

Copied from loose sheets torn from a notebook in A.C.'s hand. Date 1914
original in possession of K.G. Germer.

Only one science is nexscience. Occultism. why? Never studied properly. what students? Cranks, degenerates, old maids. what methods? Gossip. Lectures- to geese by asses.

Are the terms of the science defined? Ask a Theosophist who puts Karma under his pillow at night the meaning of the word. Nine times it has no idea; the tenth a false one. There are no facts on Occul'ism, no axiomata, no definitions. any person can set up as a teacher- no qualifications are necessary. The education of a scholar is a handicap; that of a gentleman a disqualification.

Is it not right that the world should treat the subject with scorn, its professors as reptiles? It is right.

There is one organization and one only to which these reamrks do not apply. It is known as the A.A.A. To all applicants it prescribes study; definite, hard study. The same kind of study as is asked of those who would be doctors, lawyers, engineers, soldiers or even cab-drivers.

The classics of the subject must be mastered, not because they are authoritative, but that the student may know what has been said on the subject by the best thinkers of all ages. After three months at least an examination is set. Here is the 1913 paper

(Insert exam paper here)

This paper is not to be answered at haphazard, ot by those who like to talk about occultism. Only serious students can hope to pass. The set of answers to this paper occupied over 60 pages of closely written foolscap.

Proceed to the next stage. The student, having passed, becomes a Probationer. For a whole year he occupies himself with such experiments as he may think fit- he is left to his own judgement, and he must keep a record of every day's work. At the end of the year this record is studied by the examiners, and criticised in detail. Only continuous and intelligent ~~work~~ hard work enable the Probationer to pass to Neophyte.

Proceed to the next stage. The Neophyte for at least eight months must work at the acquisition of knowledge and control of what is called his 'Body of Light' and the 'Astral Plane'. These are no vague terms. He is again examined. Symbols are given him of such a character that no rational process can decipher them, and he must clearly and in detail give the meaning before he can pass to Zelator, the next grade. (Here is the drawing of an obscure symbol) There are several other powers to be agined- gained, but this example must suffice.

Here is one of the examination papers set in 1913.

A Zelator of the A.A.A. is therefore one who has passed certain definite ordeals and examinations, and acquired certain powers. A charlatan cannot pass himself off for a member of that grade. Further, there is no vagueness possible. Slipshod work will not do. Generalities will not do. The difficulties of the work are not to be evaded; all easy-going platitudes, all fatuities are barred. It is necessary to pursue this train of thought. From the beginning to the end the principle is the same. The masters know, and they insist on the pupil knowing.

Is this written to discourage the aspirant? Any one who is discouraged thereby is unworthy of the knowledge. Is it wonderful that the most difficult of all subjects, the science which above all others has occupied the minds of the greatest thinkers from the dawn of history until to-day, the pyramid

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to which the greatest builder would hardly dare to claim that he had added a single stone, should need more work, and harder work, than any other? The subtlest of sciences, is it not in the greatest need of precision? The most dangerous, is it not that which must be fenced with every armour of caution, and cool judgement and common sense?

Does any man expect to learn trigonometry from a popular handbook in an hour? Does any man ~~know~~ throw away a treatise on conic sections with the remark that it is obscure or all rubbish. What is the cost to life of every advance in knowledge? How many men have died that other men might fly? How many lives were lost in the mere building of the Forth Bridge? Do you think that you will succeed where Plato half failed, rush in where Aristotle feared to tread? You may. But not without giving all that you have and are.

Does this discourage you? Then it is not written in vain.

Does this encourage you? Then you have passed the first ordeal. You are chosen. To the work!
