us to know her: “There is no road that has no bend...” Letting go of beloved companions — fellow travellers *on the path is hard.*

In times like these, our theosophical world view makes the “goodbyes” bearable, although they don't stop the tears falling on the keyboard.

As our Master has said: “We will always find volunteers to replace the tired sentries, and the world bad as it is in its present state of transitory period, can yet furnish us with a few men now and then.”

[*MLC 11, p. 35/E28, p.213*]

And we'll all be back after the Devachanic rest, with new names and new faces to take up the work once again.

Hail and Farewell faithful Warrior

The Crosbie Class #5

THE *Two-sided EGO* Question:

Two inferences may be drawn from Theosophical writings with regard to the Ego of man:

1. That the Ego is a direct incarnation of a god descended from a high plane to take up its abode in the human form evolved for its use by Nature; or

2. That the Ego gradually awakens to activity. While aware that there is only an apparent contradiction, I should be glad to see the two conceptions reconciled.

Answer: Unless the questioner has some special and peculiar meaning for “direct incarnation;” there does not appear to be any actual or apparent contradiction between the two inferences stated. What the special meaning is I do not know.

Assume that the Ego is a “God on a higher plane,” and there is no impossibility in supposing that, coming to this plane, it is so surrounded by the clouds of matter as to become latent or hidden until the time when the form suitable for this plane is evolved. This is the only sort of latency which can be alleged to the Ego. This also is what Theosophical writings say to me, and among those writings I place the *Bhagavat Gita*. In that, Krishna, the Supreme Being, identifies himself with Ishwara, who is the Ego, “seated in the hearts of all beings.” Patanjali also says the same, naming that Ego, who is the Spectator of all things, by the name

“Om” or Lord of Glory. *The Secret Doctrine* continues the view. The Christian view and Theosophy must also agree, since Jesus, in exhorting his disciples to be as perfect as the Father in Heaven, must have had in view the doctrine that the Father in

Heaven dwelt:in and is Man: otherwise we would not become perfect as he is. I therefore do not see the need for reconciling contradictions which do not exist.

The Ego - meaning thereby the Self, Ishwara, Krishna, the Supreme - is unborn, changeless, all knowing. It knows evolving Nature, the instrument, but the latter comes but slowly to a knowledge of the Self. It is therefore latent only in the sense that there are periods when the instrument, the false personality, recognizes it not. Such a period is the present, when although the body has been evolved by Nature - with the aid of the Ego - we do not know the Ego. Why not, then, if the inferences of the question are right, apply them to the present time? If thus applied, then, under the position thus taken, the Ego is still latent and will be until Manas is fully developed in a succeeding round.

To assume that the Ego is latent until Nature has had time to evolve the suitable form is to give to Nature power and consciousness which we withhold from the Ego. Why, then, not call Nature the Ego and do away altogether with the latter? Or you would have to assume a God beyond and above both Nature and Ego. The universe is either self-existent or it was projected into existence by some being whom we call God. The Ego was either created by this God or is this God itself. If the universe was not projected but is self-existent, then it and the Ego are one - God. Hence Nature in evolving a body” which the Ego chooses to use is only showing forth the action of one of the powers of that Ego. But we can never solve the question why the Universe or the Ego chooses to have two sides or ends, the negative and positive. All we know is that

it must be so. The negative is Nature - qualities, false personality, matter - and the positive is God - Ego Spirit - Life.

WILLIAM Q. JUDGE

A Centennial Celebration in Honor of WILLIAM QUAN JUDGE

On the weekend of April 12-14, 1996, we are planning a tribute to the tremendous contributions of W.Q. Judge to the Theosophical Movement by holding a retreat conference at Renner Ranch and the Jeffery Hotel in the historic gold mining town of Coulterville California.

On Sunday, we will also be celebrating the dedication of a newly acquired 160

acre site in Coulterville, which will be the future home of Alexandria West Academy; a retreat and theosophical research facility.

We would like to know if you are interested in attending or contributing to these festivities. We want to encourage you to offer something creative to the group in tribute to Mr. Judge. The specific contribution could vary from a reading or talk to a musical piece or a poem. All suggestions are welcome. Papers, poems or greetings may be offered in absentia .

Please e-mail to the address below your interests, and include your snail mail address for further information.

Best wishes, Jerry Hejka-Ekins
e-mail :theos-news @vnet . net

April Hejka-Ekins
Lee Renner

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) To present articles and essays consistent with source theosophy, otherwise known as the Ancient Wisdom as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

(3) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the source theosophical teachings.

(4) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities.

**THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766 is published monthly
for \$9.00 per year by Richard Slusser,
140 S. 33rd St. Boulder, Co. 80303-3426
POSTMASTER: Send address changes to:
THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, Co. 80303-3426
Periodicals Postage Paid at Boulder, Co.**