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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY

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G. de PURUCKER, M. A., D. LITT., *Leader and Official Head*

For Free Distribution to Members

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Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

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ANNOUNCEMENT

IN pursuance of one of the plans outlined in my General Letter to members of The Theosophical Society and of the E. S. throughout the world, and dated July 29, 1929, the present is the first issue of THE THEOSOPHICAL FORUM, New Series, Volume I, No. 1.

The years of Theosophical training under my great-hearted Predecessor Katherine Tingley, which the members of the Society have had since the FORUM was last published, have prepared them to undertake a deeper study of the sacred teachings of Theosophy. With the enlarged understanding that these years of training have given to the members goes an enthusiasm which will be found to be greater than ever before.

May I call the attention of all members receiving the FORUM to the fact that one of my greatest hopes is that from its pages our members may draw thoughts and ideas and hints for our common Theosophical work which will bring about a wisely directed and widely successful propaganda.

In addition to the usual Questions and Answers that THE THEOSOPHICAL FORUM has always contained, it is my intention to print

items of general interest to the members throughout the world concerning happenings at the International Headquarters and elsewhere; also information about the work of the Lotus-Groups; the work of the William Quan Judge Theosophical Club, and the work of the H. P. Blavatsky Theosophical Club. The Lotus-Groups for the little ones, and the Theosophical activities of the W. Q. J. and H. P. B. Theosophical Clubs comprise a sphere of activity for the future which lies very near indeed to my heart; for it is my hope that not only the Lotus-Groups, but these two Clubs, will extend their splendid Theosophical principles and work throughout the world.

I see no reason whatsoever why there should not be a training in Theosophical principles and doctrines from the little ones in the Lotus-Groups up through the two Clubs into The Theosophical Society.

I also hope, in due course of time, to print in the FORUM news-items of great interest regarding the work of our Theosophical Lodges everywhere, as well as suggestions to help the Lodges to carry on our common Theosophical duties and to enlarge our propaganda-activities.

In short, it is my hope to make of THE THEOSOPHICAL FORUM an organ containing everything that will bind the members together in devoted and energetic Theosophic endeavor.

I have appointed J. H. Fussell, D. THEOS., and M. M. Tyberg, M. A., as associate sub-editors of THE THEOSOPHICAL FORUM.

G. DE PURUCKER, *Leader and Official Head.*

MEMORIAL SERVICES FOR KATHERINE TINGLEY

AT 9.15 o'clock yesterday morning, precisely the same hour at which memorial services were being held in honor of Katherine Tingley at the crematory in Göteborg, Sweden, all resident-members and students at the International Theosophical Headquarters on Point Loma paid to their late Leader a tribute of fifteen minutes' complete silence.

In the afternoon the Temple of Peace, built by Katherine Tingley at Point Loma in 1900 as a memorial to her two predecessors, Helena Petrovna Blavatsky and William Quan Judge, was filled to capacity with local members of the Universal Brotherhood and Theosophical Society, and a few of Madame Tingley's closest personal friends, who were present to participate in the last and impressive rites in her honor.

The temple had been made into a natural bower of flowers and shrubs from the Lomaland gardens, as well as from friends in the city.

Shortly after 3 o'clock, while the organ played Händel's 'Largo' from *Xerxes*, the Cabinet Officers of the Universal Brotherhood and Theosophical Society, with Philo B. Tingley, the Theosophical Leader's consort for the past forty years, marched slowly down the center aisle of the temple. Each paused for a brief silent tribute as he stood before Katherine Tingley's empty chair.

These officers were followed by the group of Râja-Yoga children,

who, as explained by one of them, "went over to see Madame Tingley every day and gave her flowers and sang to her. . . . No matter how busy she was, she would always have time to give us a kiss and a hug." They each placed a floral offering in their late Teacher's chair and grouped themselves around it.

Older pupils of the Râja-Yoga School and of Theosophical University, the mixed chorus of Isis Conservatory, all dressed in white uniforms, followed and took their places on the platform. Later they sang several of Katherine Tingley's favorite songs: 'There is Music by the River' (Pinsuti), 'A Silent Angel Wanders Here' (Curschmann), and 'Lead Kindly Light.'

Joseph H. Fussell, private secretary of both Katherine Tingley and her predecessor, William Q. Judge, and Secretary General of the Universal Brotherhood and Theosophical Society, next read a few of the telegrams and extracts from the many letters which had been received since the news of the Theosophical Leader's passing at the Swedish headquarters of the Organization on the island of Visingsö, on July 11. The following are a few typical messages:

From Col. Arthur L. Conger, Washington, D. C.: "My deepest sympathy for all comrades in our great loss."

From Talbot Mundy, noted novelist: "Let us refuse to accuse ourselves of having lost our splendid Leader. Rather let us rally to her standard and do our utmost to earn such a passing as hers into the limitless life beyond the veil — uncompromising, undefeated, and utterly loyal, with love for all and malice toward none."

From Melitta and Herbert von Krumhaar, Germany: "Sharing with all the comrades the sacred moment of the passing of our great Leader."

From Hon. Frank G. Finlayson, ex-justice of the California state supreme and appellate courts: "I share with my sorrowing comrades their inexpressible sense of a profound loss in the passing of our beloved Leader. A great soul has gone from our midst, whose memory we best can revere by bravely carrying on."

From Dr. W. Y. Evans-Wentz, who has just arrived in San Diego from Jesus College, Oxford, England: "The Leader in her passing has bequeathed to mankind riches which never can be diminished or lost. Hers was a full and a ripe life on earth, and the change being naturally inevitable, we should spiritually rejoice in the midst of our human sorrow to think how much happier and brighter the world has been made and to what wondrous heights of knowledge humanity has been directed by the Leader's human life now ended. Would that each of us could have the power to live so successfully! We must know, too, that upon the new Leader shall be showered in its fulness the spiritual light of the late Leader, whereby the brotherhood shall be empowered to advance from victory to victory as in the past."

From one of the best-known Masons, not only in this country, but throughout Europe, but not a member of the Universal Brotherhood

and Theosophical Society: "I share your sorrow in the unexpected and temporarily crushing disaster of Katherine Tingley's mortal passing. I sincerely trust that you and your devoted associates may be heartened and empowered to cope successfully with the administrative details and policies incumbent upon your shoulders following the terrible calamity with all its difficulties."

After reading the messages from those above referred to, and others not quoted, Mr. Fussell paid a personal and beautiful tribute to Katherine Tingley, from which the following brief extracts are quoted:

"This is a sacred day; it is one that, I doubt not, will stand out in the lives of every one of us, a day which the dear little children who are here and whom she loved so much, will look back to as one of the most memorable days in their lives. . . .

"We miss her visible presence, for there are the ties of close personal affection; but, on the other hand, dear comrades, it is a moment of rejoicing; and in all humility I say, of glorious victory, not alone for the Leader, but for ourselves, if we can accept it. Never in all her long years of service to humanity has our beloved Teacher issued such a challenge to those whom she has gathered about her (that means our Comrades all over the world and all who have ever met her) — a challenge to respond to the call of their divine, their inner selves, to be true to the divine purposes of life. . . .

"She has touched every department of life; she has contacted every human sorrow; and she has brought light and healing and peace wherever she has gone — to those who would listen. . . .

"There is but one tribute that our great Teacher would have us pay to her: to be true to our spiritual selves; and this means to be true to the teachings of Theosophy, because it is through them that we have come to know our inner selves; and they are the truth. . . .

"Today, O Katherine Tingley, our hearts go out to you, answering the challenging message that you have sent through the silence to us. You have gone from our sight, but you are still watching over and guiding this Movement; and you would not have gone unless you knew that you could leave that body of torture and pain which you have endured these last weeks; you knew that in the hearts of your devoted disciples the memory of your life would live and that they would be true and would carry on."

Tributes also were paid by Mrs. Hazel Minot, representing the young women of Lomaland; W. Emmett Small, Jr., representing the young men; Oscar Ljungström, representing the Swedish members of the Universal Brotherhood and Theosophical Society; Mrs. Marjorie M. Tyberg, on behalf of the older resident members at the Point Loma institution, and by Mrs. Ethel W. Lambert, principal of the Râja-Yoga Academy. A brief extract from each of these tributes follows:

Mrs. Minot: "In her Râja-Yoga System of education she brought to the little children, not only here, but all over the world, a great hope, and some day all humanity will bless her name for that one thing. She

brought to us a message of the beauty of life and the majesty and greater beauty even of death. Now that she has gone, she is here more than ever; in every tree and flower that she loved, in every stone on this hill, her heart, her love, pulsate and surround us with compassion. . . . Now she has opened a way whereby we have come closer to her; for in every thought we are reminded of all that she lived for and all that she loved, and all that she challenged us to be."

W. Emmett Small, Jr.: "Katherine Tingley has blessed us with the presence of her spiritual mightiness. May we live worthy of that blessing. Our Leader is perhaps dearer to us than ever before. Our loneliness dies when we step beyond our limitations, and the force of our aspirations strengthens us.

"What bliss! What peace! How radiant the welcome among the glory of her peers, we cannot understand, though it is benediction itself but to imagine it. We are glad of that! We rejoice! I speak for thousands of boys and young men all over the world. This is the holiest moment of my life. Beloved Teacher, our love goes to you forever! Our tribute to you will grow from day to day in the simple performance of duty."

Oscar Ljungström: "Katherine Tingley carried the Theosophical Movement forward and gave the power that will produce a better and a brighter age for the world. Her bright spiritual soul will shine for ages to come. . . .

"Naturally my thoughts fly to Sweden, where I have seen her fight so many battles for the greatest and the best cause that ever was. As a representative of Sweden I feel that all thinking and just men in my country at this moment will hesitate to give anything but honor to Katherine Tingley; because they must know that she labored to awaken the divine spark in human beings; and I know many dear hearts in Sweden that love and revere her as a great Teacher, and they will carry on her work in the spirit she inaugurated. I bear witness to the gratitude of my countrymen to this great Leader. I also express my own gratitude to her, and my love mixed with admiration; for she had the courage of a lion combined with the tender and loving heart of a true mother."

Mrs. Marjorie M. Tyberg, instructor for many years past in English literature and history at the Point Loma institution was the next speaker. Mrs. Tyberg said in part:

"Are there any people in the world who are so rich in beautiful memories as we are today? For many years we have had in our midst one of the great companions, one of the great helpers of humanity. . . . Our Leader was the very exemplification of the divinity awakened in a human being. It could be seen in her compassion, which was so universal, of such a quality as to draw to her in utter devotion strong men, loving-hearted women, and all children. It was shown in a power of intellection so far beyond our ken that we had to be swift and alert

to catch the mere conclusions she reached without ever being able to follow her method of reaching them.

"To have known such a person is a supreme human experience. She lifted the shadow of death from us. . . . She taught us to silence our grief and to open our hearts to the benediction of the souls of our comrades as they passed on, so that their virtue and even their knowledge sank into our minds and hearts and we lost not our comrades. If Katherine Tingley had done nothing but this — nothing but to teach the true meaning of death, she would have been the greatest of women. . . .

"Katherine Tingley's fearlessness was a wonderful thing. She faced every blow; strong in her knowledge of divinity and in her pure motive, she never turned back. All our Leader's movements were forward. . . . She taught us to build the comradeship that exists among the members and students. She taught us to melt our differences in the fire of devotion to the work and to consolidate our strength into an invincible unity. When the nations of the world have learned that lesson, will there not be universal peace?

"In this strong and loving fellowship we stand ready for the future. You, comrades, I know, say with me: Farewell for a time, our brave and beautiful Leader, our Friend and Teacher. Rest well, dear heart. You have given a treasure of wisdom and sacred tradition into our hands to guard. You trust us to work on. We will be worthy of you; we will be steadfast and true. Our hour of rest will come; and then, beloved Katherine Tingley, when your call sounds again, we, your children, will awaken and hasten to you on the wings of morning, to serve once more the ancient sacred cause of Theosophy under your loving guidance."

Mrs. Ethel W. Lambert said: "Katherine Tingley — Leader, Teacher: This temple of human hearts you have builded shall grow and rise to greater heights. Founded on the everlasting rock of truth, your heart the altar-flame fed by our love, devotion, and service, lighted eternally, the incense of trust and sweet peace ever rising, the happy voices of children shall be the bells that call us hourly to our devotions and silent service. Your own words: 'Love is eternal; there are no dead,' shall be our mantram, vibrating unendingly through the years."

Thereafter, Mr. Fussell made the following announcement on behalf of the trustees and faculty of Theosophical University: "In carrying out definite instructions left by the Leader before her departure for Europe this year, the trustees and faculty of Theosophical University have voted to confer upon certain persons named below, degrees for their intellectual and scholastic attainments and also for their past merits in unselfish service to humanity. The trustees have considered that no more appropriate time could be chosen for this purpose than at the memorial services in honor of the Foundress and late President of Theosophical University — our beloved Teacher, Katherine Tingley.

"First, among the younger students of Theosophy, the trustees of Theosophical University will confer degrees as follows: Kurt Reine-

man, B. A.; Iverson L. Harris, B. A.; Sven Eek, B. A.; Lars Eek, B. A.; W. Emmett Small, Jr., B. A.; Charles M. Savage, B. MUS.; Piet Bontje, B. A.; Sidney Hamilton, B. A.; Tetsuo Stephenson, B. A.; Boris de Zirkoff, B. A.; Geoffrey Barborka, B. A.; Lafayette Plummer, B. A.; Geoffrey Shurlock, B. A.; Montague Machell, B. A.; Frederick MacAlpin, B. A.; Raymond Tyberg, B. A.

"Mrs. Hazel Pool, B. A.; Mrs. Hazel Minot, B. A.; Mrs. Frances Dadd, B. A.; Miss Margherita Sirén, B. A.; Mrs. Inez Davenport, B. MUS.; Mrs. Helen Harris, B. A.; Miss Judith Tyberg, B. A.; Miss Elsie Savage, B. A.; Miss Dorothy Copeland, B. A.; Mrs. Mora Forbes, B. A.; Mrs. Louise Savage, B. A.; Mrs. Cora Lee Machell, B. A.; Mrs. Christine MacAlpin, B. MUS.; Miss Margaret Hanson, B. A.

"Other former students whose past merits and studies deserve this recognition will also be considered by the trustees and faculty of the Theosophical University, and the diplomas conferring such degrees will be dated on this, the 14th day of July, 1929.

"Upon certain older members of the staff at the International Theosophical Headquarters, whose years of service as voluntary instructors in its various educational departments and as deep students of philosophy and letters the Leader said had entitled them to appropriate recognition, the trustees and faculty of Theosophical University have voted to confer the following well-merited degrees:

"Prof. Henry T. Edge, D. LITT.; Prof. H. Alexander Fussell, D. LITT.; Joseph H. Fussell, D. THEOS.; Prof. Kenneth Morris, D. LITT.; Leonard Lester, M. A.; Prof. Emil Gyllenberg, M. A.; Charles J. Ryan, M. A.; Prof. V. T. Barborka, B. MUS.; Lucien Copeland, M. A.; Percy Leonard, B. A.

"Mrs. Ethel Lambert, B. A., M. A.; Dr. Gertrude W. van Pelt, M. A.; Mrs. Marjorie M. Tyberg, M. A.; Mrs. Jessie D. MacAlpin, M. A.; Dr. Lydia Ross, M. A.; Mrs. Grace Knoche, M. A.; Miss Elizabeth Schenck, B. A.; Miss Julia Hecht, B. MUS.; Miss Karin Wahlberg, B. A.

"The diplomas conferring the above mentioned degrees will be forwarded to the persons named in due course of time."

The services closed with the chanting by the whole assembly in unison of Katherine Tingley's beautiful invocation:

"O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.

"O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

"O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light."

— From *The San Diego Union*, July 15, 1929

THE NEW LEADER

APPPOINTMENT of Dr. Gottfried de Purucker to succeed the late Madame Katherine Tingley as Leader and Official Head of the Universal Brotherhood and Theosophical Society was announced yesterday at the International Headquarters of the Society on Point Loma. Appointment of her successor had been made by Katherine Tingley before she died. Dr. de Purucker also assumes duties as Outer Head of the Esoteric Section established by Helena P. Blavatsky.

The new Leader of Theosophy is fifty-five years old, a native of the United States and a bachelor. He has been identified with Theosophy for many years and came to Point Loma to live in 1903. His acquaintance with the late Madame Tingley began in 1896 in Switzerland, where he was instrumental in selecting the present international headquarters of the Society he now heads.

Resident members of the International Headquarters were informed on July 26th of Dr. de Purucker's elevation to Leadership. The announcement was made by Joseph H. Fussell, general secretary.

Secretary Fussell stated that immediately upon receipt of the news of the passing of Katherine Tingley a meeting of her cabinet officers was held at the Point Loma Headquarters, at which meeting recognition of the appointment of Dr. de Purucker as the new Theosophical Leader was given, and with the full trust and confidence not alone of the cabinet officers and members of the executive committee, but also of the entire headquarters staff, he at once assumed general direction of the Society throughout the world.

Mr. Fussell added that the general administration of the Universal Brotherhood and Theosophical Society and all the work connected with the International Headquarters at Point Loma will be conducted with expanding energy, branching out into wider fields of activity made possible by the new resources that will be available to the Society in the near future. Plans for the progress and development of the Theosophical work, including additional activities at the International Headquarters, as outlined by the late Leader, Katherine Tingley, also will be put in operation very shortly, inaugurating the new Theosophical cycle just opening with unusual promise, Mr. Fussell said.

News of the elevation of Dr. de Purucker was given to reporters at a gathering of the Theosophical cabinet that preceded the private meeting of last night. The reporters were conducted in a body to the cabinet meeting, where Mr. Fussell handed to each reporter a plain envelop, saying that it contained the name of the new Leader, and his photograph and biography.

The news men were requested not to open the envelopes until they had left the grounds and a Theosophical automobile carried them back to the gate.

It was stated that while Theosophists the world over had agreed to

accept the Leader that Katherine Tingley named, his identity was known only to the cabinet and executive committee until yesterday afternoon. Cablegrams went out last night from Theosophical Headquarters giving the name of the new Leader.

The rest of this article is part of the statement prepared for the newspapers by Mr. Fussell:

Gottfried de Purucker, M. A., D. LITT., the new Leader of the Theosophical Movement throughout the world, successor to Katherine Tingley, who herself succeeded Helena P. Blavatsky and William Quan Judge, is an American by birth, a German-American by parentage, and a cosmopolitan by education and sympathies. He was born at Suffern, Rockland County, New York, January 15, 1874. He has occupied the chair of Hebrew and Sanskrit at Theosophical University since its foundation by Katherine Tingley in 1919. He is now its President.

Dr. de Purucker is well known to Theosophists throughout the world. He has traveled extensively all over Europe and in South America, as well as in this country. In 1903-4 he accompanied Katherine Tingley on a Theosophical tour around the world. Their itinerary included Egypt and Japan, touching also many other oriental countries. In Egypt he and his late Teacher visited many of the temples of the upper and lower Nile.

Gottfried de Purucker's father came of a very old German family of social and official distinction. His mother belonged to an old and distinguished New England family allied with the noted Winthrops and descended from William Brewster of Mayflower fame. Both parents are dead. The father was ordained a clergyman of the Episcopal church in the United States and also served as clergyman for a time in England and as American and English chaplain on the continent. He was a man of liberal ecclesiastical sympathies and of broad human understanding, a profoundly learned scholar, widely read in Greek, Latin, and Hebrew, and throughout his whole life a devoted Christian.

Dr. de Purucker's mother was thus described by Katherine Tingley: "My ideal of a woman — physically, mentally, and spiritually well rounded out. . . . The dearest and most beloved woman friend I ever had."

Gottfried de Purucker was one of a family of seven, of whom three sisters survive with him. The youngest of these, Miss Peggy, is a violinist of some European renown, professor at the Académie de Musique in Geneva, Switzerland, and was one of Katherine Tingley's party in the automobile at the time of the accident near Osnabrück, Germany, on May 31, from which accident the late Theosophical Leader herself never fully recovered. Miss de Purucker is now completely recovered and expects to come to Point Loma early next month with the rest of the members of Mme. Tingley's party.

Dr. de Purucker himself has never married and has devoted all his time and energies since young manhood to his Theosophical labors and private studies. The new Theosophical Leader was educated mainly

in Geneva, Switzerland, where his father at one time was pastor of the American church. Before coming to Point Loma in 1903, Gottfried de Purucker was associated for a time with Norman Angell on the editorial staff of the Paris Daily Messenger, one of the oldest and most famous continental papers published in English, which attained its great reputation under the name of its founder, Galignani, and was at first called Galignani's Messenger.

Ever since he came to Point Loma, Dr. de Purucker has been Katherine Tingley's chief assistant in editing the official monthly organ of the Universal Brotherhood and Theosophical Society, *The Theosophical Path*; and in more recent years has delivered a public lecture-course at Theosophical University on 'Theosophy, Religion, Science, and Philosophy.'

During Katherine Tingley's numerous and extended tours abroad within recent years, Dr. de Purucker has occupied a leading position in the executive committee appointed by her to administer the affairs of the Universal Brotherhood and Theosophical Society and its allied activities during her absence. He joined the Theosophical Society during the nineties of last century under Katherine Tingley's predecessor, William Quan Judge. It was Mr. Judge himself who spoke to Katherine Tingley about Gottfried de Purucker and of the importance of her meeting him, expressing to her also his complete trust and confidence in him.

The following is of interest because it gives in the new Theosophical Leader's own words, a brief statement about his early training. It is quoted from an address on the subject, 'How I Became a Theosophist,' delivered recently in the Temple of Peace on Point Loma:

"I was destined for the church by my father, who was a clergyman of the Anglican communion, and pastor of the American church in Geneva. My father taught me Greek; he taught me Hebrew; he had teachers for me in other languages. Living in a French-speaking country, of course I spoke French; my mother being an American, of course I spoke English; my father being a German, of course I spoke German. I was also taught Italian and Spanish. I was likewise taught Anglo-Saxon. . . . When I was about fourteen years old, I remember translating, as a Christmas gift for my father, the entire Greek New Testament, and he said it was very well done. . . . When I was seventeen I translated from the Hebrew the book of *Genesis*, as a birthday gift to my father."

Dr. de Purucker is a born mystic. When there first fell into his hands the translation of one of the noble Upanishads — the Theosophy of ancient Hindûstân — this trait of his character, this inner urge for more light, impelled him to undertake the study of the original Sanskrit; and as time passed, he perfected himself under tutors in this perhaps noblest of Aryan languages.

Continuing the report of his address on 'How I Became a Theosophist': "The speaker then recounted how his studies had led him to choose a different career from that to which his parents had destined him; how a small book on Theosophy fell into his hands, and how he was

'startled.' 'I saw high thinking! I felt that there was more in this book than what an agnostic had seen. My years of study and reading of the literatures of the world — ancient literatures especially — had taught me to recognise ancient truth when I saw it. I was fascinated with something that I had always known in my heart; and it was this, that there has always existed, and that there exists today, a band, a company, a society, an association, of noble Sages, great Seers, "Wise Men of the East," as this book called them.'

"The lecturer then related how he came to San Diego thirty-five years ago, when it was a small town of fifteen or sixteen thousand inhabitants; how he had casually attended a Theosophical lecture here, and subsequently joined the Theosophical Society under the Leadership of William Quan Judge, Katherine Tingley's predecessor; had visited the Theosophical library following 'the memorable night' of attendance at his first Theosophical lecture; and how, 'from that day to this I have studied Theosophy daily, meditated upon it in the silence of the night time; and the more I think and the more I reflect, the more I see in it. I have given to you a brief outline of what took one human being out of unhappiness into a happiness which passeth the understanding of any man or woman who has not experienced it as I have and as my fellows of the Theosophical Movement have.'"

Gottfried de Purucker's name will always be linked with the establishment by Katherine Tingley of the International Theosophical Headquarters on Point Loma. The story of his connexion with this great event in the history of the Theosophical Movement and of his first meeting with Katherine Tingley reads like an old symbolic myth of the webs of destiny which control human events. Here it is in his own words:

"It was during the summer of 1896 that I first met Katherine Tingley in Geneva, Switzerland, where I was at the time living with my family. On the preceding day Katherine Tingley had arrived in Geneva in the course of her Theosophical tour around the world. She had despatched one member of her staff to insert in the newspapers a notice of a public Theosophical meeting to be held on the following day.

"It so happened that the young man in charge of the advertising bureau was an old personal friend of mine, himself an Irish-Scot belonging to a family of high distinction. My friend immediately told Mme. Tingley's envoy that he knew me to be a member of her Society; and it so happened that this envoy also was a Theosophical acquaintance of mine. He immediately called for a cab and drove around to my home; and in a few moments after that we were speeding to meet Madame Tingley at the hotel.

"I never shall forget the effect that the great Theosophical Teacher produced on me — an impression of strength, reserve power, compassion, and of a mind that looked through one. I was instantly and strongly drawn to her. Our conversation lasted for an hour or more, during the course of which she invited me to accompany her party on their tour. To my lasting regret, I felt obliged to refuse. I now wish that I

had accepted her invitation. It would have meant my immediate union with the Theosophical forces.

"It was also during the course of this conversation that Mme. Tingley asked me if I had ever been in America. I said, 'Yes, certainly.' 'In what part of America?' 'In California.' 'In what part of California?' 'In San Diego.'

"Imagine my surprise when two of her party, who were present, jumped from their chairs and exclaimed: 'My God!' Katherine Tingley then asked me if I knew the surroundings of San Diego. I said, 'Certainly.' She said, 'Is there a promontory or headland near San Diego?' I said, 'Yes, there is — a very beautiful one called Point Loma.'

"She said, 'Is there any land that can be purchased there?' I said, 'Certainly, the southernmost tip is owned by the United States government, the rest, I believe, is held under private ownership.' Thereupon I drew a pencil sketch of the outline of Point Loma and of San Diego bay and Coronado, and soon after left. I met her at her hotel the morning after, before she departed.

"Some years later I came to the United States and within a few weeks was on my way to Point Loma to join the Theosophical Headquarters staff. There, some time afterwards, Mme. Tingley showed me, with eyes suffused with gladness, the very pencil sketch that I had made, and she told me that had it not been for that she might have lost the land which she had seen in her childhood dreams as the site to be for her headquarters — or, as she then called it, her 'White City in the Gold Land of the West.'

"The most interesting part of this story about my assistance to Katherine Tingley in the purchase of this land on Point Loma in 1896, was that she had been informed by her own agent, at that very moment in San Diego trying to find the land she had described to him, that no such land was procurable anywhere and she had just cablegraphed that most certainly there was and that he should continue the search. How such a cablegram could have been sent from San Diego I have never been able to understand, but there it was and she had it in her hand when I entered the room and as soon as I gave my information — having been in San Diego only two or three years before this interview — Madame Tingley the same evening, I understood, dispatched a long cablegram to her San Diego representative, giving the name of the promontory and a brief description of the land that could be procured. This is how the property, on which the International Theosophical Headquarters at Point Loma is now builded, was acquired."

— From *The San Diego Union*, July 27, 1929

INTERVIEW WITH KATHERINE TINGLEY'S SUCCESSOR

THE nation and the world will know more of Theosophy, its aims and ideals, under a program of international expansion outlined yesterday at Point Loma by Dr. Gottfried de Purucker, new Leader of

the Universal Brotherhood and Theosophical Society, who has taken up the work that death forced Mme. Katherine Tingley to relinquish.

Coupled with the expansion will be a decided effort to bring the methods of teaching Theosophy back to the original lines laid down by its Founder, H. P. Blavatsky in 1875. This, however, will be only a change of method, as the Society has not swerved from the original ideals, the Leader said.

Sitting in the study from which he directs the international Society which has its fountainhead on Point Loma, Dr. de Purucker made it clear that he feels the time has come for a slight change in the method of administering the order. The expansion plans, which he hopes will bring many to the teachings of the Society, will make it almost necessary to organize branches at various places. Hitherto there has been no such thing as set meetings of Theosophists in the various cities and communities.

"I've been thinking of making a change," he said. "I feel that the time has come when the members should know what it means to represent the Society before the world."

The Leader himself will head Theosophy's new crusade. It will be carried on by lectures, through members of the Society and through the various publications of the order throughout the world. Dr. de Purucker expects to leave in about two months on a lecture-tour of the world, on one of which Mme. Tingley was engaged when death overtook her.

Tall and slender, with the eyes and forehead of the deep thinker, Dr. de Purucker has the happy faculty of making his callers at ease. Frankly and freely he answered questions relating to the Society, and, when the queries stopped, he volunteered additional facts. No questions were too personal for frank answers.

A man of great scholastic attainment, Dr. de Purucker had no hesitation in employing what purists might term slang when he felt that such would make his meanings clearer. He was, in fact, rather of a revelation to one who had thought Theosophy and its principles a closely guarded citadel of silence.

Clad in a gray suit, with brown oxfords and brown socks, pin-striped shirt and semi-soft collar, Dr. de Purucker looked far different from what one might imagine a Theosophical Leader would appear. Iron gray hair fences the wide brow of the scholar and the blue eyes, while alive with intelligence, did not yesterday appear to be the eyes of anyone but a man keenly interested in his work and eager that the world know more of it. Clean-shaven, his face has the stamp of determination, softened by the thoughtful expression of the scholar. Over all he was the host, eager that his visitor be pleased and satisfied. He even lighted and smoked a cigaret as he talked, to remove any feeling of restraint that might exist.

"She was very much misunderstood," he went on. "She had character, energy, idealism and the practical sense. As a man I will feel freer to carry out the changes than my predecessor, though it was

her hidden wish to do so. Certain circumstances which made it impossible for her to do so have now changed. I don't mean to say that a woman hasn't the same chances as a man in the world. In fact I think a man hasn't the same chance as a woman has, but he can take steps that a woman can't."

Special emphasis will be laid on the esoteric branch of the work, which is really the heart of Theosophy, Dr. de Purucker said.

"There is so much of the beautiful in Theosophy to tell people and to show them," he went on. "Is the membership behind the plans to expand? Within twenty-four hours after they learned of the plans, contributions of more than \$100,000 to carry on the work were made, and this is just a beginning.

"What are the requisites to becoming a Theosophist? What would you say the requisites were to become a Christian? Very simple, you say? So it is with Theosophy. A decent life, an aspiring mind, a desire to do good to others and a belief in universal brotherhood.

"The Society is not in politics. Some politicians have come with the request that the vote of the membership be turned to them. This has been declined.

"The human race has one common spiritual aspiration, one common destiny. If all were Theosophists, there would be no call for disarmament conferences.

"Does a person have to give up his religion to become a Theosophist? No, the Society does not require this. But of his own volition he would put aside the dogma of the creeds.

"The home life of the member of the Society is his own, and into this the Society does not intrude. Universal brotherhood does not extend to advocating miscegenation.

"Funds for carrying on the work of the Society come largely from donations. There is the small amount from membership dues and the publications of the Society."

The Theosophical Leader was enthusiastic about the children attending the school maintained by the order. Mental, physical, and spiritual supervision is exercised and this is made possible by individual attention, which in turn comes from small classes. The work lies largely in bringing out the sense of honor in the children, the beauty of idealism is stressed and has been wonderfully effective, the Leader feels.

Not all the children in the Theosophical University, which embraces teaching of Theosophy, letters, arts and music, are the offspring of Theosophists, Dr. de Purucker explained. And it is much easier to go out than it is to come in, he added.

Everyone at the International Headquarters of the Theosophical Society is on his toes, to use the idiom, the Leader said, and all are keenly desirous that the world at large know more about the teachings of Theosophy and universal brotherhood that all may enjoy a larger life.

Then the interview was over, an interview of surprises and one that seemed far shorter than the span of time indicated.

— From *The San Diego Union*, August 3, 1929

QUESTIONS AND ANSWERS

IN his lecture in the Temple of Peace on August 4, the Leader, Dr. G. de Purucker, gave so much that is of vital interest to the members that, at the request of the editors of THE THEOSOPHICAL FORUM, it is here presented in the form of question and answer as follows:

QUESTION 1

What is to be your policy as the new Leader and Official Head of the Theosophical Society as regards the conduct of that Organization?

G. de PURUCKER — This is a big question to answer: "What is your policy?" I have a very definite policy — a clear-cut one, which is not my own, in a sense, but which has been put upon me as a sacred trust to carry out, and which I have taken into my heart and mind and will carry out; and therefore in that sense it is my own. Who put it upon me? Katherine Tingley.

You may know that we have a line of successorship in the Theosophical Society which is different perhaps from anything else in the world. Christianity in its early years had somewhat the same idea, which it called and still calls the Apostolic Succession, that is to say, that Teacher succeeded Teacher, or Leader succeeded Leader; but the *spiritual* aspect of this true system died out very quickly in the Christian Church and in the very early centuries of the history of that ecclesiastical society.

But it has not died out among us, and may the immortal gods prevent that it ever die out, because it is based on a spiritual fact or operation of Nature. The light of the holy Sages is transmitted from messenger to messenger down the ages; and certain ones, certain human beings, can be trained to transmit that light in purity and in fulness, and it is their duty and their joy to transmit it.

This chain of succession in Teachers is what is often spoken of in Greek historical tradition as the Hermetic Chain or the Golden Chain as it is sometimes called, and was considered among Greek philosophical mystics as reaching from Father Zeus through a series of spiritual and then noble human beings down to ordinary men. This was a teaching of the Mysteries where it was fully explained; and I may tell you here and now that it is a true teaching because it represents distinctly and clearly a true operation of Nature.

More or less faint copies of this Hermetic Chain or Golden Chain or Succession of Teachers were taken over by various later formal and exoteric sects such as the Christian Church, wherein it was called the Apostolic Succession.

Of course when the Apostolic Succession, as it actually took place in the Christian Church, became a mere form, a mere matter of election to the office of Teacher, or mere appointment, the light, or what there was of the Divine Light, was gone; and consequently, the Apostolic

Succession in the Christian Church is but a whited sepulcher filled with the ideals of men long dead, ideals which have left, as it were, but their aroma in the whited sepulcher. This is no criticism of the good people of the Christian Church. I am simply stating a historical and an esoteric, or as we Theosophists sometimes say, an occult fact.

In all the great Mystery-Schools of antiquity there was this succession of teacher following teacher; or, as the world would put it, of Leader following Leader, each one passing on the light to his successor as he himself had received it from his Predecessor; and as long as this transmission of light was a reality it was a spiritual thing. Therefore all such movements lived, flourished, and did great good in the world.

These Teachers were the messengers to men from what we Theosophists call the Great White Lodge of the Masters of Wisdom. It is time that the public knew something of these things — the truth about them; because these, our ancient Theosophical teachings, have already been more or less distorted; and there are some fantastic ideas abroad about what we believe and do not believe.

So then, the corner-stone of my policy is the handing on of the light: undimmed, pure, and brilliant as I have received it. As I have received it, so shall I pass it on.

As regards the details of my policy, I will let you into a little secret, which only recently I have communicated to my trusted officials here; and it is this: my great Predecessor, Katherine Tingley, hid in her heart the policy which she told me to carry out after she had gone. She said: "G. de P., you must do what I have been unable to do, because none was ready; but you can do it; you can work with trained helpers and officials, whom I did not have to work with in the beginning. I have spent my life, I have given all I am and all I have, to train the membership of the Society to understand, so that understanding they might receive, and receiving they in turn could give."

That was Katherine Tingley's dearest wish; and the direction in which this line of policy shall be followed is a return to the original lines of thought and teaching which H. P. Blavatsky, the main founder of the Theosophical Society in modern times, laid down. Why weren't they followed before? Because they could not be. They were too esoteric, too difficult, for the membership even of the Theosophical Movement to understand and follow, and therefore did my great Predecessor give up all her life in her leadership to training, teaching, raising the thought and understanding of the membership of the Society so that when the time came for the deliverance into their hearts and minds of some of the most sacred truths of the esoteric teachings of the Ancient Wisdom, they could receive them because then they would be enabled to understand them.

You see what I mean when I state that the key-stone of my policy is such-and-such, and that to me it is a sacred trust. In telling you this I can let out my heart to you, talk to you frankly — to those of you who

are interested, and even to those of you who have come merely to hear what a Theosophical lecturer could have to say.

Realize, friends, that all such movements as the Theosophical Society are historical movements; and those of you who understand some of our teachings and of the history of the Theosophical Movement likewise know that it is in no wise different from similar movements in the past; and that all these different movements, considered as bodies, have one common teaching, one core of doctrine, and that heart-doctrine is the ancient Wisdom-Religion of the ages, transmitted in ancient times, for instance, in countries bordering the Inland Sea of Europe, through what were there called the Mystery-Schools.

The teachings given in these Schools of the Ancient Mysteries lay at the foundation of all the great religions and philosophies of the past, and from them all these great religions and philosophies have today more or less degenerated. I may indeed make one single exception, however, an exception which I make with one single reservation, and this exception is the great Buddhist religion. I make this exception simply in justice. We Theosophists are not Buddhists, but that great religion, founded by the noblest Seer and Sage that the earth has seen for thousands of centuries — not years — has the least degenerated from the original teachings of the Ancient Wisdom.

But here comes in the reservation I speak of: the above exception does not mean that the Buddhist teachings as they exist today in the Buddhist scriptures, are technically Theosophical: for this reason, that even those noble Buddhist teachings were framed by the great Founder of Buddhism in more or less enigmatic and parabolic form: in the form of parables: so that to understand even Buddhism, you must understand Theosophy which is the master-key opening the secret meaning of all these ancient religions and philosophies.

The sacred trust that I have received is to bring back to the hearts of men hope, the promise of a bright future, by delivering into their hearts and minds the doctrines, tenets, teachings, of the ancient Wisdom-Religion of mankind. And what the nature of my policy is I shall answer more fully in answering another question which I have before me.

QUESTION 2

Is it your intention to work exactly as your Predecessor Katherine Tingley worked? Or are you going to make changes which she would not herself have made? In other words, is the conduct of the Society under your direction to be the same as hers, or different from hers?

G. de PURUCKER — I cannot answer that question by a simple 'yes' or a simple 'no.' If I said it was to be different, I would not be telling you truth. If I said it was the same, I would not be telling you truth either. That very remarkable genius, Katherine Tingley, hid her policy,

the secret objective, the aim, of all her Theosophical work, deep in her heart and communicated it to a chosen few only, and in fulness only to me.

But the methods which she pursued were different from the methods which it is now my bounden duty to pursue. Our policy, the secret policy, that which she and I and our two great Predecessors aimed at, is precisely the same. The policy in its essentials, in the heart of it, has not varied and will not vary an iota. But the methods of necessity must vary with changed times. The time has come for drawing the curtain, for showing some of the ancient arcana; and that is what Katherine Tingley worked for; and she prepared the foundations sure and everlasting for the superstructure which is now in building, of which the building has now begun.

Which is the more important — the everlasting foundation or the superstructure? Neither. One cannot exist without the other. Therefore the policy which is the secret policy of Katherine Tingley, is mine. The methods of teaching, methods of propaganda, are likewise what Katherine Tingley most earnestly desired to be carried out, as the wish of her very heart; and I shall carry them out. And this wish was what she called a return to the methods of the great founder of the Theosophical Society, Helena Petrovna Blavatsky.

Is this the so-called 'Back to Blavatsky' movement? Not on your life! Excuse the vernacular. Actually that idea signifies that the Theosophical Movement has wandered from H. P. Blavatsky, the Messenger of the Sages, the first Messenger in modern times of the great Masters of Wisdom to men. So far as those people who belong to the 'Back to Blavatsky' Movement are concerned, they no doubt tell the truth when they say they want to go 'Back to Blavatsky' because they have wandered from her, but such is not the case with us. We admit not that the Theosophical Society has ever swerved from that direct line originating in H. P. Blavatsky and running, as to the Pole Star, up to the present day.

But it does mean that our membership has been trained, and can now carry on the work which H. P. Blavatsky herself could not fully carry on because the times were not ripe and the members were even less ready to receive than they were ready to receive the wish of Katherine Tingley's heart, and the heart of her Predecessor Mr. Judge.

Had H. P. Blavatsky taught what she wanted to teach and which she knew in time would be taught, it would have been a sowing of seed in stony places, and the hot sun would have come up and scorched and killed the seed, and the whole Theosophical Movement would have been a futile effort. She trained and taught her members. So did Katherine Tingley. And now, please, please understand, I am the Servant of the Law; my duty is clear-cut, and I shall follow it to the end; and for me it is a happy and a joyful duty.

QUESTION 3

Are Theosophy and Occultism the same thing, or different things?

G. de PURUCKER — Some of these questions are difficult to answer. I know just what should be said, but I am so afraid of giving an answer that will in turn give to you a misleading impression. I am not a gifted speaker and the consequence is, as I have said before, that I feel on occasions a positive alarm when I try to answer these questions; and all that I can do is to take my courage in my hands and go to it.

Theosophy and Occultism are in one sense the same thing. In another sense they are different things. Let me try to illustrate that point. Do not the Christians for instance say that the teachings of Christ and the Christian theology are the same, yet different? They claim that the theological doctrines originated in the teachings of Jesus Christ, but that the actual teachings which Jesus Christ gave in his day were not — and it is true — the theological doctrines of later times.

So Theosophy is the ancient Wisdom-Religion in an all-inclusive sense. These wonderful and sublime doctrines were originally given to mankind on this planet by spiritual beings from other spheres, gods among men, and have descended in the care of this great Association of the Masters of Wisdom down to us even unto this day, and are given out from time to time, from age to age, when the world needs a spiritual rejuvenation. That body of teachings, of doctrine, is Theosophy, the wisdom of the gods, the key, the master-key, to all the great religions and sciences and philosophies of the past.

But Occultism is that part of Theosophy which treats of the deeper, hid, mystic, esoteric, side of nature and of man. It is Theosophy indeed, but that part of Theosophy which the average man cannot 'eat' — to use the figure of the New Testament, the metaphor of the Christian Scripture,— because he is still a little child. He needs must be fed the milk — to use again the figure of the New Testament — that is to say, to begin with the simpler teachings.

Discipline, as we Theosophists say, precedes the Mysteries. Occultism, therefore, is that branch of the general Theosophical philosophy which treats of these operations of Nature and the secret laws of Nature and of man. These two are one and the same fundamentally, and yet that same thing, as it were, is two branches: one for Esoterics; and the other is the all-inclusive source from which streams the current of the teachings for the exoterics.

Now these two divisions, friends, are not arbitrary. It all depends upon the applicant. You cannot keep a good man down, is an old saying; and the man who comes to our doors and knocks and gives the right knock — we know what the right knock is — enters.

QUESTION 4

Is your Society something new in the history of the world, or does it belong to the same line of teachings that the Ancient Mysteries of Anti-

quity followed; and, if the latter, do you believe in the necessity of having a Teacher whose main duty it is to teach natural truths; or is it possible for a Society to live and exist without a teacher, the members merely trying to get hold of such natural facts as they can?

G. de PURUCKER — Well, after what I have just been telling you, it seems to me that this question allows me to make a very ready and appropriate answer. Our Society is most emphatically not new in the history of the world. It has always existed, but at intervals it has disappeared as a public organization and has been preserved in the secret places of the earth. Our Society follows precisely the same line of teaching that the Ancient Mysteries followed, not merely of Greece and of Rome and of ancient Hindûsthân and the ancient countries of the Americas, for the same Wisdom-Religion of the archaic ages was and is identic in all.

We Theosophists believe not as some people who merely call themselves Theosophists believe; but we of the original Society, accepting the teachings of our Predecessors: the teachings of the Masters of Wisdom: believe that to have a true Teacher is the best and simplest way of learning, and the quickest. Do not accept any Teacher however in whom you have not trust. Refuse! But when you do give your trust, are you man enough or woman enough to accept that Teacher honestly and courageously and to follow him? I am, for I have learned the wisdom of it. We Theosophists most certainly believe in Teachers. We most certainly believe in the successorship of which I spoke in the beginning of my talk this afternoon.

I myself have been a faithful servant and disciple under my Predecessors. I gave them my heart-trust and all my life. I put all that I had and all that I am in their spiritual keeping, and I have never regretted it. I have learned, and I have a peace in my heart and happiness in my mind which are beyond all understanding of anyone but myself; because I know.

QUESTION 5

Do you believe in love as one of the methods of softening human relations as between man and man, and international relations as between nation and nation, or do you believe in strict, cold, impartial justice?

G. de PURUCKER — Well, friends, of course I know that this distinction between love on the one hand and justice on the other is a very common one; it is a distinction often made, but I do not believe that this supposed antinomy of thought or of principle actually exists. I believe that the very soul of justice is love, real justice; and it is only the feebleness of men's hearts and — forgive me — the weaknesses of our minds, which prevent us from seeing that even as Nature is infallibly just, it is so because she loves without bounds and without measure.

QUESTION 6

In your view, what do you think is the most beautiful thing in the world?

G. de PURUCKER — I could answer this question in various ways, in many ways. But precipitating my thoughts and examining the precipitate, I am inclined to believe that the most beautiful thing in the world is love, that love which keeps the stars in their courses, steady, true, unvarying: that love which is the very cement of the Universe, as I have before said, because it is the flowing forth of the permeant light, the Christ-light or Buddhic Splendor at the heart of the Universe: that love which, working in gods and men, teaches us to know beauty when we see it, especially inner beauty, to recognise greatness and splendor in others, from knowing the greatness and splendor in our own inmost being. Only greatness can understand greatness. Love, which teaches self-sacrifice — and self-sacrifice is perhaps the second most beautiful thing in the world — love, I say, is the holiest thing in the Universe.

KATHERINE TINGLEY'S BIRTHDAY CELEBRATED
IN LOMALAND

“YOUR birthday celebration unprecedented demonstration of the love, devotion and unity of all Lomalanda family.” In this brief cablegraphic despatch, sent late Saturday night to Katherine Tingley at Kungsgården, her summer home on the island of Visingsö, Sweden, where she is recuperating from a severe automobile accident sustained five weeks ago in Germany, are summarized the feelings of the resident members and students at the International Theosophical Headquarters on Point Loma after the celebration held there from 2 to 10 p.m., on July 6, in honor of the Theosophical Leader's seventy-seventh birthday anniversary.

On Friday evening, July 5, a wire was sent to Mme. Tingley, as follows: “Lomalanda hearts, including Râja-Yoga pupils, unite in dearest love, tenderest sympathy, gratitude, devotion, as invincible shield to our unparalleled Leader and Teacher. The Great Ones are with you. Hurrah! Hurrah!”— *Lomalanda Family*

Below is the message sent at the same time by members of the San Diego branch of the Universal Brotherhood and Theosophical Society: “Birthday greetings, dear, revered Leader. Our love goes from our hearts to you. May our loyalty, devotion and trust, hasten your recovery.”— *The Outer Guard, San Diego members.*

According to estimates from Point Loma yesterday it would be impossible in the compass of a newspaper article adequately to report the succession of spontaneous outpourings of genuine good feeling towards an honored Leader, lasting with only one short intermission for eight hours! The tributes paid to Katherine Tingley by her followers, friends

and pupils on Point Loma last Saturday afternoon ranged all the way from irresistible pledges of tots to win 'Râja-Yoga badges' by being good "for the Lotus Mother's sake," to touching expressions of gratitude on the part of octogenarians for the peace that her life and work had brought into their sunset years.

An observer declared that probably no other person living today ever received such wonderful testimonials of gratitude and devotion — not as emotional applause for a single great achievement, but as the deliberate homage rendered to one who has wielded an immense influence for good in the personal lives of those who have come into intimate contact with her. The feelings of those taking part in the celebration are perhaps best expressed in the following verses written for the occasion by Kenneth Morris, Welsh poet and professor of history and literature at Theosophical University:

TO KATHERINE TINGLEY — JULY 6, 1929

Not till a thousand years have flowed away,
 Dear, mighty Heart, shall we know all you are!
 The mountain's glory is only seen from afar;
 Only from far, heaven's nightly star-array.
 But this we know: You took the common clay
 Of all our lives, and with your love divine
 And wisdom, made rays of the Deathless shine
 Where else might only have been waste and decay.

Let the clouds drift! Your triumph's dawn shall glow!
 Men shall go comrade-hearted with the light
 Of sun and stars, and life, grown pure, shall inherit
 Your lofty dreams' fulfilment: this we know,
 Proud in our faith, and still, dear Lonely Spirit,
 Our love keeps watch beside you day and night!

A representative of each department of the International Theosophical Headquarters activities, organized and directed for twenty-nine years by Katherine Tingley, paid tribute to her guiding genius, her vision, and the inspiration of her leadership. The following list of these departments is offered as sufficient evidence of the many phases of her uplifting efforts, named in the order in which their tributes were given:

Men's International Theosophical League, Women's International Theosophical League, Universal Brotherhood and Theosophical Society, Râja-Yoga School (for little children), Râja-Yoga Academy (for girls), Râja-Yoga College (for boys), Theosophical University (for adults), Aryan Theosophical Press, Propaganda Department, Photo and Engraving Department, Theosophical Publishing Company; Textile Department, Woman's Exchange and Mart, Domestic Economy, Tailoring, Arts and Crafts Departments, Lomaland Refectory, Purchasing and Supply Department, Lomaland Department Store, Accounting Depart-

ment, Medical and Dental Departments, Construction, Electrical, Painting and Transportation Departments, Forestry Department, Apiary, Kitchen Garden, Orchards, Literary and Legal Departments, Theosophical Bookstore and Lomaland Bookstall, Art Department, Isis Conservatory, Isis League of Music and Drama.

Mention is made of the following features of the program, not because others were inferior, but because of the original and distinctive character of these singled out.

Grand march of all the resident members and students through Pepper avenue to Headquarters grove, headed by Râja-Yoga College Band. Each one taking part carried a floral tribute and placed it before a beautifully decorated photograph of Katherine Tingley.

A tribute and charade by the 'Brownies,' a group of small boys so called from an original operetta called 'Bruce and the Brownies' given by this group several years ago.

'The Mind Fairies,' a charming little play in exquisite taste given by the 'Junior B' group of Râja-Yoga girls, and written by one of their number, aged twelve.

Only a few characteristic paragraphs can be quoted from some of the tributes, read or spoken.

H. T. Edge, M. A., one of the few surviving personal pupils of H. P. Blavatsky, Founder and first Leader of the modern Theosophical Movement:

"Probably the foremost thought in our minds today is that the special circumstances of this occasion make a peculiar call upon our qualities of sincerity, of devotion, and of steadfastness. . . . Katherine Tingley's supreme achievement has surely been that of keeping the work true to its primal object, and preventing each and every strong or subtil attempt to alter its course into any pleasanter or more conventional groove. . . . That the end has so far been achieved we have had recent remarkable demonstration by the revelation that our Leader is an object of concern for the world. This alone is enough to prove to a candid mind that her methods have succeeded in accomplishing the purpose in which we are all supposed to concur."

Mrs. W. E. Small, speaking on behalf of the Women's International Theosophical League, said in part: "Our deepest gratitude is for the inner vision you, Madame Tingley, have evoked in each of us, which has shown us the path of wisdom. Though we might all have found Theosophy and it would have done us some good, yet it was only through your focalizing Theosophy through this international center of Lomaland, and through the opportunity of the practical expression and discipline this has given us, that we could have held to this vision. The gift of yourself to the world in all its significance is the highest example that we can have."

Mrs. J. S. Harris, who has for over twenty-five years superintended the work at the Lomaland refectory, recorded these significant facts:

"I recall the first time we celebrated your birthday on Point Loma, dear Madame Tingley: July 6, 1900. There were not more than twenty people here. . . We had no refectory, no flowers in the gardens or fruit in the orchards; and the refreshments had to be hauled out from San Diego in a one-horse wagon. Nevertheless, we had refreshments, flowers, and fruit, and never have we had more wonderful speeches than those made by our Leader and some of the pioneers — prophesying what Point Loma would be in the future. These things have all come to pass — and more. We refectory workers rejoice in the fact that it has been our privilege to help you make your dreams come true."

S. H. Shepard, chief accountant at the Point Loma Homestead, contributed these concrete items: "When making up the account in the Ledger of Your Time, we find these entries on the debit side of the world's account: The undaunted preservation of the truths of Theosophy, undefiled by the onslaughts of persecution; the establishment of a world-center for the dissemination of these truths; the inauguration of a system of education for the youth of the world, founded on a knowledge of the essential needs for the preservation of the higher faculties and the true development of character; the pronouncement of the essential divinity of man and need of the knowledge of the duality of his nature. We trust that in the years to come you will have us place to the world's credit the following entry: Acknowledgment and appreciation of the work you are so nobly doing."

Each of the young women of the Râja-Yoga Academy paid a tribute to Katherine Tingley for what she had meant in her own personal life. From these beautiful testimonials two are selected, one by Miss Judith Tyberg, who was born in Lomaland and is now a student-teacher of a group of young girls, and the other by Miss Asta Carlsson, a comparatively recent arrival from Sweden. Miss Tyberg said:

"Dear Madame Tingley, my birthday tribute I offer in the language of my heart — a heart inspired and brimful of sacred and beautiful memories of you — of your real heart, of your compassion, and above all your noble challenges to the grand within me. This and much more has given me something very valuable — a high purpose, an anchor on the ocean of life. I am young: May I yet repay all your love in a life of service to your work."

From Miss Asta Carlsson's tribute: "In Sweden I entered the Lotus-Group in Malmö when I was about seven years of age. I cannot fully describe how much I used to love to attend it. I hardly ever missed a Sunday. I went in sunshine and rain. Before I was old enough to realize how much it was able to give me, I loved it and felt that I belonged there, and the memories of my 'Lotus-days' will always throw a light of a special kind of happiness over my whole childhood and give a

certain richness and fullness to it. Without Katherine Tingley there would have been no Lotus-Groups, no Lotus-Group in my home city. I love her, therefore, and I thank her, for having given my life a right start and for having made it possible for me and other Swedish youths to begin the study of the language of Theosophy already while little children."

An impressive feature of the program was a ceremony by members of the William Quan Judge Theosophical Club — young men and boys of Theosophical University and Râja-Yoga College. A fire was lighted on an altar beautifully decorated with flowers; and after each member of the club read his tribute, he placed it in the flames. A suggestion as to the symbology of the ceremony was given in the following language:

"Forever burns the fire on the altar. The flame accepts naught but sincerity: all else burns away, that the worth of our hearts may have freedom. When spirit alone is communicant, all barriers fade away. When the love of our hearts is calling, you are here, dear Leader, Teacher, Friend."

One of the most touching tributes was the following by Geoffrey Barborka, assistant manager of the Aryan Theosophical Press: "I am grateful to our Leader for life itself — for she was able to restore to a wasting babe life's vital spark. Would I had the power, dear Leader, to raise you well again, as you did me!"

W. Emmett Small, Jr., a Râja-Yoga pupil from babyhood and now a regular contributor to *The Theosophical Path*, official organ of the Society, said: "For what am I most grateful to you? For your own life — for the lifting of the veil, however slightly, revealing a life so far transcending the ordinary that human comparison is futile: a life, the understanding of which even in trifling degree, brings a realization of the divine source of all being, of the law-full-ness of things, and of all that is meant by the Theosophical philosophy. For this, which transcends personal hopes and ambitions, and farflings thought into realms of the impersonal where flower the secrets which tell of the battle-fare of our souls and of the fashioning of universes — for this, dear Leader, am I most grateful."

Both afternoon and evening programs were interspersed with vocal and instrumental music. Special mention is made of the following: Songs by the Lomaland Family Chorus, 'The Laurels,' celebrating Katherine Tingley's childhood home on the banks of the Merrimac river at Newburyport, Massachusetts, words by John Greenleaf Whittier; music by the late W. A. Dunn of Isis Conservatory; 'Dedication,' words and music by Kurt Reineman of Isis Conservatory, dedicated to the three Theosophical Leaders, Helena Petrovna Blavatsky, William Quan Judge, and Katherine Tingley; 'Light of our Leaders,' Welsh air, with words by Kenneth Morris.

—From *The San Diego Union*, July 8, 1929

BIRTHDAY OF THE FIRST LEADER CELEBRATED BY THEOSOPHISTS IN LOMALAND

AT the celebration held yesterday afternoon at the International Theosophical Headquarters on Point Loma in honor of the ninety-eighth anniversary of the birthday of Helena Petrovna Blavatsky, the principal founder of the modern Theosophical Movement, an interesting chronological fact was brought out by Professor Charles J. Ryan. He pointed out that July 31, the usual date assigned to Mme. Blavatsky's birth, was based on the old-style calendar used in Russia until recently; but that, according to the reformed calendar now universally adopted throughout Europe and America and most other parts of the world, the actual astronomical date of her birth is August 13. Dr. de Purucker, the present Theosophical Leader, who recently succeeded Katherine Tingley, therefore has given directions that hereafter the date for the celebration of the birthday of the Foundress of the Society shall be corrected to August 13.

The program opened with a song, 'Dedication,' words and music by Kurt Reineman, sung by the whole 'Lomaland family.' The song originally was dedicated to H. P. Blavatsky, William Q. Judge and Katherine Tingley; but for yesterday's celebration the composer had added another verse in honor of their successor, G. de Purucker.

Followed brief tributes to H. P. Blavatsky by Dr. Joseph H. Fussell, secretary general of the Society and private secretary to both of the predecessors of the present Theosophical Leader; by Dr. George F. Mohn, also a veteran supporter of the organization since Judge's day; and by Dr. H. T. Edge, whose membership and service go back to Mme. Blavatsky's days. Dr. Edge spoke as follows:

"It is my office and privilege this afternoon to represent the men of this institution and also the pupils of H. P. Blavatsky.

"As I look back upon my early experience, I realize that to meet with such a person as H. P. Blavatsky in the very midst of the confused materialistic atmosphere of that time and place, was indeed a most marvelous adventure. And as I look round, at a distance of more than forty years, at the faces of my dear comrades gathered here, I recognise a large part of the fulfilment of the great Teacher's vision.

"I call to mind her saying that it was her duty to sow the seeds of Wisdom there where she saw a possibility of their fruition; and I am sensible of the fact that I may at least have been able to form one of the links connecting the past with the present, and that I have probably been the humble means of enabling what I have failed to do myself to be done by others more worthy than myself. H. P. Blavatsky looked beyond death, beyond the temporal man of clay; and thus knew my heart better than I do myself.

"It was the Heart-Doctrine that she came to teach; and I feel like a presumptuous fool to stand here and attempt to talk about that to so many people from whom I have the need to learn. I can but add, in

explanation of this remark, that it is neither mock-modesty nor subtil humor.

"The longer one lives under the light of H. P. Blavatsky's teachings, the more does one realize the inadequacy of head-learning and the views of the brain-mind, and the necessity for understanding the wisdom of the heart. My prayer today is that, whatever my personality may do, it may not throw obstacles in the way of H. P. Blavatsky, her work, and her children."

Speakers representing the Woman's International Theosophical League were Mrs. Ethel Lambert, directress of the Râja-Yoga Academy; Mrs. A. B. Leonard, a student of Theosophy under all four of its Leaders, who was also honored yesterday in token of her eighty-eighth birthday anniversary; Dr. Lydia Ross, who as physician, writer and superintendent of the Lomaland home for the retired pioneer women, has endeared herself to all who know her; and Mrs. Marjorie M. Tyberg, sub-editor of *The Theosophical Path*, and for nearly thirty years instructress at the Râja-Yoga Academy.

All the speakers took occasion to pledge whole-hearted support and loyalty to the present Leader.

After the speeches, a group of Râja-Yoga children gave a charming playlet on the story of 'Cinderella'; a group of boys gave a résumé of the life of H. P. Blavatsky in the form of questions and answers; the Junior B group of Râja-Yoga girls presented a beautiful symposium written by Katherine Tingley and entitled, 'The Torchbearers,' being a story of the great spiritual teachers of many races and epochs told in simple language.

Next followed a symbolic silent tribute by members of the William Quan Judge Theosophical Club, suggesting the awakening of the spirit in man by H. P. Blavatsky's message, which touched the heart and elevated the mind of him who listened sympathetically, and then dedication of the life to spreading the good tidings by those thus quickened.

Another impressive ceremony of tribute by the young women and girls of the H. P. Blavatsky Theosophical Club followed. The climax of this was reached in the recitation in unison of the following passage from the instructions given by the first Theosophical Leader to her students:

"Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

— From *The San Diego Evening Tribune*, August 1, 1929

KATHERINE TINGLEY MEMORIAL FUND

For the Continuance of her Educational and Humanitarian Work

THE Future of the Human Race lies with the Children and the Youth of the Present and Coming Generations.

Katherine Tingley was the Apostle of a New Order of Life and Education. She revealed the Joy and Beauty of Right Living. She taught Nobility of Service as the Foundation of true Citizenship.

By her Vision, her Genius, her Understanding of Human Nature, and her Exemplification of her own High Ideals, she has inspired her pupils to continue and enlarge her work, and thus make it possible for countless others to share in the blessings they themselves have received.

In gratitude to Katherine Tingley, Master-Builder of Lomaland, Resuscitator of the Lost Mysteries of Antiquity, Originator of the Râja-Yoga System of Education, Founder of Theosophical University: The Trustees, Faculty, and Students of Theosophical University, and the Instructors and former and present pupils of the Râja-Yoga School, Academy, and College, inaugurate this Tribute to her Memory, and extend an Invitation to her Friends and Admirers, and to all to whom her Life-Work and purposes appeal, to join in this Memorial to her for the Extension of her Work for Humanity.

Issued by Authority of Theosophical University.

G. de PURUCKER, *President.*

Point Loma, California, August 4, 1929. (The 29th Anniversary of the Founding of the Râja-Yoga School by Katherine Tingley, August 4, 1900.)

Please make remittances payable to *Katherine Tingley Memorial Fund.*

Address Communications to *Theosophical University, Point Loma, California, U. S. A.*

RÂJA-YOGA ACADEMY,
Point Loma, California, August 4, 1929.

To those who have in childhood shared with us the blessings of Râja-Yoga training — in Lomaland and at the Râja-Yoga Schools elsewhere, or in the Lotus-Groups and Boys' and Girls' Clubs throughout the world:

GREETINGS AND SALUTATIONS!

DURING the few weeks that have elapsed since the passing of our beloved Teacher, Katherine Tingley, each of us must have erected, in his heart of hearts, a shrine to her memory and laid thereon whatever offerings were his to bring. But the great living monument to her memory — the educational work that she established and which

lay so near to *her* heart — remains as a sacred trust placed in our hands by the Great Law.

All of us have doubtless realized, now if never before, the vital importance, not merely of Katherine Tingley's Râja-Yoga work as it now stands being perpetuated, but of our doing everything in our power to enable her successor and devoted disciple — our present soul-inspiring Chief, Gottfried de Purucker — to expand it in ever-widening circles of power and influence for good.

A New Cycle has begun! Let each of us swell the rising tide of enthusiasm for Higher Education and Spiritual Enlightenment! This is the 29th Anniversary of the founding by our beloved Katherine Tingley of the Râja-Yoga School at Point Loma with five pupils on August 4, 1900. Today we address ourselves to you in full confidence that the recollection of the uplifting influence that her life and teaching have had in fashioning our characters in nobility and purity, and in guiding our steps into paths of honor and righteousness, has already aroused in you, as it has in us, an earnest desire to give practical expression to our gratitude by generously contributing to the *Katherine Tingley Memorial Fund* for the continuation of her educational and humanitarian work, under the auspices of Theosophical University.

We are proud to tell you that one of our own number — one whom those of you who have been in Lomaland, and many of you elsewhere, knew and loved in childhood — has set us all a splendid example by pledging one hundred thousand dollars (\$100,000.00) to start this great Memorial Fund.

May each of us be worthy of having his name inscribed on the Tablet of Honor of those who, having shared in Katherine Tingley's blessings, are now rendering to her memory the homage of grateful hearts.

With fraternal greetings and in confident anticipation of your whole-hearted co-operation, we are, as always,

Your devoted Comrades of

THE H. P. BLAVATSKY THEOSOPHICAL CLUB

THE WILLIAM QUAN JUDGE THEOSOPHICAL CLUB

BULLETIN

The Leader's Office, July 27, 1929.

THE very numerous expressions of loyalty and personal support which have been pouring in upon me today, July 27, touch my heart more deeply than I can say. Not only have I received many telegrams from members and centers outside, but also letters from so many of my devoted Comrades on the Hill, that it would be utterly impossible for me, rushed and driven as I am in general and local affairs, even to think of trying to answer them.

So I take this opportunity, and declare to you that, as you probably already know, the utter devotion of soul and heart that I gave to our blessed K. T. continues undiminished, and even with renewed fire, to our Master's Work, which has devolved upon me to carry forward and build into a magnificent superstructure on the eternal foundations that K. T. so wisely and solidly laid.

As all of you, my dear Comrades, have pledged yourselves in loyalty to me, so I pledge myself in loyalty to you. Let us close up the ranks, forget all personal differences, and with our eyes on the Rising Sun of the new Theosophical Cycle now opening, march forward into victories more splendid than I dare to tell you of, but which I see ahead.

We shall have many rough places to pass over together, and many difficulties to meet; but these are nothing if we keep our eyes on the glorious future.

Sincerely and loyally yours,

G. de PURUCKER.

BULLETIN

*International Theosophical Headquarters,
Point Loma, California, August 10, 1929.*

TO ALL WHOM IT MAY CONCERN, AND MORE PARTICULARLY TO THE
HEADS OF LOTUS-GROUPS THROUGHOUT THE WORLD:

BY virtue of the authority vested in me on the passing of our great-hearted Teacher, Katherine Tingley, into the unutterable Peace that is now hers, and the companionship of the Masters whom she served so long and faithfully as their Messenger among men, I, by these presents, appoint Mrs. Grace Knoche, presently of the International Headquarters at Point Loma, as Superintendent of the Lotus-Groups throughout the world.

This appointment is but the fulfilment of a plan that our blessed K. T. had in mind before her passing. I ask that the heads of Lotus-Groups throughout the world give full confidence and co-operation to Mrs. Grace Knoche in what will be in many respects a difficult position.

Even as it was very near indeed and very dear to the heart of our blessed K. T. to see a constantly increasing growth in the number of Lotus-Groups throughout the world, and in their activity for the benefit of the young ones enrolled in these Groups, so is it equally near to my heart and equally dear.

The promise that the future holds for our wonderful Theosophical endeavors, rests in large part, I do feel, upon the kind of human material that we can train to Theosophical work. This training really begins in these Lotus-Groups in large degree. Of course it should be distinctly understood that these Lotus-Groups are entirely non-sectarian; nor are

they a means of technical Theosophical propaganda; but experience has taught us, my dear and respected Comrades and Friends, wherever you may be, that out of these Lotus-Groups come into the Organization and into the Theosophical Work many most valued workers and helpers.

In some quarters of the world our Lotus-Groups are a magnificent tribute to our blessed K. T.'s genius and farsightedness; but in other quarters of the world the Lotus-Group work is not as active, in the first place, nor as successful, in the second place, as it could be made to be. It is a most beautiful work, as well as a very promising one, and the benefits that accrue to the youngsters of both sexes from being enrolled in our Lotus-Groups, and from the spirit that is thereby engendered, are distinctly great for the youngsters themselves.

May I not therefore pray that greater efforts than ever before, may in the future be made to enroll young people in Lotus-Groups where they exist, and to begin Lotus-Group work in quarters where none at present is.

With my most fraternal and heartfelt greetings to one and all, I am

Sincerely and loyally yours,

G. de PURUCKER.

BULLETIN

The Leader's Office, August 12, 1929.

THERE is one very important point of the new policy of the Work now in operation which I bring to the members' attention immediately, because it was one of K. T.'s wishes, one of the things she kept private for me to bring out after she passed; and it keeps us more closely in touch with H. P. B.'s original work. It is the following:

With the hearty co-operation and with the heartfelt feelings of all the Committee and Cabinet that I have been able to reach, I have determined that hereafter the name of our beloved Society shall be **THE THEOSOPHICAL SOCIETY**. This was the original title of the Movement founded in New York in 1875, but there were so many reasons which were tending to make it a mere brain-mind organization that H. P. B., with her great heart and wise insight, a few years later when she went to India, added the words "and Universal Brotherhood."

Later, however, when H. P. B. was more in control and could bring the minds and souls of the membership to the ethical and fraternal side of our work which is so extremely important, being at the basis of all, the second half of this changed title, to wit: "and Universal Brotherhood" was dropped, and *The Theosophical Society*, or "T. S." as it was affectionately called, became the official name.

On H. P. B.'s and W. Q. J.'s passing, the brain-mind aspect became rampant again, and K. T., with the same wisdom that guided H. P. B.,

founded the Universal Brotherhood and incorporated the old T. S. in America with it under the general title The Universal Brotherhood and Theosophical Society.

But as the time has now come when the membership has been trained by K. T. to understand the exquisite beauty of the fraternal aspect of our teachings, and the strong current of life that it means in our E. S. work, my policy impels me to return to the original title. It is shorter, more graphic, and, after all, the word Theosophy includes everything.

G. de PURUCKER.

THE RÂJA-YOGA MESSENGER

THE ATTENTION OF MEMBERS is called to the *Râja-Yoga Messenger*, official organ of the Râja-Yoga Schools and Lotus-Groups throughout the world.

The *Râja-Yoga Messenger* was founded by Katherine Tingley in 1904, and for twenty-five years published under her direction. It is now published by her Successor, G. de PURUCKER, M. A., D. LITT., and is conducted, under his direction, by a staff of Râja-Yoga College students.

The *Râja-Yoga Messenger* is an illustrated, bi-monthly magazine for children and young folk. It has articles on history, biography, music, art, literature, the drama, fiction, poetry, science, education, kindness to animals, the wonderworld of Nature, the stories that children love — in short, all that makes for *Culture* and *Character-building*. It is strictly non-sectarian.

Just before leaving for Europe last April, Katherine Tingley said, "Every member should feel it a duty to subscribe, whether living in an English-speaking nation or not."

Her Successor, Dr. de PURUCKER, repeats and endorses these words.

The *Râja-Yoga Messenger* should be in every home, in every school. Parents like it; teachers like it; children and young folk like it; you will like it. If you do not know English, it will help you to learn. A special department in it will bring out gems of literature in *different* languages, *yours* among them. But to make it the magazine it should be, IT NEEDS YOUR HELP.

Send in your subscription. A postcard will do it. Subscription price, \$1.00 a year; foreign, \$1.20.

Address: RÂJA-YOGA MESSENGER, *Point Loma, California, U.S.A.*

NOTICE

THE members are requested to notify THE THEOSOPHICAL FORUM of all changes of address, so that all may be certain to receive copies of the same.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY

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G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

For Free Distribution to Members

Neither the Theosophical Society nor its Leader is responsible for any statements herein, except when signed by the latter

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

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QUESTIONS AND ANSWERS

QUESTION 7

What is Reincarnation?

H. T. E. — The doctrine that the Ego is born on this earth innumerable times. It was once universal, and is even now accepted by the majority of mankind. It has been temporarily forgotten in the Occident, and lost sight of by Christians, though necessary for a right understanding of the Gospel. But even in the West the belief has never died out, as shown by the innumerable quotations from great authors collected in Walker's *Reincarnation*; and since the Theosophical Society was founded, the belief has been daily gaining wider acceptance. At the time of reincarnation the Ego, the immortal Man, puts on a garb of flesh, and a temporary personality is produced, which lasts for one earth-life. After death the Ego passes to the state of rest and bliss called Devachan, to await the next reincarnation, when another personality is produced. The essential Man, or, as we say, the Individuality, is the same throughout; but the personalities are different. Detailed memory of past lives is not possessed by the ordinary man at the present stage of his evolution; but this knowledge comes in the course of initiation. In conjunction with the doctrine of Karman, Reincarnation

solves life's innumerable riddles, and shows us how perfect justice rules our lives. It is the only doctrine which allows scope for the full accomplishment of man's possibilities, and which gives ample time for him to pass through every sort of experience in the accomplishment of his evolution.

L. L. W. — Reincarnation is the basis of immortality. Without it the conception of immortality is a mere phantasy of theologians. An *immortal* soul is not created but is a part of eternity and must always have existed. And if the soul has always existed — where then? Why, partly here on this earth of course — on this planet to which it belongs in part and from which it cannot be permanently separated. Past races were really ourselves acting in other bodies. Our present character is not an accident of heredity, it is of our own past making in other lives. We are at work now building our future. We cannot die, only rest, as the tree rests in winter or the child at night. After a time, we too must sleep. But we shall return to earth-life and take up our tasks where kindly death has permitted us to lay them down.

E. D. W. — The word reincarnation means the state of dwelling in flesh again. This implies a dweller, thus carrying out the teaching that Man is himself the soul or Reincarnating Ego, which uses the body as a garment or instrument. On whatever plane the soul may wish to act, it must use the shape and substance belonging to that plane in order to express itself. On this present earth-plane, substance takes the form of a gross matter which we call flesh, out of which Man must shape his body in order to dwell thereon. Once having made a body of flesh, he must *continue* so to shape it, life after life, as long as he is held by its bonds. What holds him? Seeds of the thoughts and acts which he has sown during these lives must be fructified and reaped in the soil in which they were sown, until he shall have learned to transform, by a pure and unselfish life, the material of this plane into the vesture of a higher state of being.

QUESTION 8

How often does a Soul reincarnate?

L. L. Wright — The average period between reincarnations is 1500 years. But this figure is as unsatisfactory as most averages. The period between incarnations really depends upon our desires, for desire is the supreme molder of destiny. If a man lives in his lower personal desires, such as the pursuit of selfish pleasure or material power, he is storing up the kind of energy that can be expended only on the material plane. And so he must soon return to earth, where alone material forces operate. But if his desires have been those of the higher nature, expressed in loving service, in a pursuit of creative art or philanthropy, he has accumulated a spiritual treasure which will require a long sojourn in higher realms for development. A great Sage, however, might return quickly to earth-life, coming back deliberately to work for his fellow-men.

H. T. E. — Exact figures are not available for the exoteric student; but it will suffice for present purposes to know that the number of incarnations is great, and to bear in mind the object to be achieved — that the reincarnating Soul shall learn all that can be learned from experience in earth-life and shall complete his evolution therein from the most elementary to the most advanced stage of self-knowledge. Hence the number of incarnations must vary with different individuals. Further, it must be added that advanced Souls, who have passed through their cycle of incarnations in one Manvantara, and also through an age-long period of rest from incarnation, will incarnate again in an ensuing Manvantara, to lead the way for the progress of the incarnating Souls proper to that Manvantara. The student is asked not to be discouraged if he fails to receive a neat and precise answer, satisfactory to his present stage of knowledge, upon subjects so vast and intricate, involving as they do a thorough acquaintance with the Esoteric Philosophy in all its branches.

H. P. Leonard — The soul returns to earth so long as any desire for physical life remains unsatisfied. Exact figures cannot be given, because the number of earth-lives varies according to the development of each individual soul.

A soul awake to its splendid possibilities, and driven forward by the momentum acquired during many lives of self-directed evolution, will run its course far more quickly, and with shorter intervals of rest, than the soul which is content to drift with the general stream of evolution.

As in a game of checkers, a king has powers superior to the uncrowned piece, so is it in human life. A highly developed ego pushes ahead in advance of the mass, and through the acquisition of finer faculties, is henceforth able to assist the side to which he belongs far more effectively.

A gross materialist, with no desires save those which can be satisfied in physical life, possesses no affinities with the spiritual life of Devachan. Such an ego will be drawn back to earth far sooner than one which finds in that exalted state a longed-for opportunity, where aspirations, blighted by the uncongenial atmosphere of physical existence, can freely unfold their glowing blossoms in the genial sunshine of the soul.

A highly advanced soul, however, whose sympathy for others has become habitual, will also return more quickly than the average man. He, too, finds many attractions in the Devachanic state; but his compassion for those who still struggle in the turmoil of physical life will draw him back before his natural time, in order to help them, and to forward his own evolution with a view to still more effective service in the future.

QUESTION 9

Who are the Masters of Wisdom? Where do they live?

R. W. — They are living men, our Elder Brothers, of marvelous intellect and spiritual stature, of abiding selflessness and compassion.

Their love and desire to enlighten Humanity, thereby advancing the spiritual course of civilization, is their sole purpose for remaining in the world as men.

Through incarnations of steadfast effort, have they attained mastery over their lower principles; acquired the power to live unimpeded in their 'temples of flesh,' and realized their relative at-one-ment not only with their Inner God, but with the Universal Mind and Soul of the Cosmos.

Their all-embracing knowledge, wisdom, and compassion, distinguish them as Masters of Wisdom, Mahâtâmâs — or 'great souls.' Among these prominently stand, as our present Leader reiterates, "The two Masters who originally founded the Theosophical Society, who are the Chiefs of the E. S., and who are still working with the Society both inner and outer, and for it."

H. T. E. — Men who have reached a higher stage in human evolution than have the majority of people of their time. They have overcome the delusion of personality which keeps the rest of us in comparative ignorance and powerlessness. Hence, having no longer any personal desires and ambitions to subserve, they are devoted entirely to impersonal work for the benefit of all that lives. The law which they obey is that of Love or Compassion. Their progress along the Path of Self-Knowledge has brought them a knowledge of the deeper mysteries both of the universe and of man, and a power over the forces of nature which enables them to do things that would appear to us miraculous. It is to the unceasing work and guardianship of this fraternity of Masters of Wisdom that humanity is indebted for spiritual help and protection against great evils; and they are said to form a 'guardian-wall' around the human race.

H. T. E. — For the most part they reside in sequestered parts of the earth, such as the mountain recesses of Asia and South America. Their powers and their work are of a nature that renders their corporeal presence in any particular place unnecessary; for they work on the Spiritual planes, which are independent of what we understand a space; and are able to leave their physical bodies, while at the same time retaining all their other principles intact. If at any time it should be necessary for a Master to come among men, he probably would not be recognised as such, save by the very few capable of such recognition or to whom he might disclose himself. It is natural that, like other men, they should prefer to live in those surroundings best conducive to the successful accomplishment of their duties. Except on rare and special occasions, a public appearance would conduce rather to the hindrance than to the furtherance of their work; but they stand ever ready to welcome any aspirant who is able to raise himself to that plane where they themselves are.

QUESTION 10

Was Pythagoras a Messenger? Was Plato?

G. A. B. — To answer this question fully, it would be necessary to have a definition of the term 'Messenger.' What is generally understood by 'Messenger' in Theosophical literature is one who is sent from the Great Lodge to be their representative among mankind. For instance, H. P. Blavatsky in *The Key to Theosophy* p. 294, writes: "Toward the close of each century you will invariably find . . . Some one or more persons have appeared in the world as their agents" (the agents of the Teachers). And in *The Secret Doctrine*, Vol. I, p. xxxvii, H. P. Blavatsky writes: "The writer . . . now transmits that which she has received and learned herself." And she opens her second volume of *The Secret Doctrine* (p. xv) by quoting the words of Jesus the Christ as given in *John*, vii, 16: "My doctrine is not mine, but his that sent me." From this one might infer that she speaks of herself as a 'Messenger'; likewise that Jesus was also.

If therefore we accept the definition that a 'Messenger' proclaims his teaching to the public, exoterically, then I am inclined to think that in this sense Pythagoras was not a Messenger. His system of teaching was most recondite; and he taught for his disciples only. Of course it should not be understood that by this it is said that Pythagoras was not a Member of The Lodge — for he most certainly was.

If, however, the questioner implies by the term any Teacher of Wisdom — called by Theosophists the Secret Doctrine — then in this sense Pythagoras was a Messenger.

M. M. T. — A technical Theosophical definition of a Messenger would be "one whose intermediate nature, whose emotional and psychological apparatus, has become so highly evolved, so purified and trained and controlled, that it responds readily and at will, to the Inner Spiritual Self and can serve as a channel for the Will and Thought and Consciousness of that Inner Essential Self in the transmission of the sublime teachings of Reality to mankind; can serve as a channel even for the manifestation of some Celestial Power, so-called." There are necessarily many different stages in this evolution of the intermediate nature of man, many degrees of attainment. In some of these the stream of inspiration from the Inner Self might be interrupted or even colored by the personalized individuality of the intermediate nature; in the higher degrees the vehicle might be so pure and strong that the Inner Divinity would have full power of expression. To one of these degrees both Pythagoras and Plato undoubtedly belonged. The reader is referred to the article, 'H. P. Blavatsky: the Mystery,' in *The Theosophical Path*, September 1929, p. 421, where the subject is more fully dealt with. From this the substance and also the phraseology of this answer have been taken.

H. T. E. — There can be no doubt in the mind of a candid student of Theosophy that those men had a message for their times, and that this message was the same as that of Theosophy, namely to recall men's minds to some of the teachings of the Secret Doctrine. Pythagoras established a school for the training of probationers and advanced students of the Esoteric Wisdom; and the symbolism in such of his teachings as have come down to us reveals that he was indeed an Initiate and Teacher. In Plato's works we find the same thing, though in a more veiled and cautious guise, yet unmistakable in its character. Thus they are entitled to the name of Messengers — men working consciously to establish a connexion between people and those Masters of Wisdom who preserve the Sacred Knowledge.

TRIBUTES TO KATHERINE TINGLEY FROM FRIENDS IN EUROPE

From MR. J. CUMING WALTERS,
Editor of 'The Manchester City News':

It was my good fortune and my ill fortune alike to meet Madame Katherine Tingley only once. I could have wished the experience repeated many times, yet I am thankful that a single one was vouchsafed to me, and I store it away among my most treasured recollections. Madame Tingley had been lecturing in Manchester and was on her homeward journey. An appointment was made, and I called upon her on a Sunday evening. She was a little wearied by much traveling and by a season of strenuous labor; and as she lay back in her chair, my first impression of her for some reason I can scarcely explain — perhaps it came from conjuring up a vision from the wistful and tender poem describing her — was of Mrs. Browning

“Reading by fire-light, that great brow
And the spirit-small hand propping it,”

for it was in that attitude I found her, rather frail, I thought, almost ethereal, but her eyes aglow, and the small physical frame pulsing with energy. And what a welcome she gave me! Soon we were in the midst of easy rippling talk as if we had known each other intimately for many years. She diffused warmth and friendship, she was personal and sympathetic, and then she touched on higher things and in a moment we were transported to those altitudes of wise and revealing thought which were her true dwelling-place. A born leader, an inspiring teacher, an uplifter, herself moving towards an ideal and drawing others onward — that was the picture she immediately created in my mind, and such is the memory of her that endures. So strong is it, that at this moment as I write her very presence seems animate before my eyes.

I was, of course, already, and long had been, in accord with Madame Tingley through her writings. Years ago when groping and questioning I had caught the consoling and quickening truth of her message on life

purpose, and the hereafter. No one had more clearly and more powerfully presented those facts, which, when disordered, constitute the puzzle of our existence and fill the mind with doubt, often with despair. It seemed to me that the special mission of Madame Tingley was to resolve these mysteries, and in the logic and the clarity of her exposition to bring to mankind a firm faith and a new hope. Her keyword, 'there is no death,' unlocked the secret chamber, but she went far beyond the mere opening of a door — she guided to the transcendent light beyond, and pointed to the ultimate goal. Her studies, her profound meditation, her research, her interpretation of the rich love bequeathed by her predecessor (the pioneer to the re-discovered regions of ancient wisdom) all combined to make convincing and authoritative the conclusions she had reached and was giving forth in wealth of language and beauty of illustration to her fellow-creatures. Madame Blavatsky could have had no more earnest or enthusiastic an apostle, and no more worthy an inheritor of her inestimable legacy. Perhaps Madame Tingley did not always realize to the full, despite applauding auditors, how far and deep her words carried, but I, as one at a distance, can readily testify in that respect. Nor will her words die; they are as seed sown, and will blossom and fructify.

Now that this great message-bringer has passed on to the still higher service, we may ask what she has achieved, and those who were closest to her will doubtless eloquently supply the answer. Briefly, in my own judgment, she has taken the world a definite stage forward in the endless quest for truth; she has given strength to the faith within us that immortality is no dream but a reality of the divine scheme of which we are a part; and she has made us feel, by influence and example, that joy and satisfaction of which Longfellow's Michael Angelo spoke —

"To be uplifted on its wings, and listen
To the prophetic voices in the air
That call us onward. Then the work we do
Is a delight, and the obedient hand
Never grows weary."

If this be a right deduction, what an achievement was here, and how grateful must be our tribute to one who was assuredly one of the world's epochal helpers. In love and reverence this small wreath upon her resting-place.

From MISS EMMELINE MEDD-HALL, Director of the Theosophical Work in Great Britain:

Katherine Tingley is a beacon light to us who are her students. The example of her life and love and work enfolds and permeates us. Her cloak has fallen upon us. Never again can we be other than utterly devoted. Through us she suffered and passed on all too soon. Now we awake and cast aside our limitations — step beyond our personalities. We accept with deep gratitude the Leader she has appointed for us and under his guidance we consecrate our lives afresh to Universal Brother-

hood, the cause which will be forever associated with her dear name, our noble, compassionate, beloved Katherine Tingley.

From DR. ERIK BOGREN, Director of the Theosophical Work in Sweden and Finland:

The first time I had the great joy of meeting Madame Tingley was in Dublin in 1896, when she was on her first crusade around the world. I had received from the members of the Theosophical Society in Finland and Sweden the honorable mission of bearing a greeting to the new Leader, of assuring her of our trust and loyalty, and presenting her with a Swedish flag.

When the Swedish delegate was announced to Madame Tingley, she came towards me with outstretched hands and her face radiant with love and joy, and I can still see and feel the love shining in her eyes. This was a turning-point in my life and that of my family: this moment is burnt into my soul to remain forever. We sat together for a long time speaking about the Society and the need of humanity to understand and practise the principal teachings of Theosophy. She opened my eyes to the importance of seeking the inner life, of seeking untiringly the Light in the heart, and of working for the liberation of the whole of humanity, not only of oneself. She told me to make Theosophy a living power in my life, *and she told me how to do it*. Since that time I have had the blessing of meeting Madame Tingley several times, and in several countries.

As Leader Madame Tingley won many victories for the cause of Eternal Truth, for Universal Brotherhood. Her loyalty to principle was immovable; her will so strong that no lower forces could bend her from her purpose.

I and mine have had great help from her. She always shared both our joy and our sorrow. Tremendous strength and comfort flowed out from her, which went right to our hearts so that we could keep our balance under the tests every one has to pass through.

It was a great consolation to me that I could help her during the last days of her life. We all owe her a deep debt of gratitude for what she has been and what she has done for humanity and for us as individuals.

From DR. HENRI LA FONTAINE, former President of the International Peace Bureau, and MADAME LA FONTAINE:

What a painful shock it was to us to hear of the unexpected passing of the great Leader we admired and loved since we had the privilege to know her more intimately and to appreciate at its full value her wonderful work. The shining days we spent, during our sad exile, near your beautiful and inspiring Lomaland, remain in our memory as one of the highest and most inspiring lessons life ever offered to us. Katherine Tingley has shown to the world that brotherhood is not a mere dream and that it can become active and lasting, and that a community

can be built and last on a sane religious principle. What Blavatsky and Judge delineated, Katherine Tingley has realized with such a persuasive and conquering success, that we have no doubt about the final triumph of her splendid endeavor. Mankind is looking for a way out of its millenarian and cruel mistakes and anguish. The way is there, broad and luminous, with thousands already treading the royal road.

Katherine Tingley died as a world-citizen, far away from her home, but on a select spot of her brotherhood, the world. Her spirit is always with us, bright and clear. Have we to mourn? We have to remember and persevere!

From MADAME A. M. DE LANGE-GOUDA, Amsterdam, Holland:

At this sacred moment when I am paying tribute to a Great Soul, it is almost out of place to dwell upon details, for it is the great upward line of achievement which we admire and try to understand. Yet my heart pleads to express what it has meant to me to have contacted Katherine Tingley and, through her, Theosophy. She showed me the path and the sacredness of life, its greater values, ever encouraging with a never-failing optimism and trust from the fulness of her loving heart. She knew how to create such a spiritual atmosphere as we never met elsewhere.

And so I see her before me, greeting Professor de Lange and myself when we met her for the first time in 1912. Truly it was a revelation to both of us. And through the years the conviction has never left me that her message was one of love, trying to reach the heart of the people in a time of overpowering intellectualism and superficiality. I realize that the supreme qualities of her noble character will speak to me until my last day; for I know that, according to our inner growth, what we admire today we shall better understand tomorrow.

Homage and Salutation to you, beloved Hero-Heart! May all my loving thoughts of reverence, affection, and gratitude rise to those purer spheres of your blest abode!

From the NÜRNBERG CENTER of the Theosophical Society:

At the weekly meeting of the Nürnberg (Germany) Center of the Theosophical Society on July 13, the Chairman, Comrade Blödorn, announced that our beloved Leader, Katherine Tingley, had passed away. We quote from his remarks: "She understood better than any one else how to bring Theosophy close to men. Her Râja-Yoga System of Education will captivate the world. We are eternally indebted to her for all the good she has done and for the motherly love she showed towards us. We saw how Katherine Tingley lived and worked only for Theosophy. As students of Theosophy we shall never forget her and her loving care of us. In her endeavor to bring Theosophy closer to the hearts of men she accomplished a gigantic task which will be properly esteemed by those who come after us, perhaps by our children and grandchildren. We shall always have feelings of love and gratitude

towards her, and we pledge ourselves to be loyal to her successor, just as we were to her."

Comrade Drexler said in part:

"Our dear Leader has gone to the Temple of Peace to rest from her life abounding in great achievements. Everything that she did was done unselfishly and with trust in the divine in man. We may see that in her intercourse with her Râja-Yoga students and with the inmates of prisons also. We cannot do better today than to take a vow to follow her on that path; to be selfless in all that we do, as she was, and to endeavor always to see the divine in man."

KATHERINE TINGLEY'S CUBAN STUDENTS

HONOR HER MEMORY

AS soon as the news of the automobile accident to Madame Tingley and her party reached Cuba many cables and letters of affectionate inquiry were sent to Point Loma; and shortly after Katherine Tingley passed away the Misses Emilia and Mercedes de Moya, former Râja-Yoga students, in a touching letter of tribute to Madame Tingley mentioned their desire to hold a memorial service in which all former Râja-Yoga students whom it was possible to reach should be invited to take part. Dr. de Purucker, the new Leader, cabled the suggestion that such a service should be held on August 4, the anniversary of the founding of the Râja-Yoga School.

On August 5, 1929, Miss Emilia de Moya addressed a full report of the Cuban Râja-Yogas' Memorial Service, to the Secretary of the W. Q. J. T. Club. It is from this report that the following extracts are taken. In her letter of transmission Miss de Moya wrote:

"Thank you, thank you, and thank you a thousand times for your dear letter of July 25. The beautiful spirit of it penetrated and touched the heart-strings of our souls and we felt bigger and nobler by it.

"Yes, we shall all miss our beloved Teacher on the material plane; but of course we know that She is with us spiritually and we rejoice at the peace indescribable which is now hers.

"The passing of our dear Leader has most certainly been a challenge to each and every one of us to do our part more nobly and unselfishly in the spreading of her teachings, which have brought so many blessings to those who had the privilege of receiving them.

"Our ceremony was simple but beautiful. We had her photograph on a table all covered with roses and also lotus-flowers, which Mrs. Bacardí had brought over.

"It is our plan to have a meeting on the first Sunday of September to discuss thoroughly the various points referred to in your letter. We are holding that meeting then, because many of the ex-Râja-Yoga students are away and will not be back until toward the end of this month. After that first meeting we shall then write you telling you

just what we decide to do, although I wish to say now that we have had in mind many of the thoughts expressed in your beautiful letter."

The program of the memorial service included the tribute spoken by Antonio Planos:

"KATHERINE TINGLEY! How glorious sounds that name, and how mighty loom her deeds, even at this time, when, due to proximity to her life's events it is not yet given to a mourning world to know the extent of its loss! The full measure thereof will be revealed only when, many years hence, we can take a retrospective view of her career and her contemporaries, and see that she stands out as the Titan of her age.

"Friends, we all concede that Madame Katherine Tingley has changed, for the better, the course of our lives. Have you never stopped and asked yourselves what would your lives have been if it had not been for the Messenger of Light? You surely have, and I am constantly asking myself just that.

"Just let us go back to 1901 and 1902, when the greater part of the 75 or more Cuban children, who were educated in Katherine Tingley's school on Point Loma, went to Lomaland. Do you not recall the debasing and unhealthy post-war environment, and the narrowness of the views of even those who were dear to us, and who, in spite of their love and their efforts would have been helpless in leading our young and growing minds along anything but a twisted path, simply because they had not had a chance themselves?"

And the following:

"Katherine Tingley, Bearer of Light, Disperser of Darkness, Mightiest Leader of Men, thine every word was a challenge. There was challenge in every thought and every look and every deed of thine — a clarion-call to the inmost of the inmost, the noblest and the most divine part of man, to break the fetters of illusion and follow thee into realms of Light — into that spiritual region which was the vision of thy childhood, and whereof the beautiful White City is but the outer expression.

"But never was such a challenge hurled to man as the challenge of thy passing soul — its irresistible call and beckon to follow in its wake, and attain to higher and ever higher regions, on the way to Perfection.

"Thou hast called us thy 'children of promise,' and henceforth we shall be thy 'children of action.' We shall follow the Call of thy Soul, from this moment striving towards the realization in times not far distant, of one of thy most beautiful dreams on Earth — the reopening of a branch of your beautiful and noble Lomaland School on this our beloved and beautiful Island.

"This, dear Mother, is our Resolution."

"KATHERINE TINGLEY, World-wide Benefactress, but Cuba's and Ours particularly: With hearts full of deepest and noblest gratitude, at this sacred moment, we make the firm resolution to hold ourselves true to your teachings, doing our utmost to help the Institution that

it may be able to do for other children over the world what you so nobly and unselfishly did for us.

"As our tribute to you, beloved Teacher, Katherine Tingley, in behalf of all your 'Cuban children,' assembled on this anniversary-day of the founding of the Râja-Yoga School, we make the following heart-felt resolutions, which we shall always endeavor to carry out:

"1. To lead true and noble lives in accordance with the teachings of Râja-Yoga and Theosophy.

"2. To keep ever burning in our hearts the Flame of Universal Brotherhood.

"3. To do lovingly our part in contributing in every way possible to the Great Work to which you devoted your entire life so unselfishly."

THEOSOPHICAL NEWS AND WORK

ANOTHER link of understanding and friendship between representative Mexicans and Americans was formed on the afternoon of July 24 at the entertainment given to visiting educators and teachers from the Southern Republic by the faculty and students of Theosophical University and of the Râja-Yoga School at Point Loma. After being escorted about the grounds of the Theosophical Headquarters the guests were taken to the Temple of Peace where Professor Kurt Reine-man welcomed them in Spanish. The program included two Spanish Dances by Moskowski played by the Râja-Yoga Orchestra, and an address by W. Emmett Small, Jr. explaining the Râja-Yoga System of Education, a clarinet trio, a piano solo, and the 'Râja-Yoga Commencement Song' sung by the mixed chorus. A short exhibition of class-work by the tots, including mental arithmetic, first steps in Spanish, piano work and songs, delighted the visitors. Responses were made by Sr. Quiroz Martínez, Principal of the Normal School of Mexicali, and by Srta. María de la Luz Grovas, Professor of Philosophy and Comparative Religion, University of Mexico. Both spoke in warm appreciation of all they had seen and heard and of the atmosphere of culture and high spirituality which they felt permeated the whole institution and which they regarded as 'ideal' and hoped to emulate.

ALIFE-LONG struggle against ill-health ended on August 3, when Petrus Bontje, brilliant young Dutch scholar of Theosophical University died at Alpine Sanatorium. Orphaned in childhood, he early joined the Boys' Brotherhood Club established by Katherine Tingley at Groningen, Holland. In 1913 his dream of coming to Point Loma was fulfilled. His keen intellect, his ability as a speaker, and his unflinching devotion to the cause of Theosophy, made him an inspiring companion. Old and young at Point Loma loved him and admired

his courage. Petrus Bontje left an enviable record, as was amply attested at the memorial services held in his honor at the Temple of Peace, when his comrades, the members of the William Quan Judge Theosophical Club, expressed what he had stood for in the life of each one of them. Petrus Bontje's last public utterance was his tribute, read for him by a comrade, at Katherine Tingley's birthday celebration on July 6. He is survived by three sisters, one of whom, Miss Katherine Bontje, was beside him when he passed away, and has now returned to her duties as a volunteer worker at the Theosophical Headquarters.

On Saturday evening, August 10, Dr. G. de Purucker held a reception at the Leader's official residence at Point Loma. It was announced that on every Saturday evening there would be a general social gathering there with a program of music. The first reception was made the occasion for welcoming home Mrs. Jessie D. MacAlpin, Miss Karin Wahlberg, and Miss Margherita Sirén, all of Point Loma, and Miss Peggy de Purucker, the Leader's sister, who has given up her post as professor at the Académie de Musique in Geneva, Switzerland, in order to assist her brother as a member of the Theosophical Headquarters Staff.

On August 10, the Leader received the following cablegram from Visingsö, Sweden:

"Râja-Yoga Summer-school closed today. Never before such success and enthusiasm among teachers, pupils, parents, visitors. Future bright, promising."

The cablegram was signed by Mrs. Gerda Nyström, principal of the school; Professor Lars Eek of Theosophical University, Point Loma; and Professor Gyllenberg, financial manager of Point Loma Homestead.

SUNDAY SERVICES IN THE TEMPLE OF PEACE

THE Sunday afternoon services in the Temple of Peace on Point Loma have been well attended during the summer months. The Leader, Dr. G. de Purucker has continued to lecture on the subject, 'Questions We All Ask,' and the answers given by him have met with close attention and have called forth most enthusiastic comments of appreciation and gratitude. A special feature of the musical programs on Sunday afternoon has been the violin solos played by Miss Peggy de Purucker. As Dr. de Purucker's lectures will be published in full, we give only a brief extract from them:

"The questions that I have received and am continually receiving, and which I am always delighted to receive, all turn more or less around subjects or matters of deep moment to the human heart, all of which

signifies in what direction the thoughts of human beings today are tending. They seek knowledge; they seek solace and surcease from pain; they want to know, and to know with hearts at rest.

“Is it not a sublime thing to be able to feed them — to change the metaphor again to the parabolic saying of the New Testament — to give the food that will feed these hungry souls? This our ancient wisdom of the ages can do. It is based on no one’s say-so. It rests on no ordinary proof; it reposes on no dogmas of any kind, but is provable by each human being, if he or she go into the recesses of his or her own self in the search for reality — the sublimest adventure that human beings can follow.

“The root of being is celestial peace and unspeakable bliss, for it is the fundamental harmony of the Universe which keeps things in order. Reflect. If that fundamental harmony existed not, there could be no law, no laws; there would be naught but chaos and cosmic anarchy. That is where life is joy; — the essence of life is inexhaustible bliss. It is only the free wills of entities who exist in the bosom of our ‘Mighty Mother’ — nature, so-called — misusing this divine quality of free will, which bring about the discord and the lack of harmony.

“I close by asking you: What is love? — my last question. Is it something outside of one or is it innate and inherent in the one who loves? Well, what kind of love? Love in the general sense of attraction, whether high or low? Or, to define it more particularly, human love or animal love or the love of planet for planet or of planet for sun, and of sun for sun, which is popularly called gravitation?

“Let us take human love and I can give you the clue to what I mean in Tennyson’s words:

“Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand.
Little flower — but *if* I could understand
What you are, root and all, and all in all,
I should know what God and Man is.”

“Yes, Friends, Love is the cement of the Universe, that which holds all things in place and in ethereal keeping, whose very nature is celestial peace, whose very characteristic is cosmic harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere and is the very heart of the heart of all that is.

“Love is the most beautiful, the holiest, thing known to human beings. It gives man hope; it holds his heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others; it brings about self-forgetfulness; it brings also peace and joy that know no bounds. It is the noblest thing in the Universe. ‘Love ye one another’ — a beautiful saying; for it is an appeal to the

very core of your nature — to the divine within you, to the inner god, whose essence is a celestial splendor.”

ON August 12 a bulletin from the Leader's office announced the pleasant news that Miss Peggy de Purucker has volunteered to accept the appointment as Professor of Violin at Theosophical University. A few days later it was announced that Miss de Purucker would conduct classes in French conversation.

ANOTHER interesting bit of news received at the Theosophical Headquarters recently was contained in a letter written to Joseph H. Fussell, General Secretary of the Society, from Enrique Columbie, a former Râja-Yoga student from Cuba, who, in response to a circular letter now being distributed by Theosophical University on behalf of a Katherine Tingley Memorial Fund, wrote in part as follows:

“As yet the departure of our beloved Teacher seems to be a dream to me; but after all it is a dream; for, while she sleeps in infinite peace her ever-present memory dwells in my heart. The thought of her makes me feel spiritually stronger, arousing within me the noblest desire to do my share in helping to keep up her great work. This is the way all real Râja-Yogas here feel. Isn't it the best tribute we can pay her?”

“The suggestions you set forth in your letter are beautiful. But before going further, permit me to say that you do not have to ask me whether I will help; you have the right to command me, with the assurance that your orders will be carried out gladly to the best of my ability. The only thing I regret is that at this moment I haven't thousands of dollars to give to the society for the furthering of the cause of Theosophy and Universal Brotherhood; however, I expect to have them in the not distant future, and then . . . I have now in my possession funds for which I am sending you a draft by registered mail, with details.

“I really don't care for money for selfish purposes; but I do want it for the good it can do; and, of course, I fully realize that there is no other channel through which it can do so much good as through the Theosophical Society.”

WILLIAM QUAN JUDGE and H. P. BLAVATSKY

THEOSOPHICAL CLUBS

PLAN A WORLD-WIDE EXPANSION

WITHIN the past few weeks the William Quan Judge Theosophical Club and the Helena Petrovna Blavatsky Theosophical Club, composed respectively of young men and young women, students of Theosophical University, Point Loma, California, have been working with great enthusiasm for the reorganization and expansion of their membership and for the formation of affiliated Clubs all over the world.

Already several new Clubs have been started or are well under way. The following cablegram has just been received from London:

"To H. P. Blavatsky Theosophical Club: Invitation (to) form Branch lovely; accepted. Junior also. Greetings from girls and superintendents."

The Objects of both Clubs are: 1. To form a nucleus of dependable Theosophical workers for Humanity under the guidance of our Teacher; 2. To raise the standard of our daily life in spiritual, intellectual, and ethical lines; 3. To put into practice at all times the noblest ideals of manhood and womanhood as based on the teachings of Theosophic Râja-Yoga, so that we may be the better able to serve all that live.

In next month's issue of THE THEOSOPHICAL FORUM further information will be published, including a synopsis of the Constitutions and by-laws of both Clubs and comments made thereon, as aids to members and friends of the Theosophical Movement everywhere in organizing similar Clubs. Anyone over fourteen years of age, in sympathy with the general purposes outlined above, is eligible to membership in the W. Q. J. or the H. P. B. Theosophical Club, whether he or she be a Fellow of the Theosophical Society or not. All interested and desiring further information are invited by the Leader to address the respective Secretaries thereof, care of Theosophical University, Point Loma, California, U. S. A.

—Joint Publicity Committee.

“Questions We All Ask”

ANSWERED BY

GOTTFRIED DE PURUCKER

THEOSOPHICAL LEADER AND TEACHER

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OUR LOTUS-GROUPS

THE Lotus-Groups throughout the World, formerly a department of the International Brotherhood League, are now, by direction of Dr. G. de Purucker, Leader, conducted under the aegis of THE THEOSOPHICAL SOCIETY.

Members throughout the world, therefore, are invited to contribute to the new LOTUS-GROUPS FUND, a nucleus for which has already been contributed by the Comrades in Lomaland. The expenses of the CENTRAL OFFICE FOR LOTUS-GROUPS are considerable, and will increase as the work continues to grow.

No contribution is too small to be gratefully received. YOUR 'mite' may be just the one to start the ball rolling. Send it in! Every penny will be stretched to do the work of ten.

Contributions to

*Central Office for Lotus-Groups,
Point Loma, California, U. S. A.*

THE RÂJA-YOGA MESSENGER

REMINDER: 1. That Christmas is coming — soon! 2. That a year's subscription to the *Râja-Yoga Messenger* makes an ideal Christmas gift.

Count up the children and young folk you want to remember at Christmas;

Send in subscriptions for them *and halve your shopping-list.*

To every one, as soon as name is received, a pretty card will be sent, announcing the gift as from you;

All new subscribers will receive the November-December *Râja-Yoga Messenger* free.

Don't wait. A postcard will do it.

(See the September THEOSOPHICAL FORUM for information as to what the *Messenger* is, and what it stands for.) Or send for a sample copy.

NOTICE

ARE YOU INTERESTED in the Lotus-Group work? Would you like to see Lotus-Groups everywhere? YOU can start one where you are.

"General Suggestions for the Conduct of Lotus-Groups," with new and inexperienced workers especially in mind, has just been prepared, under the direction of Dr. de Purucker. This tells you *what to do* and *how to do it.*

A postcard will bring this to you without charge. Address:

CENTRAL OFFICE FOR LOTUS-GROUPS
POINT LOMA, CALIFORNIA

THE members are requested to notify THE THEOSOPHICAL FORUM of all changes of address, so that all may be certain to receive copies of the same.

*International Theosophical Headquarters,
Point Loma, California, September 18, 1929.*

TO THE MEMBERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL
SOCIETY THROUGHOUT THE WORLD:

Dear Comrades: Herewith is a copy of the proposed amended Constitution of The Universal Brotherhood and Theosophical Society which has been prepared by the Leader and the Cabinet Officers and members of his Executive Committee, in order to meet the opportunities and needs of the New Cycle.

You will have understood from the Leader's first General Letter, dated July 29, 1929, something of his policy; and you will also realize from what he therein said (and which some of us knew in part) that our beloved late Teacher, Katherine Tingley, has during many years past been preparing for this new time, and preparing also for a return to the original methods under which the Society was organized and conducted during its first years by our first great Teacher, H. P. Blavatsky.

At the time that the Constitution of the Universal Brotherhood, under which the Society has been acting during the past thirty-one years, was presented to the membership by Katherine Tingley, and on several occasions thereafter, she stated that the U. B. Organization in a very real sense was taking the place of the old E. S. Those who are members of the E. S. can readily see that the U. B. Constitution is in many respects an E. S. document, under which the whole Society more or less unrecognized by the members themselves has been undergoing esoteric training — training which would prepare them for the New Cycle upon which we are now entering.

All our Comrades will surely realize too, that the New Cycle demands an amended Constitution, and it is this amended Constitution that has been prepared by the Leader and Cabinet and Executive Committee of the Society, and which is now presented to you for your acceptance.

Many meetings have been devoted to the preparation of this amended Constitution; and all of its provisions have been discussed from seemingly all possible angles, in order, in the first place, to have it accord with the broad policy of our present Leader, especially in respect to the conferring of autonomy upon National Sections and Lodges "within the provisions of the Constitution."

During the deliberations many earnest objections were presented to the Leader that he was stripping himself of too much authority in the direction of the Society — especially with regard to its National Sections and Lodges; but he insisted that this must be done in accordance with the opportunities and necessities of the New Cycle. He declared over and over again that his policy in conducting the T. S. (which is quite distinct from the E. S.) would be to place the welfare of the whole Theosophical Movement in the hands of the individual members and groups of members, relying upon their devotion to Theosophy and their sincerity of purpose in the spreading of the teachings of the Ancient Wisdom throughout the world, and reserving to himself only the con-

stitutional right and obligation to take whatever steps he deemed necessary at all times to safeguard the Movement. The Leader's circular letter to the members, dated September 1, 1929, expresses in his own words his attitude towards the new Constitution.

The Universal Brotherhood Constitution provides as follows: Article XVI, Sec. 1, "The constitution may be amended by a two-thirds vote of a congress regularly called, but no amendment shall be of force until approved by the Leader and Official Head." Also, Article XII, Section 2, "Each subordinate lodge shall be entitled to one delegate in the congress for its first three members and to one delegate for each succeeding thirteen members."

In accordance with the Constitution the Leader has called a congress to be held in the Temple of Peace at the International Theosophical Headquarters, Point Loma, California, on December 5, 1929, at 11 a. m. when the proposed amended Constitution will be presented to the delegates for acceptance. As all the old members know, however, our late Leader, Katherine Tingley, for good and sufficient reasons, at the beginning of this century closed down nearly all the lodges in the U. S. A. the individual members thereof becoming thereafter members-at-large; consequently, there will be but few lodges which can be represented at the forthcoming congress, while the great bulk of the membership being members-at-large, will have no representation.

Our present Leader, therefore, after consulting with the Cabinet and Executive Committee, has decided to present the amended Constitution immediately to every individual member throughout the world, thus, as it were, holding a congress of the whole Society, in which every individual member will take part, while on the date above named, namely, December 5, 1929, the regularly called congress will be held at the International Theosophical Headquarters at which all the lodges, it is hoped, will be represented by delegates.

In any event, even had it been possible to hold a congress thoroughly representative of all the members, both of lodges and members-at-large, a copy of the amended Constitution would afterwards have been sent to every individual member for acceptance, just as was the case in 1898 with the U. B. Constitution.

The proposed amended Constitution was read in the Temple of Peace on September 15th at our regular Sunday evening Members' Meeting of all the Comrades resident here at the International Theosophical Headquarters at Point Loma, and was thereafter signed, as you will see by the certification attached to the copy now being sent you, by the Leader and Official Head and by the Cabinet Officers and Executive Committee of the Universal Brotherhood and Theosophical Society resident at Point Loma. On that occasion, our Comrade, Lucien B. Copeland, who had been asked by the Leader to read the Constitution, prefaced his reading with the following remarks, which were so appropriate that I have included them in this letter:

"Constitutions are the necessary precursors to activity. Our

thoughts, particularly those of the older members, in this connexion readily hark back to thirty-one years ago, when this organization was confronted with a very serious situation, and a constitution was presented, radical indeed in character, as we all know, but necessarily radical on account of the very conditions then obtaining. It was a document of preservation, that was most amply justified; and furthermore it has served its purpose and served it splendidly.

“That period of salvation, as it were that formative period, we believe has run its course. A new era has dawned — an era of construction, which calls for a document of different scope, of broader latitude. Realizing this need and actuated by a desire to carry into effect the plans cherished by our beloved Katherine Tingley, which our Chief is now so ably initiating, amendments to the Constitution have been proposed and it is my pleasure to read to you the Constitution as it will be when so amended. Afterwards it will be duly signed and formally submitted to the membership of the Organization throughout the world for their consideration and action thereon.”

This proposed amended Constitution is therefore now presented to you. You are requested to give it careful reading and to signify your acceptance of it by signing the attached form and mailing it promptly to the undersigned.

As many of the provisions of this proposed amended Constitution have already been informally put into operation by the Leader, as soon therefore as it has been formally adopted by the congress which has been officially called, and by a sufficient number of the members throughout the world, it will be considered as retroactive to July 11, 1929, upon which date our present Leader's appointment as Katherine Tingley's successor became effective.

The Leader and members of the Cabinet and of the Executive Committee at the International Theosophical Headquarters, extend to each and all of the Comrades throughout the world their sincerest greetings.

It is a New Cycle, Comrades, upon which we are entering. The opportunities that lie before us are greater than any of us have yet dreamed possible. Let us therefore, with new enthusiasm, and high hope, with renewed loyalty and devotion to the Great Teachers, the Masters who founded the present Theosophical Movement, and to their Messengers, H. P. B., W. Q. J., and K. T., now give our whole-hearted allegiance and support to their Successor, our present Leader and Chief, G. de P.

Fraternally and loyally,

Joseph H. Fassell

Secretary.

THE THEOSOPHICAL SOCIETY

FOUNDED AT NEW YORK CITY IN 1875

CONSTITUTION

ARTICLE I

Section 1. The title of the Society is The Theosophical Society.

ARTICLE II

Section 1. The Theosophical Society is part of a universal spiritual, intellectual, and ethical movement, which has been active in all ages. This Movement is based on the fact that Spiritual Brotherhood is a Reality and is of the very essence of Being.

ARTICLE III

Section 1. The objects of The Theosophical Society are:

- (a) To diffuse among men a knowledge of the laws inherent in the Universe.
- (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature.
- (c) To form an active brotherhood among men.
- (d) To study ancient and modern religion, science, and philosophy.
- (e) To investigate the powers innate in man.

ARTICLE IV

Section 1. The International Headquarters of The Theosophical Society shall be located at Point Loma, California, United States of America.

ARTICLE V

Section 1. There shall be one supreme office in which shall reside paramount authority regarding all matters which concern the general welfare of The Theosophical Society.

Section 2. The title of the person filling this office shall be Leader.

Section 3. The Leader shall serve for life or until his resignation.

Section 4. The Leader shall appoint his Successor.

ARTICLE VI

Section 1. The Leader shall be the Executive Officer of The Theosophical Society.

Section 2. The Leader shall have the power to declare the policy and in general to direct the affairs of The Theosophical Society.

Section 3. The Leader shall have right, power, and authority at any time to take such steps or measures as in his judgment shall be necessary for the safeguarding of the best interests of The Theosophical Society.

ARTICLE VII

Section 1. The General Officers of The Theosophical Society shall be:

- (a) The Members of the Cabinet, hereinafter provided for;
- (b) The Secretary General;
- (c) The Treasurer General;
- (d) The Presidents of the National Sections.

Section 2. The Leader of The Theosophical Society shall appoint all General Officers named in subdivisions (a), (b), and (c), of Section 1 of this Article. Those named in subdivision (d) thereof shall be selected by the respective National Sections, and the Presidents so selected shall assume office when their selection shall have been approved by the Leader of The Theosophical Society.

Section 3. The Leader shall have the power to remove from office any officer of The Theosophical Society when the Leader shall deem such action to be for the best interests of the Society.

Section 4. The Cabinet shall consist of twelve members, each of whom shall serve until the 11th day of July succeeding his appointment or until his successor shall be appointed.

Section 5. The duty of the Cabinet shall be to aid the Leader in promulgating and establishing the measures and policies emanating from the Leader's Office.

Section 6. The chairman of the Cabinet together with four members thereof shall constitute a quorum for the transaction of business.

Section 7. Should any vacancy occur in the office of Leader, the Cabinet shall perform the duties of that office until the Successor to the Leader shall take possession thereof.

Section 8. There shall be a Council of Elders consisting of Cabinet Officers who have served their term and are retired from active duty as members of the Cabinet. The duties of the Council of Elders shall be to aid the Cabinet in an advisory capacity, when requested by the Leader so to do.

Section 9. The duties of the Secretary General and of the Treasurer General shall be those which usually attach to such offices, together with such further duties as may be delegated to them from time to time by the Leader.

Section 10. The Leader may appoint representatives, agents, or envoys for any purpose connected with the work of The Theosophical Society and endow them with any powers he may elect to delegate to them and he may cancel such appointments at discretion.

ARTICLE VIII

Section 1. Any person whose application for Fellowship is approved by the Leader, may be received as a probationary Fellow but shall not be admitted to full Fellowship until a diploma is issued to him from the International Theosophical Headquarters.

Section 2. Fellows of The Theosophical Society are required to show the same thoughtful consideration for the beliefs of others that they desire others to show towards their own.

Section 3. Three or more Fellows of The Theosophical Society may apply for a charter to form a Lodge thereof, in the manner prescribed below.

Section 4. No person may be a member of two Lodges at the same time.

Section 5. Lodges or unattached Fellows in any one country where no National Section already exists may become a National Section upon application to the Secretary General for a National Charter which shall become effective when signed by the Leader of The Theosophical Society and countersigned by the Secretary General thereof; provided, that any Fellow who desires to remain a Fellow-at-Large of The Theosophical Society shall be privileged to do so.

Section 6. Applications for a Lodge-Charter shall be filed at the Headquarters of the National Section to which the applicants seek admission as a Lodge; provided, however, that if there be no National Section already formed in the country of the applicants, applications for a Lodge-Charter shall be addressed directly to the Secretary General at the International Theosophical Headquarters. Lodge-Charters shall become effective only when signed by the Leader and countersigned by the Secretary General of The Theosophical Society.

Section 7. Applications for Fellowship in The Theosophical Society may be made in any one of the following ways:

- (a) Through the officers of a local lodge;
- (b) Through the President of a National Section;
- (c) Direct to the Secretary General at The International Theosophical Headquarters.

Section 8. Organizations or societies adopting this Constitution and making formal application to become integral parts of The Theosophical Society shall become such on receipt of official notification of their acceptance, signed by the Leader of The Theosophical Society and countersigned by the Secretary General.

ARTICLE IX

Section 1. All National Sections and Lodges are autonomous within the provisions of this Constitution.

ARTICLE X

Section 1. General Congresses of The Theosophical Society may be called by the Leader to assemble at such place and time as he may designate.

Section 2. Each National Section shall be entitled to one delegate to any General Congress.

ARTICLE XI

Section 1. The seal of The Theosophical Society shall be a circle formed by a serpent swallowing its tail, inclosing the seal of Solomon within which is the Crux Ansata, and at the serpent's head a Svastika encircled.

ARTICLE XII

Section 1. This Constitution may be amended by a three-fourths vote of a Congress regularly called or by a three-fourths vote of all Fellows voting in a referendum to the Fellows made by the Secretary General under the direction of the Leader.

The foregoing draft of the proposed amended Constitution has been prepared by the Leader and Official Head of THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, aided and supported by the resident members of his Cabinet and of his Executive Committee, in amendment of the present Constitution of the Society, and is hereby submitted to its Members for their consideration and action thereon.

WITNESS their signatures, at the International Headquarters of the Society, at Point Loma, California, United States of America, this Fifteenth day of September, Nineteen Hundred and Twenty-nine.

G. DE PURUCKER

Leader and Official Head

JOSEPH H. FUSSELL

*Member of Cabinet and of
Executive Committee*

GERTRUDE W. VAN PELT

Member of Cabinet

GEORGE F. MOHN

*Member of Cabinet and of
Executive Committee*

OSCAR LJUNGSTRÖM

*Member of Cabinet and of
Executive Committee*

H. ALEXANDER FUSSELL

Member of Cabinet

JOHN R. BEAVER

*Member of Cabinet and of
Executive Committee*

S. H. SHEPARD

Member of Executive Committee

IVERSON L. HARRIS

Member of Executive Committee

HENRY T. EDGE

Member of Cabinet

LUCIEN B. COPELAND

*Member of Cabinet and of
Executive Committee*

OLUF TYBERG

*Member of Cabinet and of
Executive Committee*

MAURICE BRAUN

Member of Cabinet

ETHEL LAMBERT

*Member of Cabinet and of
Executive Committee*

WM. C. GILBERT

Member of Executive Committee

EDWIN W. LAMBERT

Member of Executive Committee

SVEN EEK

Member of Executive Committee

W. EMMETT SMALL, JR.

Member of Executive Committee

(Please fill out the following promptly and mail as indicated.)

Date _____

TO THE SECRETARY

International Theosophical Headquarters

Point Loma, California

THE undersigned has read the proposed amended Constitution of The Universal Brotherhood signed at the International Theosophical Headquarters, Point Loma, California, on September 15, 1929, by the Leader and Official Head, and by Members of the Cabinet and of the Executive Committee, and hereby accepts all the provisions thereof.

Name _____

Street No. _____

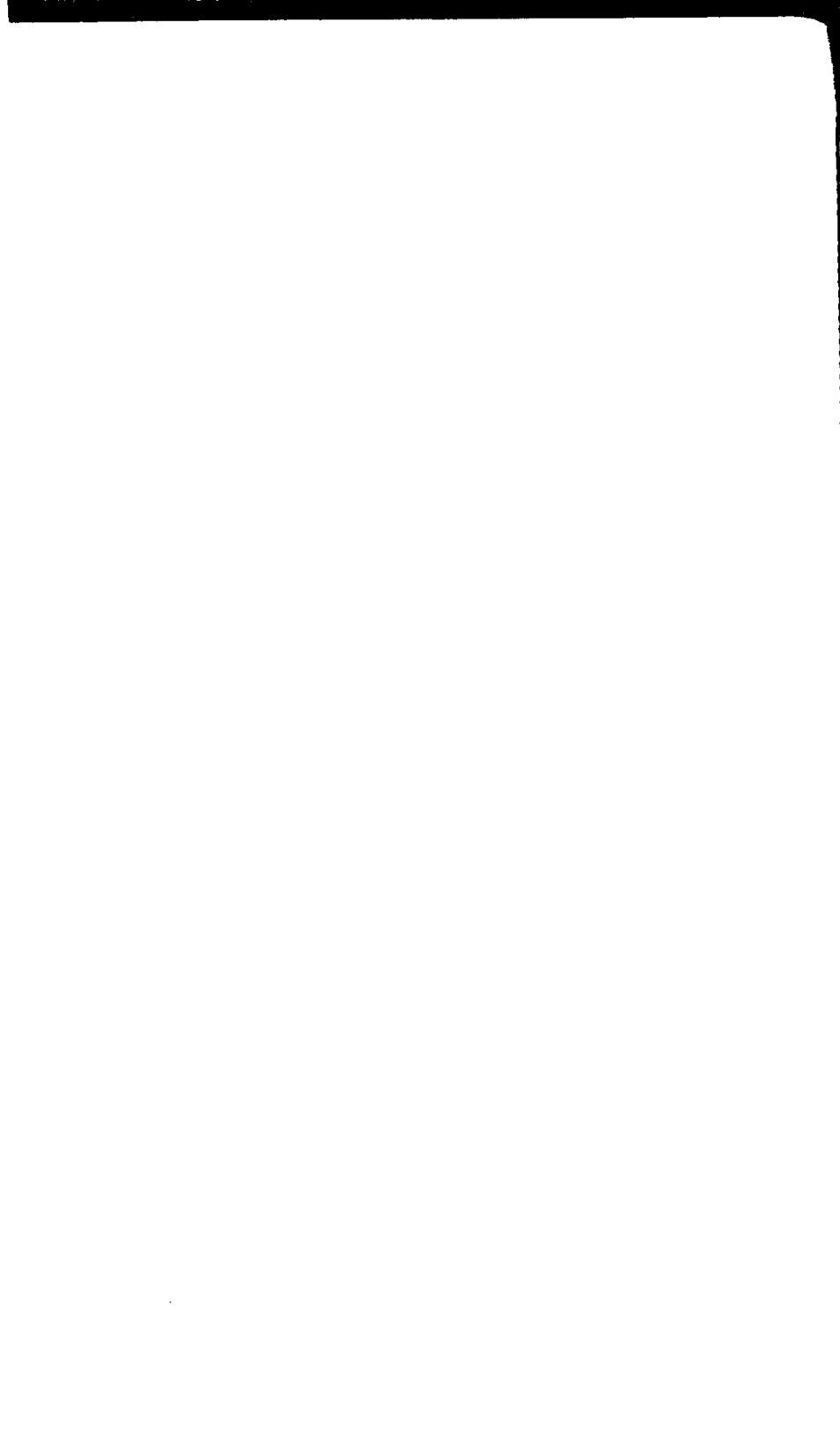
Post Office _____

County, Province,
State, Canton, Kreis,
or Department _____

Country _____

I am [not] able to read English.

(Note: If you *are* able to read English, please cross out the word *not*.)



THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

For Free Distribution to Members

Neither the Theosophical Society nor its Leader is responsible for any statements herein, except when signed by the latter

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00. Annual Subscription to non-members, \$1.00

TO FELLOWS OF THE THEOSOPHICAL SOCIETY:

Dear Comrades: All of you will have realized that this New Theosophical Era is opening with wonderful possibilities and opportunities in accordance with the plans and administrative methods of the Leader, as outlined in his general letters of July 29th and September 1st, sent to all Fellows of The Theosophical Society. You will realize, too, that these new plans are now made possible of fulfilment because of the protective work and the training which was given by our late beloved Leader, Katherine Tingley, *to the whole Society along esoteric lines*, as has been stated.

Many times during the past few years she has said that she was preparing for the time when the Lodges would again be opened all over the U. S. A.; and shortly before she passed on, she said to one of her most trusted pupils that after she had gone there would be great changes in the Society under her Successor. On more than one occasion she emphasized the fact — and all the older Comrades know it from their own experience and study — that each Teacher has his or her own work to do and his or her own particular methods of doing it, while ever holding to the great principles of Theosophy, *which never change*.

Our present Leader has declared that a part of his work is along the lines of the original administrative methods under which the Theosophical Society was established and conducted during its very first years. Accordingly he has declared that the doors of the T. S. are wide open for all who love Theosophy — all who are in sympathy with the objects of the Society. There are many such in the world who are not yet associated with us, many who are looking for just the opportunities that we ourselves enjoy as Fellows of the T. S.; and it is these especially that the Leader urges us to seek, in order that we may share with them the blessings of Theosophical fellowship which are ours.

Comrades, note carefully again the following paragraph of the official announcement of the T. S., which greets readers on opening the cover of our monthly organ, *The Theosophical Path*:

“The Theosophical Society welcomes to fellowship all sincere lovers of Truth in every land, and all who are interested in high thinking and clean living. It appeals especially to those seeking a solution of the problems of life, who realize that recognition of human Brotherhood is essential to this solution. *Above all, to earnest students of the Ancient Wisdom who are endeavoring to make Theosophy a living power in their lives, the Society extends a cordial invitation to fellowship.*”

It is our part then, to extend this cordial invitation to all sincere and earnest people who have contacted Theosophy, who love its underlying principles and who, it may confidently be assumed, seek affiliation with a Society that offers that which they have hitherto failed to find, namely:

1. Pure Theosophy, uncontaminated with dogmatism or sectarianism
2. Companionship with high-minded, sincere, and devoted Comrades who believe in and love the same things that they do;
3. The guidance of a Leader whom they can trust.

How many thousands of such people there are, whose souls are hungry for just what the Theosophical Society has to offer them! Therefore let us extend to them the hand of good fellowship.

The question will naturally arise: How can we individually reach them? Certainly not by sitting still, content with our individual study, nor by merely attending Lodge-meetings. We ourselves must find every means of contacting these earnest seekers after Divine Wisdom. We must go to them and let them feel our goodwill. We must invite them to share in the opportunities and privileges which we enjoy.

Here are some simple practical suggestions:

1. The Leader has given to all Fellows the privilege of showing to any who are interested in Theosophy his general letters of July 29th and of September 1st, so that they may learn for themselves what are the opportunities open to Fellows and what they may expect through affiliation with our organization in this New Theosophical Cycle.

Especially should the opportunity of reading these letters be given to those who are or who have been identified with other Theosophical Societies, but who may have failed to find therein what their hearts are hungry for.

2. We know that misunderstandings have existed in the past, in regard to our work, on the part of such as we speak of, and therefore we have an especial duty to hold out to them the hand of fellowship. This friendly gesture *must come from us*. And in making it, let us remember that we are not living in the past; and, while never deserting true Theosophical principles, let us refrain from accentuating past misunderstandings, which are as water that has flowed under the bridge; instead, let us emphasize the opportunities for united work in this new time under our present Chief.

3. Let us give wide circulation to THE THEOSOPHICAL FORUM, especially among such as we have just been referring to. Let us call particular attention to our proposed amended Constitution published in the October issue.

4. Let us show our *Theosophical Path* to all who are seriously interested — especially the October and subsequent issues; also the series of weekly lectures now being given under the title, *Questions We All Ask* and published by the H. P. B. and W. Q. J. Theosophical Clubs of Point Loma.

5. Again, let us assure them of a cordial, fraternal, and truly Theosophical welcome, should they feel disposed to seek within our ranks that which their souls are searching for. So let us offer to all the opportunity of joining hands with us in the spreading of the pure Theosophical Teachings, taught and upheld by our first Great Teacher, H. P. Blavatsky, and her Successors.

6. Above all let us endeavor to be true Theosophists and to live and act as such.

7. It is suggested that this letter be shown to all members of other Theosophical Societies whom you can contact.

Comrades, never have our opportunities been so great as they are today to serve the Sacred Cause of the Masters of Wisdom. What would our own lives have been without the teachings of Theosophy? Have we not then a sacred duty to share with others the opportunities and blessings that we ourselves enjoy?

Sincerely and fraternally,

JOSEPH H. FUSSELL,
Secretary

*International Theosophical Headquarters,
Point Loma, California, October 20, 1929.*

QUESTIONS AND ANSWERS

QUESTION 11

(FROM A STUDY GROUP IN MONTANA)

We are studying Theosophical Manual XVII on Rounds, etc. Will you kindly answer the following (vide p. 35, diagram):

1. *Are we right in thinking that on globe A' of the Earth-Chain mineral life develops, then moves on to B'? On B' vegetable life develops, plus new influx of monads from B (of the Moon-Chain) which goes through mineral evolution so that we have contemporaneously on B', two evolutions, mineral and vegetable? On C' we have three evolutions, mineral, vegetable, and animal? And on D' we have mineral, vegetable, animal, and human?*

2. *Now you have lines indicating a Monadic influx from Globe E of the Lunar Chain to Globe E' of the Earth-Chain. Likewise from F to F' and G to G'. What is the explanation of this influx?*

3. *Are we right in thinking that A' goes into pralaya after the seven gyrations and the mineral Monads go to B', and that B' comes into existence only after or on A' going into pralaya?*

J. H. Fussell — 1. No, this is not according to the teaching given by H. P. Blavatsky in *The Secret Doctrine*, and summarized, or given in part in *Theosophical Manual XVII*. Read again p. 31 of the latter work, and I p. 172 of the former. Quoting the latter reference: "Again in the Seventh Round on the Lunar Chain, when Class 7 [of Monads], the last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya) and in dying it transfers successively, as just said, its 'principles,' of life-elements and energy, etc., one after the other to a new 'laya-center,' which commences the formation of Globe A of the Earth Chain. . . . A similar process takes place for each of the Globes of the 'lunar chain' one after the other, each forming a fresh Globe of the 'earth-chain.' Our Moon was the fourth Globe of the series, and was on the same plane of perception as our Earth. But Globe A of the lunar chain is not fully 'dead' till the first Monads of the first class have passed from Globe G or Z, the last of the 'lunar-chain,' into the Nirvâna which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding Globe of the 'earth-chain.'

"Further, when Globe A of the new chain is ready, the first class of Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively."

The error in the conclusion arrived at or, rather, stated as a query by the questioners arises from confusing the Classes of the Monads of the Lunar Chain with the 'principles' of the Globes of that Chain. All the 7 classes of Monads pass around the complete Chain of Globes and from Globe G pass into Nirvâna and thence successively to Globe A' of the Earth-Chain, to begin their circling of that Chain. When class 7 of the Monads, in the 7th Round has left Globe A, that Globe begins

to die, and its 'principles,' the life-elements and energy etc., of that Globe, are transferred, one after the other, to a new laya-center which ultimately results in the formation of Globe A of the new (Earth-) Chain. But the Monads (the 7th class of which we are now speaking, the other 6 classes having gone ahead) pass on to Globe B of the Moon-Chain, and thence to Globes C, D, etc., for their pilgrimage on the Moon-Chain not completed until they reach, and finish their evolution on, Globe G of that Chain. We are confident that further study on the part of your Study Group will make the matter clear.

2. These lines indicate the transference of the 'principles' of the Globes of the Lunar Chain to the corresponding Globes of the Earth-chain, or rather to the 'laya-centers' on or around which the latter are formed. The lines do not indicate a Monadic influx, but a transference of the 'principles' of the respective Globes.

3. The question is not clearly stated. Perhaps, however, the difficulty is already solved in answer 1 above. We suggest further study. See also *The Mahâtma Letters*, Nos. XII and XIV, where further valuable hints are given.

The subject is a difficult one; it is entirely new to the Western world, and, as after all only a bare outline of the general scheme has been given out, it is no wonder that difficulties arise. Nevertheless, it has a very important and intimate bearing upon our own evolution and a student will be well repaid by giving to it deep thought and study.

QUESTION 12

What happens when a Theosophical Leader passes?

A. B. Clark — In the first place all the reserve force of the Society is called into action and there is an unparalleled display of strength and activity among the members. The public interest is aroused and latent forces undreamed of come forward. There is a new and tremendous advance in the whole Theosophical Movement.

The faithful members seem to follow the Leader into spiritual realms before unrealized, and all the Teachers' friends, and others, seem bathed in a spiritual light. Even among the faint-hearted interest revives, while the whole Movement moves on to a height, a depth, a strength only dreamed of and aspired to before. The whole faithful body of Students is initiated into a new degree of spiritual unfoldment. A new era is inaugurated. What was in the inner secret silences of the heart is realized and imbodyed in permanent outer form and a new inner is formed nearer to the heart of the Movement — bathed in the glory of the Spiritual Sun. As Katherine Tingley recently said: "The Masters come nearer and Their silent Presence is felt in the hearts of the members" both here in Lomaland and throughout the world.

In erecting the Temple of the Future each Leader has a different part to play — a different work to perform. On the firm foundations laid and completed by each predecessor the new Teacher begins the erection of a nobler section of the Great Enterprise — the redemption

of Humanity. There is no 'change of principles' — only an unfolding of the greater possibilities. The tree passes from leaf to flower, from flower to fruit. The ripened fruit shall nourish the spiritual natures of future millions. At the beginning of each new cycle a 'sifting process,' as Mr. Judge called it, always takes place in which those 'duly and truly prepared, worthy and well qualified' go forward to victory in the new era.

QUESTION 13

Is there any occult significance in the seismic and climatic changes which have been so pronounced all over the earth of late years?

C. J. Ryan — This question brings out a subtil but most important fundamental in Theosophy, the indissoluble unity of Man and Nature. Man not only reflects or contains in himself all the forces, powers, and states of consciousness in the Cosmos, however ignorant the uninitiated may be of the fact, but the life-cycles of Humanity are identified with the physical cycles in Nature. Man and Nature react on each other far more intimately than modern scientists suspect. Man is not an accidental product of a lucky concatenation of circumstance, perishing individually at death and racially when the earth comes to an end. The soul is an integral part of the whole, and cannot be destroyed. Major and minor physical changes on earth correspond to and are affected by the phases of human development. Atlantis went down to destruction when the end of a geological cycle was approaching, no doubt, but the psycho-mental cycle of its inhabitants was descending at the same time. W. Q. Judge says in *The Ocean of Theosophy*, p. 120: "Man is a great dynamo, making, storing, and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic."

The present age is known to the Masters as a very important transition period, when the race-mind is enlarging. The first five-thousand-year cycle of Kali-Yuga, the Dark Age, ended between 1897 and 1898, and the New Order of Ages is symbolized in the heavens by the entry of the sun into the sign Aquarius. W. Q. Judge wrote in 1893, in *The Ocean of Theosophy* p. 126: "As 1897-1898 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the five-thousand year cycle will be preceded or followed by any convulsions or great changes political, scientific, or physical, or all of these combined."

Surely no one can deny that the world-shaking events and changes in outlook in the last thirty years amply justify the above remarks.

H. P. Blavatsky emphasized the same principles; for instance she says in *The Secret Doctrine*, I, pp. 640-41: ". . . that unity [of natural laws] rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely false, and but an additional

demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. . . . There *is* a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma*, and Western Pantheists, 'Nemesis' and 'Cycles.'

H. T. Edge — They are the response of the physical globe to changes taking place in the thought-atmosphere, which are impressed upon the astral body of the earth, and again in turn upon its physical body. When we consider the vast size of the earth, and that the rigidity of its materials, even under great pressure, cannot be proportionally increased, it becomes evident that, mechanically speaking, the earth is virtually a fluid. This huge globe is held still and free from vibration by the equilibrium of forces in its astral body. When these latter are disturbed, the disturbance is communicated to the physical globe. The slipping of faults, etc., is a consequence, rather than a cause; at most the geological structure of the crust determines *where* the earthquake will be. Animals have been observed to have prevision of the approach of an earthquake; a peculiar kind of weather has been observed before the cataclysm, and some human beings are prescient of what is impending. The next stage in scientific discovery will probably be to find an electric cause (or rather accompaniment) for earthquakes.

The same applies to climatic changes. More attention needs to be given to the influence of man upon nature, and less to the influence of nature on man.

TRIBUTES TO KATHERINE TINGLEY

IN the *Nieuwe Rotterdamsche Courant* of July 11, 1929, appeared an article on the passing of the Theosophical Leader from which the following extracts are translated:

"With Katherine Tingley one of the most remarkable women of our time has passed away. There has been scoffing at this pioneer and there has been no lack of unfriendly criticism. But this is the usual fate of those who tread the paths that differ from the highway tramped by the herd. Naturally finding it somewhat difficult to put themselves in a position where they would understand the true philosophy of Theosophy, outsiders may yet appreciate the saying that a tree is known by its fruit. It is not the doctrine, which conceivably, for those in the Theosophical Movement, might be the main thing, but the work which this doctrine inspires its followers to do and the spirit in which they do it, that chiefly attract the attention of the outside world. Katherine Tingley has in this respect made it easy for them, as her doctrine is so

much a part of her practical work; and it was the results of these practical efforts of hers that she offered for the consideration of the public. With Katherine Tingley, whose stamp one discovers everywhere upon the work of the Theosophical Society, the stress is ever on the social character of religious life. With all her idealism she was a practical woman, and she has succeeded in establishing a religious service, the beautiful and impressive forms of which give a concrete shape to her idealism, and appeal to every one.

Religion, according to this Leader, should effect a reform in human society. And education, according to her, is the really important thing. . . . By teaching self-control and creating an atmosphere of mutual love, Katherine Tingley would give better men and women to the world. She found by experience, as she herself at one time expressed it, that it is more sensible to establish schools by which poverty and criminality will be prevented, than to wait until institutions have become necessary to relieve these social evils. The principles upon which this pioneer established her grand combination of institutions at Point Loma, stimulate into activity and cultivation all the human faculties, including the artistic, which have been turned into channels of service to humanity. The Râja-Yoga College with its Greek Theater, its Isis Conservatory, and other famous creations of her spirit, remain as monuments to her memory.

Much was still on the program of this strong Leader. It is a pity that an untimely accident should have taken her away.

'Man is eternal. There is no death,' she said some weeks ago at Utrecht. In many respects these words are applicable to herself.'

In the issue of the *Nieuwe Rotterdamsche Courant* quoted above appeared also a communication from a Dutch gentleman who, with his traveling companion, was entertained by Madame Tingley at Point Loma, and who recalls the day of this visit as one of the most beautiful experiences of his life. He mentions Katherine Tingley's great sympathy for his country and the Dutch people and continues:

"Since then there has been uninterrupted communication between us, and each fresh meeting, when I have had the privilege of seeing Madame Tingley for a few moments, has strengthened my conviction that from this remarkable woman emanated an enormous influence for good. She gave herself untiringly in all kinds of ways, by her visits to the prisons as well as by her international journeys in behalf of work for humanity.

That she loved our country so much is an honor to our people."

THE following appeared in 'The Sun's Open Forum — Letters from Readers.' on the Editorial Page of *The San Diego Sun*, October 3, 1929:

KATHERINE TINGLEY

"EDITOR, *The Sun*: An accident caused the death in Sweden, July 11 last, of Katherine Tingley, one of the most famous and distinguished

citizens of San Diego and California. A great author and writer; a great orator and platform speaker; a great leader of thought and action; a great architect and builder; a great teacher; a great philanthropist has passed away. . . . She belonged here, a great part of her work was performed here. The great institution she founded and reared here remains to her credit. She was received and acclaimed the world over as a great personage. . . . The writer, a stranger to her, an unbeliever in her theosophical teachings and doctrines . . . calls the attention of the public to these matters — *John P. Brockway.*"

From *The Open Door*, New York, N. Y., October, 1929, edited by Mrs. Diana Belais:

"It is our very sad duty to chronicle the passing in Sweden of Madame Katherine Tingley who was the Leader of the Theosophical forces whose Headquarters are in Point Loma, California.

Madame Tingley was a wonderful woman — truly wonderful, with no qualification of the word. She was untiring in her industry and made a stupendous success of her undertaking. She also had enemies who did their utmost to depreciate her and her achievements; slander did not pass her by, but she always emerged victorious — as she rightly was entitled to do.

We extend our true sympathy to all those many friends whom she has left behind to mourn and regret her passing. A great woman with vision has been with us."

FROM letters from the parents of a little English girl who is being educated in the Râja-Yoga School at Point Loma:

"I have a special reason to love her, and her memory will always be a living flame in my heart, for she saved the life of my only child. . . . Never shall I forget an evening in London last year. She was tired and frail at the end of an arduous European tour, but I caught glimpses of her then that opened a door in my inner consciousness. She was the gracious hostess, the sweet, sympathetic Mother, the fiery enthusiast, the Teacher. . . . Several things took root in me that night; and they will stay. She is gone, but in death she lives indeed."—*Mary L. Stanley*

"POINT LOMA! What a monument for one woman to leave to the world! Her life will some day be more fully known; her instrumentality in saving mankind from even worse evils than it already has to bear, and in establishing an unquenchable flame of hope for the future in the educational center at Point Loma, will some day be more fully realized. But how can these few poor words give any adequate idea of the heart-yearning, of the gratitude the writer feels. In all humility he rededicates his life to that Cause in which Katherine Tingley fought and achieved, his dearest hope to be again associated with her and the forces she represents on his return to Earth in future lives. May it so be!"

— *Sidney Stanley*

THEOSOPHICAL NEWS AND WORK

ON August 25th the members of the San Diego Lodge had their annual picnic at the International Headquarters at Point Loma. They first attended the Sunday Temple-services and heard the new Chief answer a wide range of questions from the Theosophical standpoint. Later in the afternoon, in one of the beautiful groves of the Headquarters, the visitors were entertained by the Râja-Yoga children, who presented two charming little plays 'Cinderella' and 'Mind-Fairies,' which were received with unconcealed enthusiasm. After a picnic-supper in which the whole big Lomaland family joined, and a visit to the official residence of the Leader and the Lomaland Art-Studio, all attended an evening meeting for members only, at which the H. P. B. and W. Q. J. Theosophical Clubs gave programs. The addresses delivered by the young people, the communications and reports of committees read, were brimful of energy and enthusiasm; and the same energy and enthusiasm were expressed in the speeches made by two of the San Diego members, Mr. George Simpson and Mr. H. B. Champion. A very happy and inspiring meeting was brought to a close with a short address by the Leader, Dr. G. de Purucker.

THE following cablegram has been received at the International Headquarters at Point Loma from Sweden:

"Stockholm, September 20, N.T. de Purucker, Yelgnit, San Diego, Calif: Dear Leader: Members Stockholm assembled first autumn meeting wish express their trust and loyalty to worthy Successor to dear Katherine Tingley. Your general letter just now read received most enthusiastically." The cablegram was signed by Mrs. Anna Wicander, the director of the Stockholm Lodge of The Theosophical Society.

THE following new Lodges of The Theosophical Society have received temporary Charters:

American Section: Lodge No. 1, San Diego, California; Lodge No. 2, Boston, Massachusetts; Lodge No. 3, Seattle, Washington; Lodge No. 4, Oakland-San Francisco, California; Lodge No. 5, Los Angeles, California; Lodge No. 6, Petaluma, California; Lodge No. 7, Chicago, Illinois; Lodge No. 8, Alpine, California.

Canadian Section: Lodge No. 1, Victoria, B. C.; Lodge No. 2, Vancouver, B. C.

Others are expected to be heard from in the near future.

ON September 5, the Leader received this telegram from Oakland, California:

"Thank you for the Charter and good wishes. The Lodge was enthusiastically organized here on September 3. Please may we have member-

ship blanks. Hope to be able soon to write you a letter telling fully about our meeting and plans. Loyal devotion from us all.—*M. Ellis*”

A cablegram dated September 29, from Cardiff, Wales, and signed ‘Taylor’ reads:

“Cardiff Center re-formed. John Taylor, Director, Cornish, Dobbins and Pugh supporting. Please send Charter. Love and loyal greetings to the Chief.”

And what follows is an extract from a letter dated September 14, 1929, at Cottbus, Germany, and written by Herr Gewerbeoberlehrer Georg Saalfrank, President of the German Section of The Theosophical Society:

“There is in our Cottbus Lodge and in our other German Lodges and among our members-at-large, as I see from communications, a new rush of energy, and all of us feel that a New Cycle has begun. Never have we felt such a joy in working for our Holy Cause.”

NEW PLANS FOR EDUCATIONAL WORK AT POINT LOMA

ON September 25, 1929, it was announced by officials of the Râja-Yoga School and Academy at Point Loma that a custom which has been followed consistently there for nearly 30 years past, according to which pupils pursued their studies continuously during the twelve months of the year, without vacations, has been modified. According to the statements of members of the faculty, the almost universal custom of granting vacations to pupils in boarding-schools and other educational institutions usually results in the pupils losing ground.

But experience has shown that many parents prefer to have their children at home with them during part of the vacation-period. In order to meet the many requests of parents desirous of placing their children in the Râja-Yoga School, Dr. de Purucker, head of the Theosophical Institution, has planned out a course of study by which vacations at Christmas-time and during the summer will be granted to children at the special request of parents.

Dr. de Purucker has also announced that certain extensions and improvements in the work of all the educational departments of the organization now under his direction will be made immediately, without sacrificing any of the outstanding and best features introduced by Katherine Tingley when she founded her Râja-Yoga School at Point Loma in 1900. The details of these extensions and improvements are set forth in the new catalog now ready for the press.

A second announcement in regard to the new plans reads:

“Music-lovers generally — especially those who are regular attendants at the Wednesday evening public concerts given in the Temple of Peace on Point Loma — will be interested in the announcement by officials of the Isis Conservatory that Dr. de Purucker, the new President of Theosophical University, has arranged that special courses on the

violin and piano will be offered to students — both adults and children — even though they are not boarding-pupils at the Theosophical Institute. This is one of many innovations made by Dr. de Purucker in order that the many may hereafter share in the educational advantages heretofore available only to the comparatively few who reside in Lomaland.

The special courses for violin will be given by Miss Peggy de Purucker, late professor of violin at the Conservatory of Music, Geneva, Switzerland, and also at the Academy of Music there, and a well-known concert-violinist throughout Central Europe. Miss de Purucker will also take advanced classes in conversational French.

The special piano-courses now open to the public will be given by Miss Julia Hecht, who has long been at the head of the piano department of Isis Conservatory. Before coming to Point Loma, Miss Hecht was a pupil of Carl Wolfsohn in Chicago, and she later studied with Charles Lee Tracy and Ethel Leginska in New York.

The management of the Râja-Yoga School and Academy at Point Loma has recently abandoned its traditional policy of receiving only boarding-pupils and is now opening the doors of the institution to non-resident pupils as well."

THE H. P. BLAVATSKY AND WILLIAM Q. JUDGE

THEOSOPHICAL CLUBS

(Statement Prepared by the Joint Publicity Committee)

THE widening sphere of activity of the H. P. B. and the W. Q. J. Theosophical Clubs is seen in the extracts printed below from a letter written on September 18, 1929, to Dr. Erik Bogren, Sr., President of The Theosophical Society in Sweden and Finland, by officers of the W. Q. J. T. Club of Lomaland. A letter of like import has been written by the H. P. B. T. Club on behalf of women, and of girls over fourteen years of age. Similar letters have been sent by both clubs to the Presidents of National Sections of the T. S., to Lodge Directors, and to individual members throughout the world; and already most gratifying responses have been received, which will be reported later in detail.

All who read this announcement are invited to accept it as a personal invitation to co-operate in their own neighborhood and within their own particular sphere of influence, as if the letter had been directed to them individually. Here are the extracts from the letter referred to:

"At the instance of our Leader, G. de Purucker, we are trying to enlist the hearty and immediate assistance of the Heads of all our National Sections and Lodges throughout the world in establishing affiliated W. Q. J. Theosophical Clubs among all men, and boys over fourteen years of age. To this end our Chief has suggested that we write you and ask you to use your good offices with all the members of The Theosophical Society under your jurisdiction: First, to have all Boys' Brotherhood Clubs turned into William Quan Judge Theosophical

Clubs; Second, to start new William Quan Judge Theosophical Clubs; and Third, to build up the membership of all such clubs as rapidly and as effectively as lies within the power of you and your devoted associates in Sweden and Finland.

THE WILLIAM QUAN JUDGE THEOSOPHICAL CLUB."

ADVANTAGES OFFERED BY THE H. P. BLAVATSKY AND
WILLIAM QUAN JUDGE THEOSOPHICAL CLUBS

IN Union there is strength. All over the world and in all ages men have banded together for pleasure, for profit, or for study. Many a man has sought comrades with whom he could share his inmost aspirations; but few have found these, many have been disappointed, and still others led astray.

The Theosophical Clubs will hold a unique position among such organizations by reason of the profound philosophy which inspires activities and to which members will have ready access.

Some of the advantages that will be enjoyed by those joining the Clubs will be:

(a) First and foremost the formation of a comradeship which in many cases has already proved one of the most treasured possessions of life.

Helpful association with others who in an earnest and serious-minded way are studying the meaning of life, and whose idealism forms an actual basis for their lives — Comrades to whom one can confide his yearnings, and with whom he can share his aspirations.

(b) A source of information and actual help as to how to cope with the problems of life which confront us all. The possibility of receiving further assistance of this kind from older members of The Theosophical Society who may be approved by the National President; or from the National President himself; or from the International Headquarters.

(c) Access to Theosophical literature and the circulating libraries connected with each Theosophical Lodge; and the very great advantage of association with those who can elucidate the Theosophical teachings and their bearing on the world of thought and action.

(d) Courses of reading, and valuable and interesting exchange of ideas upon such subjects as: 1. General Information; 2. History and allied subjects; 3. Theology and Comparative Religion in the Light of Theosophy; 4. World Literature: — Poetry, Prose, Belles-Lettres, in the original language where possible.

(e) Good Music: Ensemble work along musical lines. An especial opportunity for those interested in chamber-music, with extension of musical activities as Clubs grow.

(f) Wholesome recreation and outdoor sports of various kinds, according to the locality of the Clubs and facilities at hand.

THEOSOPHY AND MODERN SCIENCE, by G. de Purucker, M. A., D. LITT., in two vols., price \$5.00. (Theosophical University Press, Point Loma, California.) This book is invaluable to students of Theosophy. How many have not longed for the treasures of information to be found in *The Secret Doctrine*, by H. P. Blavatsky, concerning man and the cosmos: but how few have the trained mind and the leisure to master the contents of that great work sufficiently to find in it that for which their hearts hunger. Here in this work, *Theosophy and Modern Science*, the author has with masterly capacity presented those aspects of the great truths of the Wisdom-Religion which bear directly upon the valuable findings and also the speculations of modern science. It is a fascinating book, deeply mystical and illuminating.

THEOSOPHY AND MODERN SCIENCE

THE Joint Publicity Committee of the H. P. B. and W. Q. J. Theosophical Clubs urge members of the T. S. and of the Clubs everywhere to constitute themselves each one a volunteer agent for obtaining as wide a sale as possible for our Leader's first book, *Theosophy and Modern Science* — the first volume of which is now off the press.

Here are some practical ways in which each member can help in this splendid work:

1. Order a copy immediately for yourself.
2. Talk about it to your friends and interest them in ordering copies.
3. Call the book to the attention of magazine writers and journalists and see if you cannot get it reviewed in local publications.
4. Interest local book-sellers in displaying it for sale in their show windows.
5. Try to get public libraries to buy copies. If they will not do this, offer them a copy as a gift from yourself.

NOTE: A discount of 20% will be given to any reader of this announcement who orders more than a single copy of the book at a time direct from Theosophical University Press, Point Loma, California.

GENERAL NOTICE

To Fellows of The Theosophical Society:

(a) The extension of his educational program as publicly announced recently by the Leader, G. de Purucker, opens an attractive field for men and women trained along professional lines, including instructors in collegiate courses, who are Fellows of The Theosophical Society and who feel the urge to dedicate their attainments along the higher lines of human development to which the Theosophical University and kindred activities at Point Loma are devoted.

Communications should be addressed to the

SECRETARY GENERAL
International Theosophical Headquarters,
Point Loma, California.

(b) The development of the Theosophical activities likewise affords an inviting opportunity for a limited number of efficient men and women who may be in a position to render enthusiastic service on the practical lines carried on at the International Theosophical Headquarters, Point Loma, California.

Any Fellow of the Theosophical Society who has been trained in type-setting, book-binding, general press-work, mechanical and electrical lines, plumbing, carpentering, tailoring, house-painting, professional nursing, dressmaking, sewing, cooking, etc., and who is desirous of responding to this opportunity, is invited to present his or her qualifications by letter.

It is to be distinctly understood:

1. That any worker volunteering to join in this humanitarian work must be free from personal obligations;
2. That such workers as have hitherto been dependent upon their labor for support, will be provided with all the necessaries for their physical comfort while remaining as resident volunteer workers at these International Headquarters.

Communications should be addressed to the

GENERAL SUPERINTENDENT
International Theosophical Headquarters,
Point Loma, California.

QUESTIONS WE ALL ASK

DR. de Purucker's wonderful lectures on *Questions We All Ask*, published by the H. P. Blavatsky and William Q. Judge Theosophical Clubs, are meeting with splendid success. The publication of these pamphlets is the first practical undertaking of the joint Clubs, and every detail of the reporting, printing, and selling of them, is a vital feature of the Clubs' activities. Members and friends in all parts of the world will need no urging to take an active part in creating a wide-spread interest in this ablest popular exposition of essential Theosophical truths in the form of questions and answers since the publication of *The Key to Theosophy* by H. P. Blavatsky. The whole series of these wonderful lectures is invaluable to every student.

Although the publication of *Questions We All Ask* in the form of weekly pamphlets had not been announced outside San Diego County at the time this issue of THE THEOSOPHICAL FORUM was made up, the sale of the first number had been so rapid that it was found necessary to issue a second edition. Orders not only for single copies but for the whole series are coming in very fast.

Many of those who make up the capacity-audiences at the Temple of Peace every Sunday afternoon, assembled to hear Dr. de Purucker's inspiring answers to *Questions We All Ask*, have spoken with heartfelt

enthusiasm of the great spiritual experience which the Temple-Services afford; and much of this inspiration is retained in the printed pamphlets, which are spiritual food that satisfies hungry hearts everywhere.

THE JOINT PUBLICITY COMMITTEE OF THE
H. P. B. AND W. Q. J. THEOSOPHICAL CLUBS

THE LEADER'S PHOTOGRAPH NOW OBTAINABLE

PHOTOGRAPHS of the new Theosophical Leader, Dr. Gottfried de Purucker, are now ready for sale. They are oval, $5\frac{5}{8}$ by $3\frac{5}{8}$ inches, mounted in artistic 'Courier' folders.

The price is \$1.00 per copy.

Exactly the same photograph, personally autographed by Dr. de Purucker, may be obtained for \$5.00.

The exclusive rights for the distribution of these photographs are held jointly by the H. P. Blavatsky Theosophical Club and the William Quan Judge Theosophical Club of Point Loma, California, from either of which clubs the photographs may be ordered.

THE NEW CYCLE AND LOTUS-GROUP WORK

THERE are many devoted members of The Theosophical Society who long to help in the Children's Work actively, but hesitate because they feel that they do not 'know how.'

Superb opportunities for members such as these are now afforded by the new impulse towards Lotus-Group expansion that was given by our Chief, Dr. de Purucker, as soon as he entered upon his duties as a Leader of the Theosophical Movement.

A circular letter entitled "General Suggestions for the Conduct of Lotus-Groups" has just been issued under his direction. This letter tells you *what to do* and *how to do it*, at the same time leaving you free to develop your own 'creative individuality.' It is filled with the fire and enthusiasm of the NEW TIME, and was prepared with the needs of new and inexperienced Lotus-Group workers especially in mind.

Why can't you start a Lotus-Group? Don't you think that non-sectarian Sunday Schools *are called for*? New impulses are working everywhere, and you will be surprised at what will happen in response if you just *put your hand to the plough — and BEGIN!*

A postcard will bring this Letter of Suggestions to you, without charge. Address:

CENTRAL OFFICE FOR LOTUS-GROUPS
Point Loma, California.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

For Free Distribution to Members

Neither the Theosophical Society nor its Leader is responsible for any statements herein, except when signed by the latter

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00. Annual Subscription to non-members, \$1.00

International Theosophical Headquarters,
November 17, 1929.

Dear Comrades:

As you will have read in the Leader's Third General Letter, dated October 21, 1929, the question of fellowship dues has been submitted by the Leader to his Cabinet and Executive Committee; and I am now authorized by the Leader, and on behalf of the Cabinet and Executive Committee, to state that beginning with the year 1930 the fellowship dues will be as follows:

For Fellows-at-large: \$12.00 per year to be sent direct to the Secretary General, Point Loma, California, U. S. A., payable in advance on January 1st of each year, and delinquent if unpaid by July 1st of that year.

For Fellows attached to a Lodge: minimum dues \$12.00 per year payable to the Secretary of the Lodge. Of this amount \$6.00 for each Fellow will be forwarded by the Secretary of the Lodge to the Secretary of the National Section, who in turn will forward all sums so received from the Lodges of the Section to the Secretary General. If, however, no Section has been formed in the country where a Lodge may exist, the Secretary of the Lodge will forward \$6.00 for each Fellow direct to the Secretary General, Point Loma, California.

Every Fellow on receipt of this letter is asked to read again the Leader's letter of October 21, 1929, beginning near the foot of page 4 and continuing on page 5. It is to be borne in mind that Fellows are now receiving copies of THE THEOSOPHICAL FORUM, and in order to conform with the United States postal regulations and to permit THE THEOSOPHICAL FORUM to be entered as Second Class Matter, it is necessary that 50c. of the annual dues shall be devoted to this purpose. All Fellows in good standing also receive copies of the Leader's General Letters; and E. S. members likewise receive the various publications connected with the E. S. In connexion with these there is not only the printing, but the postage, which are items of expense that must be reckoned with, in addition to the actual volunteer work done by all the devoted workers at the International Headquarters.

In response to the Leader's Third General Letter of October 21, 1929 many of the Comrades have written enthusiastically in favor of the proposed increase of dues therein referred to. It is true that some of the Comrades may find themselves in such circumstances that it is not possible for them to pay the dues as above stated, but we believe there are very few of these. The Lodges all have the privilege of remitting the whole or part of the amount that will go towards the support of the Lodge, but we cannot believe that there is any Fellow who cannot pay the \$6.00 dues to be transmitted to the Secretary General at Point Loma. Those Comrades who, through stress of circumstances, are unable to pay their dues are requested to write frankly to the undersigned to this effect.

Fellows who are in arrears in the payment of their dues are requested immediately on the receipt of this notice to remit such to the undersigned.

It is also to be understood that in connexion with the postoffice regulations, those who on January 1, 1930, are still in arrears, will be excluded from the Fellows' mailing list of THE THEOSOPHICAL FORUM. They may, however, if they so wish, subscribe to the 'Forum' at the annual rate of \$1.00 per year, in the event of their dues still being unpaid.

Faternally yours,

JOSEPH H. FUSSELL,
Secretary General

In accordance with suggestions received from the Postmaster General the following forms (1) for transmission of dues by individual F. T. S. to the Secretary General; and (2) for receipt issued by the Secretary General, will hereafter be adopted.

1

To the SECRETARY GENERAL,
The Theosophical Society,
Point Loma, California, U. S. A.

Please find enclosed (P. O. Money Order, Bank-Draft, Check) for \$..... in payment of annual dues for the year..... as a Fellow

of The Theosophical Society, \$ of which is for a year's subscrip-
tion to THE THEOSOPHICAL FORUM.

.....
Date.....

NOTE: To insure as far as possible safe delivery, it is requested that
all remittances be made by means of P. O. Money Orders, Bank-Drafts,
or Checks, payable to: Theosophical Society, Point Loma, California.
Please always give *full* address in *all* communications sent to the
International Theosophical Headquarters.

2

International Theosophical Headquarters,
Point Loma, California, U. S. A.
Date.....19...

Received of....., \$.....
annual Fellowship dues in The Theosophical Society for the year.....
of which \$.....is for a year's subscription to THE THEOSOPHICAL
FORUM.

.....
Secretary General

NOTE: Secretaries of Lodges and of National Sections are requested
to use a form similar to Number 1, accompanying the same with the
names of Fellows for whom dues are transmitted. The receipt sent by
the Secretary General will be similarly adapted.

QUESTIONS AND ANSWERS

QUESTION 14

*What light does Theosophy throw upon the origin and significance of the
Christmas and New Year Festivals?*

M. M. T.— This question was answered so satisfactorily by Dr. G.
de Purucker in a lecture in the Temple of Peace on December 30, 1928,
that we give here the report of extracts of the lecture published in the
San Diego Union, December 31, 1928, as follows:

“On last Sunday I talked to you regarding the Christmas Festival.
I tried to show that Christmas is not a unique celebration of the nativity
of the great Syrian Initiate called Jesus the Christ, but was in fact the
commemoration of a great spiritual event, not only astronomically
speaking, but as regards the spirit-soul of man; in other words that it
commemorates with the feast of the Epiphany, as the Christians put it,
which falls on the 6th of January, a great fact in ancient initiations.

“Now, Christmas, as you know, was likewise kept in commemoration of the birthday anniversary of the great god, Mithras, ‘the Friend’ in especial of men and of all creatures; but this birthday celebration did not refer to anything human, but to a purely spiritual and divine fact, of which the sun — that splendid illuminator — stood as the imbodyed symbol; and the day when this birthday of Mithras was celebrated, on the 24-25th day of December according to the reformed Julian calendar, was likewise the day of the Winter-solstice, that is to say, of the shortest period of sunlight in the northern hemisphere, when the sun had reached the southernmost limit of its journey and, turning, had begun its journey back to the northern climes, so to speak — a rebirth astronomically speaking for men of the day-star which we call the sun.

“These ancient initiation-ceremonies symbolize more; they portrayed spiritual facts; for, in very truth, friends, human destiny and the destiny of the earth and of all things are written in the stars and the planets — not that these are the lawgivers of our universe; that is not the idea; but that everything works in a universal harmony; everything is harmonious; nothing works unto itself alone and apart from other things; and therefore the astronomical positions of the planets and of the sun all go according to the workings of the wheels of the great cosmic mechanism; but it is not solely a mechanism; it is a mechanism, indeed, but there are mechanicians, divine beings, behind the mechanical operations.

“So all things working in harmony, this season of the year was chosen for the initiatory ceremonies, about which I am going to talk to you this afternoon; and the greatest of these initiatory ceremonies, the Ancient Mysteries in other words, so far as ancient Greece and western European countries were concerned, took place at the time of the Winter-solstice and for two weeks thereafter, these two weeks culminating 14 days after the day of the Winter-solstice in what the Christians called the Epiphany, adopting a term from the ancient Greek Mysteries; for this term means ‘the appearance of a god’. And what does this appearance of a god mean? It does not mean exclusively that some outside deity showed itself to the postulant, but that man’s own inner god brought forth through long months of purification and training, manifested itself in splendor through the physical vehicle or body of the postulant, of the initiate; and this initiatory ceremony culminated in what the earliest Christians, adopting this Greek mystical term, called the Epiphany.

“This took place on the 6th of January, as I have said. The Winter-solstice in the time of Julius Caesar, at the time of the reform of the calendar under his direction, helped by the Alexandrian astronomer, Sosigenes, and by the Roman scriba, M. Fulvius, took place on the night of December 23, and the morning of December 24; and two weeks after that brought it to the 6th of January. Of course the natural astronomical beginning of the year is that day when the sun begins his northern journey; and this is the day of the Winter-solstice, which in our time, due to changes in the man-made calendar which we still use

falls on December 21; so that 14 days after that brings us, in our modern period, to January 4.

"This day, January 4, commemorates the greatest ceremony of the Ancient Mysteries, the greatest event in the life of a great seer and sage, being, as I have said, the manifestation of his own inner god, clothing him with solar splendor, so that his own inner divinity shone out through his very face and he became 'clothed with the sun,' resplendent with solar light.

"This event, I say, took place two weeks after his first mystical birth in this initiatory period, which was the day of the Winter-solstice.

"It was the attempt among all the ancient nations to bring the seasons of nature into harmony with man — his life and his destiny.

"Therefore, said the ancients, if we can find out what these cosmic events are, we can attune man's life and his ceremonies to them, so that they shall be in strict accordance therewith; and the great seers and sages of past time did that; and this concordance of man's own inner being with the inner being of the Nature of which he is a child, formed the basis, the foundation, as well as the subject-matter of what have been called 'the Mysteries of Antiquity.'

"In these Mysteries many beautiful things were taught. There were the smaller Mysteries, Mysteries of preparation and purification, and the greater Mysteries. For instance, the Eleusinia of ancient Greece had these same two divisions, the smaller and the greater Mysteries, the smaller falling in the springtime, in what we would call the beginning of the month of March, in the Greek month Anthesterion, 'the month of flowers,' and the greater Mysteries were held in the autumn, in the last week of September and the first week of October, in the Attic month of 'Boedromion.' But there were other Mysteries also.

"These Eleusinia were functions of the state; they were national festivals, national training-schools, in which the reasons and the explanations of natural mysteries were given in dramatic form, and in them the foundation of the Greek states and many sciences as then understood were taught. This we know from scraps of information that have come down to us and which we still find in the Greek and Roman writers. But there were Mysteries still greater, about which nothing was openly said. We only know from bare hints that they existed. These greatest Mysteries were strictly connected with astronomical phenomena, straitly connected with the sun, and the moon, and the planets — particularly with Mercury and Venus, and the moon and the sun. And on this last fact reposes the secret meaning of the Christmas-Festival, the initiatory period beginning with the Winter-solstice, and continuing for 14 days later, when the moon became full, even as, when the ceremony was first instituted, the moon stood new at the Christmas-time, as that period is now called. It is about this ending of the mystical New Year that I want to talk to you this afternoon.

"Now, friends, the ancients as well as the moderns, had initiates; that is to say, men who had been taught and who knew. Like us moderns,

they had wise men and foolish men. The wise men were those who had gone through the various courses of purification and trial, which event was symbolized, for example, by the '12 labors of Hercules,' these labors having a distinct reference to the 12 signs of the Zodiac. They were likewise symbolized by the course of the sun during the 12 months. They were also symbolized by Jesus the 'Christ-sun', according to the mysticism of primitive Christianity, and his 12 disciples, representatives of the forces and powers of the Zodiacal circle. This representation of Jesus as the 'Christ-sun' and his 12 disciples as representing the 12 signs of the Zodiac may be seen today graven on the building-stones of not a few churches in central and southern European countries, pointing to a distinct connexion in early Christianity with the mystical thoughts which I am here so briefly trying to outline to you.

"I tell you in very truth that the story of Jesus, the Syrian Initiate, as given in the Christian New Testament, in the four Gospels, is a noble mystic tale, a tale of initiation under the guise and frame-work of a story of the life of a great sage and seer. I do not mean to say that no such person as Jesus ever lived: on the contrary such a great soul, such a great initiate, or seer or sage, did live; but the stories that we have of him, as these stories appear in the four Gospels, are a symbolic record of initiation and could apply in their fundamental and essential meaning to the initiation of any seer or sage of any age and in any country.

"By hint and by allusion rather than by reasoned development have I attempted to give to you the keys of the real meaning, on last Sunday and today, of these two marvelous festivals as they were in the beginning — the festival of the rebirth of the astronomical sun — really of the 'Christ-sun' of our solar system — and the beginning of the mystical rebirth of the 'Christ-sun' within — the very term that was given to Jesus the Christos by his primitive followers.

"The time of the New Year is a sacred one. Nature helps and aids us. Resolutions formed at this time have a spiritual force greater than at any other time of the sun's cyclical journey. Through the 12 months all Nature is preparing for the new rebirth of the coming year. Man's whole nature likewise sympathetically responds in instinct and inspiration, in desire and in wish, to the preparations that Nature herself is making. So, along these lines, friends, let us form new resolves to make this coming year a better one than the last.

"It is so easy; it is far easier to do this than to be negligent and to reap the bitter fruits of negligence afterwards. In these times when the 'Christ-sun' within our own hearts, when the 'inner Buddha' within us, is whispering its sublime messages of hope and peace and good will, let us listen: let us take heed."

C. J. Ryan — The Christmas-Festival has fortunately been kept alive in spite of the prevailing skepticism regarding the authenticity of its origin, for it not only bears the message of 'good will to men' but :

enshrines a profound meaning, however obscure the latter may be to the materialistic minds of today.

From the astronomical aspect Christmas is the rebirth or resurrection of the sun, which has just reached the 'pit,' the lowest point in its apparent yearly journey, where it remains for about three days practically stationary (the solstice) before it begins its northward climb. In harmony with this the solar deities were supposed to have been born at this time.

Jesus, as a hero of the Mystery-Drama of the Cosmic and Human Soul-evolution, the Spirit-Sun, was naturally said to be born at Christmas, like other Saviours, but no one knows the real time of the birth of the man Jesus. Consult the marginal notes in the New Testament and you will see that even the orthodox commentators believe he was born several years before the "Year of our Lord"; but, according to H. P. Blavatsky, the Great Teacher around whom the Gospel stories were woven lived about a hundred years earlier. H. P. Blavatsky remarks in *The Esoteric Character of the Gospels*:

"Christos is the crown of glory of the suffering Chréstos of the mysteries as of the candidate to the final UNION, of whatever race and creed. To the true follower of the SPIRIT OF TRUTH, it matters little, therefore, whether Jesus, as man and Chréstos, lived during the era called Christian, or before, or never at lived all. The Adepts, who lived and died for humanity, have existed in many and all the ages, and many were the good and holy men in antiquity who bore the surname or title of Chréstos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira was born."

As the Gospel Story of the Mystery-Drama, confused and mutilated as it is, was based on the universal wisdom, known from the remotest antiquity to Initiates, it is not surprising that numerous parallelisms are found with that of Krishna, Osiris, Mithras, Buddha, and other World-Saviors. Many of the parables and miracles, and the attributes of the Christ, are identical with those of the other 'Sons of God' and 'Lights of the World.' We find in Egypt that Horus (an aspect of Osiris the Savior) was the Good Shepherd, the Lamb, the Bread of Life, the Truth, the Life and the Way, etc.; Krishna was also the Good Shepherd; he, like Apollo, another Sun-God, crushed the head of the serpent, and (like Wittoba) was crucified; he raised the daughter of King Angasuna to life, saying "She is not dead but sleepeth," and escaped from a tyrant who had thousands of male innocents slaughtered in trying to capture him. He, like the rest, had a Virgin Mother.

The 25th of December was the mystic birth-date of many of the World-Saviors, such as Horus, Mithras, and others, and there are curious legends that connect their nativities with stables and caves; certain traditions even claim that Jesus was born in a cave and entered a stable on the third day. All these caves have to do with the position of the sun in the Zodiac at the solstice.

The parallelisms between the stories of the World-Saviors and the

solar deities are far too numerous to mention here, but they unmistakably prove that the Drama of the Mysteries had one origin, and that was in the effort of the Teachers to impress mankind with the possibility of rising out of the "pit" of sensual life into the glorious resurrection of the spiritual Sunlight. That it became materialized and the heroes ultimately became personal gods was natural and unavoidable, but there were always those who knew better and made fresh efforts to enlighten the sincere candidates for the secrets of the Mysteries, until the time came when the Mysteries had to be withdrawn in the West.

The opening of the New Year has always been associated with the hope of better things, and the effort to turn over a new leaf. Theosophists should profit by H. P. Blavatsky's teaching that the astral life of the earth is young and strong between Christmas and Easter, and that those who form good resolutions at this time will find added strength to fulfil them consistently. It is noteworthy that the earth is nearer the sun about January 4th than at any other time of the year. In July it is about three million miles farther away. H. P. B. gives some very significant information about the connexion of Janus, the God of the Beginnings, the Initiator, the "Opener of the Gate of Light" or secret wisdom of the Mysteries, a solar deity, with the mystic Christ-Jesus, and thus with the general festival of the solstice and New Year rebirth. We derive the word January directly from Janus.

H. T. E.— In all lands of the Northern Hemisphere the rebirth of the year at the winter solstice has been celebrated; and the origin of the festival is in the esoteric significance of the epoch. In accordance with the universal harmony there are fitting seasons in the lower world for accomplishing results in the superior worlds; and the rebirth of the solar year is Nature's appropriate time for the rebirth of the mystic Christ. Accordingly we find that, at a certain date, and under particular planetary configurations, about this time of year, ceremonies of Initiation were held in the Lodges of the Masters of Wisdom, where candidates were initiated into that degree described as the birth of the Christ within them, which means the attainment of an awakened self-consciousness of their own divinity. In later times, and among people ignorant of the Mysteries, the celebrations were kept up as popular festivals, without a knowledge of their origin and purport. The Roman Saturnalia is a case in point; and it is believed that the Christians, unable to find the actual date of the birth of their Savior, fixed the 25th of December by agreement as the official date, in order to rival the Roman festival. At the solstice the sun enters Capricorn, whose regent is Saturn; and we find him represented by the emblem of an old man, such as Father Christmas and Santa Claus. Another ceremony was the lighting of fires, which is seen in the Yule log. Our Christmas is thus a blend of early Christian, Roman, and Norse elements; but all three symbolize the same thing. In the New Year celebration we celebrate the same thing, but without the religious element. The important

of such customs is that they keep alive the institution throughout dark ages until the time when they can be again observed with full knowledge of their real and mighty significance.

H. P. Leonard — Long ages before the dawn of Christianity there were festivals of a divine child born of a virgin whose name began with an M and almost invariably had the same meaning as Mary. In China, Persia, India, Egypt, Greece, Scandinavia, and Mexico, there were traditions of a Divine Teacher who came to change the hearts of men, and turn their feet out of the ways of discord and of strife into the Path leading to the Light. Christmas is therefore a festival which links us up with the humanities of the distant past, and, as we keep the feast, we clasp our hands with those of our race who lived and strove and suffered in the dawn of time. Those who believe in Reincarnation might say that in the Christmas celebration they salute themselves in previous lives on earth, and once again renew their ancient vows to struggle towards the goal to which in varying degree all bygone re-embodiments were directed.

To take a single instance of the way in which the Christmas-myth appears in different epochs: Mahâ-Maya, the mother of Gautama the Buddha, had the birth of a child foretold by Bodhisat, who appeared by her couch with a lotus in his hand. And in Christian tradition we find the Archangel Gabriel announcing the birth of Christ to Mary, holding a lily in his hand.

The lily is the product of fire (heat) and water, that is, spirit and matter. In other words, the Word is made flesh, and "tabernacles" with men. It is a beautiful idea, to celebrate this festival of optimism precisely when the sun begins to conquer darkness and the days increase in length.

Theosophy teaches that Spirit has reached the lowest point of its descent into matter. Henceforward the way winds uphill. The going on that road calls for a dauntless resolution and sleepless effort; but the Cosmic urge impels us on, and thus it is that joy and hope and courage are the dominant notes of the Christmas-festival.

The common custom of beginning the New Year with a special effort for personal reform is something more than a mere sentiment, and is based on natural law. There is "a tide in the affairs of men" which rises with the opening of the year, and by the use of this recurrent stream of energy, we can accomplish more by our efforts than those, who, however much in earnest, ignore its action.

H. P. Blavatsky tells us that the real New Year's Day, for those who are trying to pierce the veil of Nature, is the fourth of January. For long ages this day has been held sacred to the Greek Hermes (the Roman Mercury) who is the tutelary guardian of all who study the Secret Science. (We make allusion to Hermes whenever we say *hermetically* sealed.)

The first of January is devoted to Janus Bifrons, the double-faced

Janus who looks backwards into the dead past, and forward into the future yet unborn. The wise student knows that he must not live among his past failures, nor forget the duty of the moment by anticipating the glories of a coming future. He realizes that progress is made "step by step" and as he picks his way along the path he invokes the latent Buddha, the Supreme Wisdom within him to be his guide on every step.

In her New Year's address of January, 1919, Katherine Tingley gave voice to this truth in trumpet-tones:

"Let us no longer crucify the Christos in ourselves! Bid the Christos-Spirit come forth and enter upon the noble work NOW, for the woes of Humanity are great. Say ye not, all ye who love Humanity and seek its welfare: IT SHALL BE DONE!"

QUESTION 15

What is the doctrine of Karman?

Arthur A. Beale—The word Karman denotes the existence of a process by which every action results in a reaction upon the actor. It has been called the law of consequences, and constitutes a guide or control necessary on account of the transgression of the limitations or conditions to which the evolving entity is subject. A stretching of any of these causes a natural rebound in proportion to the strain, and ultimately drives the doer in the line of least resistance, which is the line of righteousness and evolution and is in harmony with universal law. This can be illustrated from the human body. If we keep within certain limitations in regard to food, exercise, etc., we enjoy health; if we trespass these bounds, our excess operates adversely on us. Reactions, violent in proportion to the extent of our trespass, continue life after life until we learn to abide by the warning given by the Higher Nature instead of succumbing to the desires of the lower.

Again, Humanity is an entity, the law of whose being is unity, co-operation, universal brotherhood. If any nation transgresses this law, it sins. For centuries the nations of the world have so sinned by their policies of selfishness and self-seeking. The result was the great war of 1914, which brought suffering to the whole world. Here the law was working, and, if the nations have learned a lesson of international unity and interdependence, this law of Karman has not operated in vain.

H. T. Edge—In its widest sense it is a universal law, and is defined by H. P. Blavatsky as "that unerring law which adjusts effect to cause, on the physical, mental, and spiritual planes of being." But it is usually considered in its relation to human life and conduct, as the doctrine that, as we have sown, so shall we reap; in other words, our fate and fortune are the consequences of our own acts, and not determined by the arbitrary will of a divine personage, nor left to what is called 'chance.'

Thus Karman may be regarded as a wider application of well-known

scientific principles of causation, and its action is one of unerring justice. It must be taken in connection with the doctrine of reincarnation, without which it is incomprehensible; for our experiences in this life may be the result of causes set up by us in a previous life; while there is not scope in our present life for all the causes we are now setting up to produce their effects. The knowledge of this doctrine convinces us that perfect justice reigns over all affairs, cosmic and human. It gives us a new faith in the efficacy of good deeds and high endeavor. We can live our lives usefully and with a new joy when we realize that unerring law and perfect justice rule in all things, and that our fate is in our own hands.

M. M. T.—Karman is absolutely impersonal in its action. It is personality, the personal man, who thinks and acts inharmoniously with the laws that govern his being and life, and thus creates disturbances which react upon himself. Because man, in his inner nature, partakes of the Divinity and Intelligence at the root of all the manifested universe, he has the potentiality of becoming fully conscious of universal law and harmony; and he has also the power to choose whether he will act in accord with universal law or not. In other words, he has free will. His true freedom, however comes when he *chooses* to act in harmony with the trend of spiritual evolution for which the universe exists. He will have, even then, an unexhausted store of causes, the effects of which he must meet; but as he learns more and more of the Great Law, and obeys it with increasing firmness of will, he will gradually loosen all his personal bonds and enter upon a larger life of freedom and service to Humanity.

L. L. Wright — The old Greeks well understood that human life is a web of destiny. The classic myth of the three Fates corresponds in graphic beauty to the Theosophical teaching of Karman, working out in past, present, and future. There was Clotho, the lovely maiden who spun the thread. This figure corresponds to the desire-element in human nature — those dear desires which we have indulged in the past until they wove about us their inescapable consequences of character and environment — Karman.

Then there was Lachesis, the presentment of a mature, serene woman in whose deciding hands the threads of life now lie. She corresponds to the matured present, fixed as to time and quality but subject to the decisions of experience and educated will.

Finally comes Atropos who cuts the thread. She represents the end — the inevitable — Karman accomplished — the future. The past is gone: the web has been woven; it cannot be altered. When the future comes, then too we must accept the inevitable, the result of the present — our Karman. Only in the present, while the thread of destiny is still held in the hands of experience and will can man so alter character that even Atropos must bow to his supreme moral mastery.

NEWS OF THE LODGES

NEW YORK: The New York Lodge of The Theosophical Society was organized and held its first meeting November 14th with the following officers: Mr. J. Hugo Tatsch, President, Miss Ida Lewis, Secretary, Mr. Voorhis, Treasurer. The organization meeting was held in the Florentine Room, Hotel Governor Clinton, 31st Street and 7th Avenue, opposite the Pennsylvania Station, at 8:30 o'clock. The following telegram was sent by the Leader:

"Point Loma, Calif. November 13, 1929. To J. Hugo Tatsch President New York Lodge Theosophical Society, 35 West 32nd St New York City. Masters' and my best wishes congratulations inauguration New York Lodge Theosophical Society. Your future is promising and will be brilliant as you lay foundation-stones on November Fourteenth square and true to the spiritual East. Blavatsky, Judge, beloved Katherine, gave their hearts' blood as cement binding together the structure you can build. Carry on and succeed. (Signed) Gottfried de Purucker."

In response the following was received the next morning:

"New York City, November 14, 1929. Dr. Gottfried de Purucker Pointlomalif. New York Theosophical Lodge launched. Attendance thirty including ten members, two Râja-Yogas. Twelve applications for membership. Your inspirational message read at opening of meeting with greetings from Boston Lodge. Whole report follows. Enthusiastic spirit prevailed throughout evening. Confident future will be marked by effective work. Tatsch; Brauns; Ida Lewis, Secretary; Voorhis Treasurer."

CHICAGO: The following is a telegram announcing the holding of the first public meeting of the Chicago Lodge, Number Seven:

"Chicago, Ill. November 17, 1929. Joseph H. Fussell, Point Loma, Calif. First public meeting new Lodge No. 7 held today 54th Anniversary Theosophical Society very auspicious. Single newspaper advertisement brought good audience, which showed deep interest asking many questions. Former attendants at A. B. meetings felt spirit and said this was something different. Greetings to beloved Chief. (Signed) Naumann, Peters, Hecht."

The Chicago Lodge has secured for its meetings Room 908, Auditorium Building.

BOSTON: Boston Lodge Number Two reports a new era of activity and enthusiasm. Present quarters at Huntington Chambers are proving too small and cannot accommodate the members and many visitors who are attending public meetings. New quarters are being looked for. Two of our devoted Comrades, Maurice and Hazel Boyer Braun

who are at present in the East, rendered splendid service during their visit in Boston and New York. The Brauns have their home on Point Loma within five minutes' distance of the Headquarters grounds and most of the Comrades know that Maurice Braun is one of the best-known painters of the present day, especially noted for his California landscapes. Mr. Braun is also one of the Cabinet Officers of The Theosophical Society and both he and his wife were specially commissioned by the Leader as Theosophical envoys to visit the members and help in the Lodges, wherever they might be. As seen from the above telegram they were in New York for the organization meeting there. On their return journey they are planning to visit Detroit, Michigan, where a Lodge is in process of formation, and also to visit the members in Chicago. We hope very soon to report formation of new Lodges at Hollywood and Pasadena, where already there are several members and others who are interested.

PETALUMA: Petaluma Lodge Number Six, as reported in *The Petaluma Argus*, is holding good and interesting open meetings. They are gradually adding to their free library. The members feel much encouraged by the great interest manifested by inquirers. The meetings are held at the home of Mr. and Mrs. C. G. Fisk, 418 Sixth Street.

FROM THE H. P. BLAVATSKY AND WILLIAM Q. JUDGE THEOSOPHICAL CLUBS

International Theosophical Headquarters,
Point Loma, California,
November 1, 1929.

To the National Directors, Presidents of Lodges, and members of The Theosophical Society, to the Presidents and members of H. P. Blavatsky and William Quan Judge Theosophical Clubs, and to the Superintendents of Lotus-Groups, all over the world.

Dear Comrades: Many of you are subscribers to our Lomaland bi-monthly publication, *The Rája-Yoga Messenger* and have received much help and spiritual illumination from its pages. We need not therefore tell you how much it would mean for our work, if we could succeed in obtaining such wide circulation that every home looked forward eagerly to its monthly or even weekly arrival; for we want to see it published first monthly and then weekly. This we can do provided our subscription-list increases sufficiently. We look for your hearty co-operation in the future even more than in the past. We are hoping that each member associated with you will not only himself subscribe but will be responsible for at least five other subscriptions.

It is not necessary for us to dwell upon the quality and character of this magazine. We feel sure that you are all well acquainted with it. But we should very much like to have you share with us some of the enthusiasm of the New Cycle which our Chief, G. de Purucker, has

aroused in us, and which is pouring through us with the force of Niagara. Is it not time that we harnessed this force and put it to work for the spiritual benefit of a far wider circle of readers than we have even dared to dream of before? Won't you, individually and collectively, help us to achieve this splendid purpose?

It is our determination to build up the circulation of *The Râja-Yoga Messenger* by 1935 to 100,000 copies per month; and by 1940 to 500,000. This can be done, if each one of you will constitute yourself a Committee of one to assist us in securing new subscribers among those immediately associated with you, who, in most cases, should have been on our regular list years ago. Then, as they begin to read the magazine and find what they have been missing, do urge them to interest their friends and associates in subscribing for it also. If this plan is kept up with persistent enthusiasm, can you doubt that we shall easily reach our goal? Are there not more than 500,000 people — especially young people — throughout the world who need just what *The Râja-Yoga Messenger* has to offer them, and who would gladly spend \$1.00 per year (plus 20c postage to foreign countries, except Canada, which is only 10c), if they only knew about the magazine? For older people its reading-matter speaks for itself; for children there are in every issue articles of varying degrees of simplicity, so that it is used as the children's graded reading book in the Râja-Yoga School at Point Loma; and do you not feel that it could be equally well used in all Lotus Groups and Clubs in foreign countries as an interesting and fascinating study-book for those learning English or desiring to improve their knowledge of good English reading? Every issue could be like a new reader — and just as "new brooms sweep clean," so do new readers read well.

Moreover, beginning with the issue of January-February, 1930 *The Râja-Yoga Messenger* will become the publication of the Clubs and Lotus-Groups throughout the world, as well as continuing to be that of the Râja-Yoga School and Academy at Point Loma; and thereafter in greater degree than ever before, can the Clubs and Lotus Groups feel that *The Râja-Yoga Messenger* is *their* paper just as much as it is *ours*; and reports of their activities and other articles will always be welcome by the Editorial Department.

Other plans for the magazine will be found outlined in the current November-December issue.

May we not ask for your whole-hearted and enthusiastic co-operation in this matter; and, before the January-February issue goes to press in December, may we not have a definite answer from you as to the following question:

How many subscriptions will you and your associates take, beginning with the year 1930? Do help us to start the next year with a big seven-league-boot stride towards our goal! If you do this, we may very shortly be able to publish the magazine monthly instead of bi-monthly, as at present.

Since the Business Management of the *Râja-Yoga Messenger* has

been turned over to the H. P. Blavatsky and William Quan Judge Theosophical Clubs, it has been found impossible to advance credit on subscriptions. Please, therefore, send remittance with orders.

Looking forward to your prompt and enthusiastic response, we are,

THE CLUBS' JOINT PUBLICITY COMMITTEE

By FLORENCE COLLISON

Chairman of the H. P. B. T. Club's Committee

IVERSON HARRIS

Chairman of the W. Q. J. T. Club's Committee.

Dear Friends; Since writing the above letter, at a joint meeting of the H. P. Blavatsky and William Q. Judge Theosophical Clubs, held last evening at the Leader's Headquarters, it was unanimously decided, with the Leader's full and enthusiastic personal endorsement, to change the name of *Râja-Yoga Messenger*, to LUCIFER — THE LIGHT-BRINGER. This change will go into effect beginning with the issue of January-February, 1930. It will in no sense alter the truth of any statement made in the above letter. On the contrary it will tend greatly to enhance the value of our magazine by taking it, even by implication, out of the category of an *organ*, and will make it more than ever before a *light-bringer* to all.

In thus reviving the name of H. P. Blavatsky's famous periodical, *Lucifer*, it will be the aim of its present publishers to focus within its covers ever more and more of the divine fire which poured continuously through the pages of its illustrious forerunner. This is another tribute to the memory of the Great Teacher, who founded the modern Theosophical Society.

Katherine Tingley ever fostered in the hearts of her students a profound love for H. P. Blavatsky and her Co-worker and Successor William Q. Judge; and now, G. de Purucker, the Successor by divine right of natural fitness, of all three of these great Theosophical leaders, pays this additional tribute to the memory of his first Teacher, by reviving the name of the magazine through which, in her day, she made the world her eternal debtor.

May this newly-conceived namesake prove worthy of its royal ancestry!

THE JOINT PUBLICITY COMMITTEE OF THE
H. P. B. AND W. Q. J. THEOSOPHICAL CLUBS

THEOSOPHY AND MODERN SCIENCE, by G. de Purucker, M. A., D. LITT., in two vols., price \$5.00. (Theosophical University Press, Point Loma, California.) This book is invaluable to students of Theosophy. How many have not longed for the treasures of information to be found in *The Secret Doctrine*, by H. P. Blavatsky, concerning man and the cosmos: but how few have the trained mind and the

leisure to master the contents of that great work sufficiently to find in it that for which their hearts hunger. Here in this work, *Theosophy and Modern Science*, the author has with masterly capacity presented those aspects of the great truths of the Wisdom-Religion which bear directly upon the valuable findings and also the speculations of modern science. It is a fascinating book, deeply mystical and illuminating.

ANNOUNCEMENT

THE publishers of LUCIFER, THE LIGHT-BRINGER (formerly the *Râja-Yoga Messenger*), now edited under the supervision of G. de Purucker, M. A., D. LITT., and completely reorganized and enlarged, announce that beginning with the January-February (1930) number there will appear in its pages:

1. Dr. de Purucker's own translation of the *Bhagavad-Gîtâ*.
2. 'Commentary on the *Bhagavad-Gîtâ*' by William Quan Judge, reprinted from Mr. Judge's *Path*.

Nothing in all Theosophical literature has been more earnestly desired by students of Theosophy, and particularly by old members of the Theosophical Society, than a reprint of this priceless *Commentary*, which will accompany Dr. de Purucker's scholarly translation.

Nothing in world-literature and philosophy has been more needed than a *retranslation* of the *Bhagavad-Gîtâ*, "the pearl among the Scriptures of the East." Dr. de Purucker's translation is now published for the first time, and to it LUCIFER, THE LIGHT-BRINGER has the exclusive serial rights. It follows the original Sanskrit strictly, without embellishment or deviation.

In addition, beginning with the March-April number, LUCIFER will begin the long-awaited series of 'Mystical Tales' by William Quan Judge. The re-issuance of these deeply occult tales and sketches has been the subject of inquiry and earnest request for many years.

Note that the price is now 25c. per copy; annual subscription, \$1.25: foreign and Canadian postage, 20c.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither the Theosophical Society nor its Leader is responsible for any
statements herein, except when signed by the latter**

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

Annual subscription to members, 50c.; to non-members, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

OFFICIAL RECORD OF THE PROCEEDINGS OF THE
CONSTITUTIONAL CONGRESS
of the
UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Held in THE TEMPLE OF PEACE,
INTERNATIONAL THEOSOPHICAL HEADQUARTERS,

POINT LOMA, CALIFORNIA, U. S. A.

Thursday Morning, December 5, 1929.

The Leader, DR. GOTTFRIED DE PURUCKER, was seated
on the platform, but did not preside.

AT 11 o'clock a.m., the Congress opened with organ music, Mrs. Inez Davenport, Organist.

This was followed by the sounding of seven strokes on a gong, Prof. Charles M. Savage, Director of the Isis Conservatory of Music, officiating, followed by two moments' silence, the whole assembly standing.

Thereafter, quotations were read as follows:

1. By Mrs. Hazel O. Minot, President of the H. P. Blavatsky Theosophical Club No. 1, from "The New Cycle," by H. P. Blavatsky:

"Those who would make this effort would soon find that the 'strait gate' and the 'thorny path' lead to the broad valleys of the limitless horizons, to that state where there is no more death, because they have regained their divinity. But the truth is that the first conditions necessary to reach it are a disinterestedness, an absolute impersonality, a boundless devotion to the interests of others, and a complete indifference to the world and its opinions. The motive must be absolutely pure in order to take the first steps on that ideal path; — not an unworthy thought must turn the eyes from the end in view, not one doubt must shackle the feet. There do exist men and women thoroughly qualified for this whose only aim is to dwell under the aegis of their divine nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others."

2. By Professor Kurt E. Reineman, President of the William Quan Judge Theosophical Club No. 1, from *The Ocean of Theosophy*, by William Quan Judge:

"It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it. But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brother have indicated where the truth — Theosophy — could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

3. By Mr. W. Emmett Small, Jr., a Member of the Leader's Executive Committee, from an address by Katherine Tingley:

"It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the call made upon them often heavy. But they know that they are working with the tide of the world's life working with them. They can afford to keep in their own hearts an immense courage, an utter fearlessness, an unshakable determination: for Victory is ready waiting for them. They for their part have only to do their simple duty."

Mr. Joseph H. Fussell then took the Chairman's place at the table on the platform, and spoke as follows:

"Comrades: As Secretary of the Universal Brotherhood and Theosophical Society, I call to order this meeting of delegates duly assembled in response to a call for this Congress.

"It is my great privilege to welcome you to this Congress — one of the great historic events in the history of our Sacred Theosophical Movement. The significance, the importance, of this Congress, and the prospects as to the future of this work may be seen in part if we look back

at similar occasions, and especially at the last great Congress called for a similar purpose, held in Chicago in 1898.

"Today we are a united body with not one dissenting voice. In 1898, true there were those who upheld the hands of Katherine Tingley; but there were many who sought to destroy her. The battle that she began then (and yet, it was the age-old battle that had been fought by H. P. Blavatsky) so far has been won and turned into victory by the love, the devotion, the noble life, and the sacrifice of that great Hero-Heart, Katherine Tingley, whose ashes — the ashes of whose last mortal remains — are here on the table in front of me.

"Here in this Temple, which she built and dedicated to the cause of Peace and as a Center of Light that should go out over the whole world, we are met to carry on the great work for which she lived and lives still.

"And, Comrades, today our thoughts turn in gratitude to all the Great Ones of all the ages from the very dawn of human history, who have labored and sacrificed for this same purpose. We are among those Fortune's Favored Soldiers, who are privileged to be Their humble disciples, to carry on that work, and to aid the one who is Their representative — our trusted Chief.

"The importance of today in the history of the whole human race lies in part in this: that while each one of us has expressed his or her devotion to the Cause, to the Leader, and has accepted individually the proposed amended Constitution that is to be presented to you delegates here today, the importance of this occasion lies in this: that we give formal, outward recognition to the governance of The Theosophical Society under our trusted Chief.

"This record that will be made today is one that will stand out formally before the whole world. Therefore it is, Comrades, that we have this great privilege, this high honor, this most serious responsibility laid upon us: to be true to our divine selves, the god within each one of us.

"Assembled delegates, on behalf of our beloved Chief, G. de P., I welcome you to this Congress.

"I now call for the nomination of a temporary chairman."

Mr. Oluf Tyberg, Member of the Cabinet and of the Leader's Executive Committee: "Mr. Secretary, I nominate Captain John R. Beaver as Temporary Chairman of this Convention."

The nomination being duly seconded, and there being no other nominations made for this office, Captain Beaver was unanimously elected as Temporary Chairman, and forthwith accepted the Secretary's invitation to take the chair.

The Chairman: "Thank you, Comrades, for the honor you have conferred upon me. I should like you to further favor me by appointing a Temporary Secretary."

Direktör E. A. Gyllenberg, Member of the Cabinet and of the Leader's Executive Committee: "Mr. Chairman, I nominate Mr. Iverson L. Harris as Temporary Secretary."

The nomination being duly seconded, and there being no other nominations made for this office, Mr. Iverson L. Harris was unanimously elected as Temporary Secretary, and forthwith accepted the Chairman's invitation to take his place on the platform.

The Chairman: "May I call upon Miss Elsie Savage to step on the platform and assist me by taking additional notes?"

Miss Elsie Savage, the Leader's private secretary, forthwith accepted the Chairman's invitation to take a place on the platform.

The Chairman: "I hereby appoint the following Committee on Credentials and call upon its members to examine the credentials of the Delegates: Mr. Joseph H. Fussell, Chairman; Mr. H. B. Champion, Dr. Roelf Barkema."

The Chairman of the Credentials Committee requested the Secretary to collect the credentials of the Delegates. Selections on the organ were rendered while the credentials were being examined.

Mr. J. H. Fussell: "Mr. Chairman, the Committee on Credentials is ready to report."

The Chairman: "We should like to hear your report."

Mr. Fussell: "On behalf of the Committee I take much pleasure in reporting that every one of the Delegates present is lawfully present, representing lodges in person or by proxy. The following lodges are represented: AMERICAN SECTION: San Diego, Lodge No. 1; Boston, Lodge No. 2; Seattle, Lodge No. 3; Oakland, Lodge No. 4; Los Angeles, Lodge No. 5; Petaluma, Lodge No. 6; Chicago, Lodge No. 7; Alpine, Lodge No. 8; New York, Lodge No. 10; San Francisco, Lodge No. 11; CANADIAN SECTION: Victoria, Lodge No. 1; Vancouver, Lodge No. 2; SWEDISH SECTION: Stockholm, Lodge No. 1; Helsingborg, Lodge No. 2; Gothenburg, Lodge No. 3; Höganäs, Lodge No. 7; Malmö, Lodge No. 12; Borlänge, Lodge No. 14; Bollnäs, Lodge No. 15; Gevle, Lodge No. 20; FINNISH SECTION: Helsingfors Lodge; DUTCH SECTION: The Hague Lodge; Haarlem, Lodge No. 4; Rotterdam, Lodge No. 5; Utrecht, Lodge No. 7; Groningen, Lodge No. 8; BRITISH SECTION: London, Lodge No. 1; Manchester Lodge; Liverpool Lodge; Cardiff Lodge; AUSTRALIAN SECTION: Sydney Lodge; GERMAN SECTION: A cablegram from the President of the German Section appointing a proxy for all the Lodges in Germany: Berlin, Nuremberg, Cottbus, and Charlottenburg."

The Chairman: "Delegates, you have heard the report of the Credentials Committee, which is that the credentials are in order. Will any delegate have anything to say on this matter?"

Dr. George F. Mohn, Member of the Cabinet and of the Leader's Executive Committee: "Mr. Chairman, I move that the report of the Credentials Committee be accepted."

The motion being duly seconded was unanimously carried.

Mr. S. H. Shepard, Member of the Leader's Executive Committee

"Mr. Chairman, I move that the temporary organization, including the Chairman and the Secretary, be made permanent."

The motion being duly seconded was unanimously carried.

The Chairman: "Thank you, Comrades, for the confirmation of my appointment. I declare this Congress duly constituted and shall ask the Secretary to read the call of the Congress as published and circulated.

The Secretary: (Reading)

"International Theosophical Headquarters,
Point Loma, California,
September 28, 1929.

"To the Lodges of the Universal Brotherhood and Theosophical Society throughout the world.

"Comrades:

"You are hereby officially notified that in accordance with Article XII, Section 1, of the Constitution of the Universal Brotherhood, which reads as follows: 'A Congress may be called by the Leader and Official Head to assemble at such place and time as that officer may designate,' the Leader and Official Head, Gottfried de Purucker, now and hereby does call a congress to assemble at the International Theosophical Headquarters, Point Loma, California, on December 5th, 1929, at 11 o'clock a.m., for the purpose of amending the Constitution.

"In accordance with Article XII, Section 2, 'Each subordinate lodge shall be entitled to one delegate in the congress for its first three members, and to one delegate for each succeeding thirteen members,' you are hereby requested to send immediately to the undersigned, the names of the delegates selected to represent your Lodge, or, to send, also to the undersigned, their proxies. For the latter purpose a blank proxy is enclosed for use, if desired.

"Fraternally yours,

"Approved:

"JOSEPH H. FUSSELL, Secretary.

"G. DE PURUCKER."

The Chairman: "Thank you. Comrades, the Congress is now in order and you are called upon to carry out the business for which it was convened."

Mr. Lucien B. Copeland, Member of the Cabinet and of the Leader's Executive Committee: "Mr. Chairman, I have a proposed form of amended Constitution which I would like to present to the Congress for the consideration of the delegates."

The Chairman: "Mr. Copeland, will you kindly advance to the platform and read the proposed Constitution?"

Mr. Copeland: (From the platform) "Beloved Chief, Mr. Chairman, and Comrades: The proposed form of amended Constitution that I will present is that with which you are already familiar, having heard it read here and having seen it published in THE THEOSOPHICAL FORUM for October, 1929; and this is an exact copy of that which has been already

published, with a single exception in that there has been an additional section added to Article VIII, to which I will call your attention as it is reached in the reading.

"I now present the following Resolution:

"RESOLVED: that the Constitution of this Society be and the same hereby is amended to read as follows:"

(Hereupon Mr. Copeland read the proposed amended Constitution as it appears in THE THEOSOPHICAL FORUM for October, 1929. The new section referred to above: *i. e.*, Section 9 of Article VIII, he read twice, as follows:

ARTICLE VIII, Section 9: Organizations or groups of people who endorse the objects of The Theosophical Society in general and who desire in particular to co-operate in forming an active brotherhood among men, but whose members are not necessarily fellows of The Theosophical Society, may become affiliated with The Theosophical Society under such conditions as may be satisfactory to the Leader of The Theosophical Society and to duly accredited representatives of such organizations or groups.

Mr. Copeland: "Mr. Chairman, I move the adoption of this resolution."

Mrs. Ethel Lambert, Member of the Cabinet and of the Leader's Executive Committee: "I second the motion, Mr. Chairman; and I wish to add a humble tribute to the Masters of Wisdom for all that they have done to bring about this epochal time, which not only opens new avenues for our Theosophical work, but which challenges us all to greater service and devotion to their Messenger, our Chief."

Mr. Copeland's motion that his resolution be adopted was thereupon put to the vote and carried unanimously.

The Chairman: "This Constitution has therefore been approved a read. Dear Leader, do you approve of this amended Constitution?"

The Leader: "Most heartily, Mr. President."

Mr. E. W. Lambert, Member of the Executive Committee: "Mr. Chairman, I move that this adopted Constitution be made retroactive from July 11th of this year."

The motion being duly seconded was unanimously carried.

Col. William O. Gilbert, Member of the Executive Committee: "Mr. Chairman, I may perhaps state, prefatory to the motion I desire to make that some of the delegates present may not know that the Leader has had under consideration for some little time the question as to whether the form of the organization, at present an unincorporated society, shall be changed to a corporation. In the stress of matters coming on, it has not yet been possible for him to determine as to whether such a change is advisable. It seems therefore, that it would be the part of wisdom, at this time we should authorize the Leader to make such change in the future if, as a result of more mature deliberation, he shall decide that"

would be better that the Society be in that form. And it would indeed be unfortunate, if he should so decide, and it should then be necessary to call another congress or to take a referendum in the manner provided, for getting powers to proceed. I therefore move, Mr. Chairman, that the Leader be authorized, if in his discretion he shall so decide, to incorporate The Theosophical Society."

The motion being duly seconded was unanimously carried.

The Chairman: "Is there any further business to bring before this Congress? If not, then dear Leader, in the name of this Congress I have the honor to place this new Constitution in your keeping as a tribute to you, the great Leader who inaugurates a new era for Theosophy throughout the world — a tribute also to the memory of your equally great predecessor, Katherine Tingley," (the whole assembly rises) "wise in her great life, a triumph which she culminated in her choice of you, Gottfried de Purucker, to succeed her.

"With the solemn declaration of our loyalty and love, we ask you now to accept this new instrument by which you will govern the destinies of the Organization to which you have consecrated your life." (The assembly is seated.)

"Dear Leader, may we have a few words from you?"

The Leader: "Mr. Chairman, Delegates, and Comrades: I approve and accept. But let me tell you, Comrades all, that this Constitution, while new in form, is in spirit the identical instrument which originated in the genius of Katherine Tingley. It is simply amended somewhat in form, so that under it new things may be done and a greater official elasticity given to our workers' minds and hearts in their labor for human betterment.

"Katherine Tingley, as I have told you before, was an Esotericist through and through; and under the constitutional instrument which she brought into being and by means of it — and I here allude to the Constitution of the Universal Brotherhood and Theosophical Society — she attempted a task which was Herculean and which at the time seemed almost impossible to accomplish — the cleansing of men's minds and hearts along esoteric lines.

"That old Constitution, now amended, was in form and in spirit an esoteric document: one coming direct, not from the brain-minds of men, but from those inner planes of wisdom from which all the Teachers of the world have drawn their inspiration. In the days when Katherine Tingley came first into the Theosophical Society, the Society was so loosely organized and spiritual discipline was so lax and intellectual training was so slight, that the power she could exercise as Leader and Teacher was very small; and with a Master-hand she took hold of the situation and produced an instrument empowering her to send forth the treasures of her soul into your hearts and minds, without one here and another there calling in question her right to so do. She trained the

members of the Society, so that when the new Leader should come to take up his duty, he could do so.

“We have now what is in the eyes of the world a strange phenomenon: the new Leader renounces most of his power, gives up largely the reins of authority that the old Constitution conferred upon the Leader and Official Head; and he does so because he has taken over from Katherine Tingley, not the care of your hearts and minds but the devotion and the heart-understanding that you gave to her—those of you who understood her; and it is on the hearts’ love of you, on the devotion of you, that we shall together build a glorious superstructure of the future.

“The new Constitution, which I gladly approve of and accept, is more exoteric in form; but, believe me, it has lost nothing of its esoteric beauty on the one hand and its esoteric power on the other hand. Yet under this new Constitution you can depose the Leader whenever you will: you can do what you like; but as long as the Leader remains in office he retains enough authority to be able to hold the wheel of the ship of state firm and steady.

“Strange things are in doing, are in making. You will see things happen, and happen soon, which will startle some of you, I know. But these things are merely the outward form of what already has come to pass on the inward planes. I have no right to speak to you in dogmatic fashion of the Masters of Wisdom and Compassion; but as a man, as a Comrade, and as the Outer Head of our Esoteric Section, I can speak to you on that platform of understanding and tell you that things are in making which most of you do not dream of.

“Face them courageously; never lose trust. Do, inasmuch as you can do, what your Leader calls upon you to do to help him and the Great Ones whose spiritual wisdom and power stand back of our common work. Even to those of you Comrades and Friends who are not members of the Esoteric Section of The Theosophical Society, even to these I may say that, whether you fully accept it or not, the Great Teachers of Humanity were living men in the past and are living men today. Nature is not feebler in power than formerly she was. And these Great Men, these Sages and Seers, have been among us here on this Hill only recently; and I tell you that things new and wonderful are in doing and in making. And I say to you now that what appears on the outer plane in the form of a Constitution (though it may appear to be naught but the product of the brains and intelligence of men in our Society) has back of it something far deeper and stronger than merely human political wisdom. So prepare, dear Comrades and dear Friends.

“I shall never fail you and I know that most of the dear members in the Society today will never fail me. It is on your love, on your devotion, on your sense of right, that I am going to build; and it is from these nobler qualities springing from the human soul that I am going to draw the power which under this new Constitution I shall wield — not from any man-made sanctions. So be it.

"I gladly accept this Constitution. It is one that I myself originally proposed: and today it has come into being; and I can tell you, before I cease speaking to you, that the blessed woman whose ashes are here before us on this table, was the one who herself called upon me to do what today is accomplished. My duty is thus far done.

"Now together we begin a new life. We have passed the threshold of the portal showing us the vista into the new Theosophical era now opening; and into the future we shall march with high hope, with courage, with knowledge that back of us is the very love which is the cement of the Universe. *Sursum corda*, 'lift your hearts' — to the sun!

"Comrade Delegates, those of you who are here assembled today, I bid you good-bye. I thank you. And those of you who hold proxies also do I thank for your good work. You have done more today than you realize; but as the years of the future sink slowly by into the ocean of the past, you will see that your work has brought about something remarkable for the evolution of the splendor of the human spirit. I thank you."

Mr. Oscar Ljungström, Cabinet Officer and Member of the Leader's Executive Committee: "Mr. Chairman, I move that the Congress adjourn *sine die* after music, the sounding of the gong, and a few moments of silence."

The motion was duly seconded and unanimously carried.

The Chairman: "It has been moved that this Congress adjourn *sine die* after music, the sounding of the gong, and a few moments of silence. It is so adjourned."

At 12.30 p.m. the Congress adjourned in the manner above provided.

Following the adjournment, the Leader confirmed in writing his approval of the amended Constitution in the manner indicated at the bottom of Page 11 of this Record of Proceedings.

The foregoing report, covering seventeen pages of typewriting, duly initialed by the Chairman and the Secretary of the Congress, is a correct and accurate record of the proceedings held.

JOHN R. BEAVER
Chairman of the Congress.

Attest:

IVERSON L. HARRIS
Secretary of the Congress.

The above Official Record is hereby accepted.

G. DE PURUCKER
Leader

Attest:

JOSEPH H. FUSSELL
*Secretary General of
The Theosophical Society.*

I take this occasion in the January, 1930, issue of THE THEOSOPHICAL FORUM, to thank my beloved comrades living in various parts of the world for their cables or telegrams of Christmas and New Year's greeting, and for the many very beautiful season's cards that I have received. I have been deeply touched by this spontaneous demonstration of feeling.

I send to all Fellows of The Theosophical Society everywhere, my heart's best wishes for a Happy New Year and for renewed strength in carrying on in ever larger measure our common Work for Humanity, which lies so close to the hearts of the great Masters of Wisdom and Compassion.

G. DE PURUCKER

THEOSOPHICAL NEWS AND WORK

ON November 9, 1929, an enthusiastic meeting was held of Center No. 1, of Australia, of the Universal Brotherhood and Theosophical Society, attended by all the members for the purpose of appointing a proxy to represent the Center at the Congress of the U. B. and T. S., December 5, at the International Headquarters, Point Loma, California.

Mr. Ernest J. Dadd, a former member of U. B. and T. S. Center No. 1 of Australia, was appointed and notified of his appointment by cable, a confirming letter to follow.

In a letter addressed to the Secretary, the International Headquarters, Point Loma, California, T. W. Willans, President of the Sydney Lodge, is reported to have spoken as follows:

"We are all enthusiastic in actively carrying out the Leader's policy in an active campaign for new members, and in the A. B. ranks if they are interested, which has been done already by one member to a chance acquaintance who was very interested. Also in making a beginning in starting other Lodges.

"As our letter forwarding credentials for Comrade E. J. Dadd a proxy to represent us at the Congress which is enclosed, would not reach Headquarters in time, we have sent a cable as you suggested.

After resolving itself into a Committee of the whole, the consideration of a draft of the proposed amended Constitution was taken up and unanimously adopted, and signed by all the members of the Lodge.

THE H. P. BLAVATSKY AND WILLIAM Q. JUDGE

THEOSOPHICAL CLUBS

INSPIRED by the enthusiasm for the present and the vision of the future which Dr. de Purucker has given to the members of the H. P. B. and W. Q. J. Theosophical Clubs, not only at Point Loma, but throughout the world, the activities of these two bodies are going forward at a constantly accelerated pace and with an ever greater momentum.

A few facts deserve special mention: The Leader has appointed the

following well-known Theosophists as National Directors of the two Clubs to represent him in their respective countries: Sweden and Finland, Dr. Erik Bogren of Helsingborg; British Isles, Miss Emmeline Medd-Hall of London; Germany, Herr Gewerbeoberlehrer Georg Saalfrank of Cottbus; Holland, Mr. Arie Goud of Utrecht; Australia, Mr. T. W. Willans of Sydney; Cuba, Dr. Raúl López Castillo of Guanajay.

For the benefit of 'FORUM' readers who have not yet responded to the invitation to join or to found clubs in their own neighborhood, we repeat here that the organization of the clubs gives the widest latitude in the matter of local autonomy. Moreover, except in the case of the President of each club, fellowship in The Theosophical Society is not a prerequisite of membership in either of the two clubs, which are permitted to function under almost any constitution which its members may choose to formulate, provided only that they adopt the names and the objects of the respective clubs — the William Q. Judge Theosophical Club for men and the H. P. Blavatsky Theosophical Club for women. Anyone over fourteen years of age is eligible to membership. Three or more organizing under these conditions may apply to the Leader for a charter.

Detailed information about the organization and activities of the parent-clubs at Point Loma will be found in the November-December issue of the *Râja-Yoga Messenger*, and additional reports are published in the January-February issue of *Lucifer, the Light-Bringer*, which has passed beyond the sphere of a juvenile publication (which it was when issued under the name of the *Râja-Yoga Messenger*) and is now in large measure the official magazine of the H. P. B. and W. Q. J. Theosophical Clubs throughout the world.

The membership of the clubs at Point Loma has been greatly increased in size and dignity by the addition to its ranks of many of the older members of the Headquarters Staff, including several of the Cabinet Officers, who have chosen to be active club-members in preference to remaining honorary members, in order that they may take part in the actual proceedings of the clubs.

In next month's 'FORUM' we shall let you into a secret about a wonderful painting of our late Teacher, Katherine Tingley, done by our Swedish artist-comrade, Hans Malmstedt of New York. As we go to press the painting is *en route* to Point Loma. We have already obtained our Chief's consent to have it photographed and made available to all. Further details will be published next month.

THE JOINT PUBLICITY COMMITTEE

QUESTIONS AND ANSWERS

QUESTION 16

A friend of mine can not put pencil to paper without its being impelled to write, though by no will of his own. If any one present asks a question,

intelligent, even profound answers are given. What does the THEOSOPHICAL FORUM say about the advisability of continuing a practice of this kind?

H. P. Leonard — In the absence of any reliable teaching on the inner faculties of man, cautious experiment might have been recommended; but THE THEOSOPHICAL FORUM declares that it has access to some of the accumulated results of ages of observation and experiment, and strongly dissuades from such practices.

The following account, while *proving* nothing, is calculated to induce the boldest investigator to pause and reflect:

A military officer in India and his wife had developed a method of communication along the very lines indicated. At any time and at any distance, either of the partners could obtain replies from the other by simply holding a pencil and relaxing. All went well, until one day the officer was goaded almost to madness by the most appalling confessions from his absent wife, written under his own hand. Dropping all his engagements, he hurried to her side where he found, to his infinite relief, that she had sent no such messages. They finally concluded that some tricky Puck on the night-side of Nature was just having a little "fun" at their expense, and thenceforward they made use of the regular mails.

It is a risky thing to cultivate passivity and lend your body to outside entities however "intelligent" or "profound." The door once opened is open to all, and unless your friend is of almost superhuman purity there is always the danger of obsession by the fading remnants of the lower animal qualities of the so-called dead.

Nature enjoins positivity and the deliberate choice of right action; but your friend is undoing the work of evolution and is on the way to become a medium.

E. D. W.—The brain is the plastic material upon which is impressed not only the sensations from the outer world conveyed to it by our five senses, but also the deeper impressions from the thought-world. In youth the mental impressions come mainly from the minds of others—molding and shaping for weal or woe as the influencing thoughts tend. The Theosophist believes that thoughts are things, materially passing in and out of an open mind, unless controlled or inhibited by the Higher Mind, the real Self of the person. When one is passively receptive he may easily become a prey to influences and forces from without, which whether they be good or bad, obstruct the self-directed evolution which is the characteristic of the higher, conscious, self-controlled life of an awakened individual.

Persons ignorant of the danger they incur by such a practice have been advised, whenever the impulse to write comes, to place the palm of the other hand under the writing hand, thus closing their own electro-magnetic circuit and excluding external magnetic influences. Then their own minds can direct and control their own impulses without interference

H. T. Edge — He is surrendering his will to an unknown power and should stop the practice at once. It is an entering wedge for injurious influences; and by continuing it he opens a door for the entry of astral entities ever on the watch to find an unguarded human instrument. He is developing mediumship and thus inviting obsession, and the obsessing entities will not always be so harmless. The fact of intelligent answers does not imply the agency of a lofty spirit; the astral light is the storehouse of ideas, or the ideas may come from the minds of the people present. There are right and wrong ways of doing things, and this is the wrong way. If your friend can find a way of using the higher powers of his mind without surrendering his will and working blindly, it will be a different matter.

QUESTION 17

Is it possible to interfere with Karman?

H. T. E. — You can no more prevent the action of Karman than you can prevent the operation of any other universal law, such as gravitation. But the action of gravitation can be turned to use, as when a balloon is made to rise by the weight of the air surrounding it; and you may catch a falling person and save his life, without suspending the law of gravitation. In the same way our actions may greatly modify the workings of Karman but we could not rightly be said to be 'interfering' with Karman thereby.

The fact that somebody is suffering from the effects of his own Karman does not in the least prevent you from following the dictates of your own heart and coming to his assistance. For aught you know, it may be part of his Karman that you should do so. Also, by refraining from a deed of mercy, you would be setting up bad Karman for yourself. The safe rule in conduct is to avoid interfering with another person's freewill. Short of this, it is your duty to help him in any way possible; and you may rest assured that the law of Karman will look after itself.

E. D. Wilcox — If by interference is meant canceling or preventing, the answer is 'No'; for the Law of Karman is immutable, and mankind, as well as all nature, is subject to its decree. But if by interference we mean neutralizing or influencing Karman, either in the sense of lessening or augmenting, as in physical science two vibratory motions may, we answer 'Yes.' Because Man is a self-conscious Divine Entity, he can work in harmony with the Karman of his past, and thus transform its effects, by the power of his Spiritual Will, into a potent force of helpfulness to others. In this way he raises himself to a higher plane, whereon he has the knowledge to use each event of life as a means to help and uplift those who have not yet found the Way, or on whom the action of their Karman falls heavily.

M. G. Munson — As Karman is a law operating throughout the universe there can be no permanent interference with it. Individual Kar-

man, caused by thoughts and deeds in a past life, may be, and is, modified by the action of the other classes of Karman — family, national, racial — for which individuals are partly responsible. These may temporarily prevent particular causes from ripening into effects at certain times. This modification is, however, in regard to time, and is not brought about by the will of the individual. The delayed Karman will be forthcoming in another life on earth. The only way to avoid Karmic effects is not to set in motion the causes which produce them. In *The Secret Doctrine*, I, 644, we read:

“Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. . . the only palliative to the evils of life is union and harmony — Brotherhood *in actu*, and *altruism* not simply in name.”

M. M. T.— Another way in which individual Karman can be modified is indicated by Katherine Tingley in her book, *Theosophy, the Path of the Mystic*, p. 70, where she says:

“Fear nothing, for every renewed effort raises all former failures into lessons, all sins into experiences. Understand me when I say that in the light of renewed effort the Karma of all your past alters; it no longer threatens; it passes from the plane of penalty before the soul’s eye, up to that of tuition. It stands as a monument, a reminder of past weakness and a warning against future failure.”

All must have observed that some persons, much oftener than others, refrain from speech and action that would inevitably, in the course of time, cause a painful reaction upon themselves. They have learned from their mistakes in past lives, have stored the lessons in the part of their natures that endures from life to life; and, now, intuitively live more in harmony with the Law. Every effort at self-control in thought, speech and act helps to build up this intuitive knowledge and inner strength.

In *The Path*, March, 1893, William Q. Judge, in “Aphorisms on Karma,” writes:

“Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.”

“The sway of Karmic tendency will influence the incarnation of the Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

“Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.”

Mere personal determination to avoid certain Karmic effects will

not lead to the desired result; it might, indeed, establish inevitable attraction between ourselves and what we wish to avoid. What is needed is earnest desire to learn the laws of life and to conform fearlessly with their workings and thus act in accord with the upward trend of the great purpose underlying the Universe.

ANNOUNCEMENT

IN response to ever-increasing demands from different departments of the work conducted at the International Theosophical Headquarters for an up-to-date circular adapted to current distribution among all interested or likely to be interested in our various activities, the Publicity Department has prepared an 8-page pamphlet, which is now ready for mailing at the price of 5c. per copy or 25c. per dozen copies, to cover the expense of printing and carriage.

While this folder is intended primarily for distribution from our World-Center, it is also adapted to use by Fellows living among English-speaking people, and may be advantageously translated. *Space is left on the front cover-page for stamping the address of local Theosophical Headquarters or representatives.*

The folder is printed on good-quality buff paper, 8½ by 11 inches, and is devoted to essential information for all inquirers. The important activities covered are as follows:

- The Theosophical Society
- The H. P. Blavatsky Theosophical Club
- The William Q. Judge Theosophical Club
- Râja-Yoga Academy and School
- "Lucifer, the Light-Bringer"
- Lotus-Groups
- Theosophical Books — A Guide to Inquirers
- Theosophical University Press — Booklist
- "The Theosophical Path"
- "The Theosophical Forum"

Send orders with remittance to

Publicity Department,
International Theosophical Headquarters,
Point Loma, California.

NOTICE

THERE is at the Theosophical Headquarters a limited number of second-hand Theosophical books which are offered at reduced prices (including postage) to T. S. Lodge libraries, to members, and to other readers of THE THEOSOPHICAL FORUM. The number includes

chiefly whole or partial sets of the Theosophical Manuals, the two devotional books, *The Voice of the Silence* and *The Bhagavad-Gîtâ, Studies in Occultism*, with a few copies of *The Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*. Attention is called to the fact that as the supply of these books is limited, it will be to the advantage of intending purchasers to place their orders as soon as possible.

Orders to be sent to 'Theosophical University Press, Point Loma, California.'

ANNOUNCEMENT

THE publishers of LUCIFER, THE LIGHT-BRINGER (formerly the *Râja-Yoga Messenger*), now edited under the supervision of G. de Purucker, M. A., D. LITT., and completely reorganized and enlarged, announce that beginning with the January-February (1930) number there will appear in its pages:

1. Dr. de Purucker's own translation of the *Bhagavad-Gîtâ*.
2. 'Commentary on the *Bhagavad-Gîtâ*' by William Quan Judge, reprinted from Mr. Judge's *Path*.

Nothing in all Theosophical literature has been more earnestly desired by students of Theosophy, and particularly by old members of The Theosophical Society, than a reprint of this priceless *Commentary* which will accompany Dr. de Purucker's scholarly translation.

Nothing in world-literature and philosophy has been more needed than a *retranslation* of the *Bhagavad-Gîtâ*, "the pearl among the Scriptures of the East." Dr. de Purucker's translation is now published for the first time, and to it LUCIFER, THE LIGHT-BRINGER has the exclusive serial rights. It follows the original Sanskrit strictly, without embellishment or deviation.

In addition, beginning with the March-April number, LUCIFER will begin the long-awaited series of 'Mystical Tales' by William Quan Judge. The re-issuance of these deeply occult tales and sketches has been the subject of inquiry and earnest request for many years.

Note that the price is now 25c. per copy; annual subscription, \$1.25, foreign and Canadian postage, 20c.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY
Point Loma, California, U. S. A.
G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither the Theosophical Society nor its Leader is responsible for any
statements herein, except when signed by the latter**

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

Annual subscription to members, 50c.; to non-members, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

QUESTIONS AND ANSWERS

QUESTION 18

You say that the soul, absolutely free from the body, realizes that there is in the Divine Economy another chance upon this plane of life, etc. If you sincerely believe in this, how would you account for this wicked mass of humanity? This world is centuries old, — why hasn't it gradually corrected itself, — why in taking up the old threads of life, hasn't man corrected the old failures?

J. H. F.— This question is one that naturally arises in the minds of many who hear for the first time about Reincarnation, and another chance; but it has its answer, and not a difficult one to find, if one will look a little further and ask oneself a few questions.

I am going to suggest one or two books that will help you to find the answer for yours. Not because I am unwilling to answer it,— and I will try to give you one or two helpful thoughts that may lead you to find an answer, — but so that you may gain further knowledge upon the subject. These books are, first, one of our Theosophical Manuals, No. 4, entitled *Reincarnation*; and second, *Reincarnation, a Study of Forgotten Truth*, by F. D. Walker, showing how widely the teaching of Reincarna-

tion has been accepted through the ages, and giving extracts from ancient and modern writers in support of this. The subject is also treated at some length in the following standard Theosophical works: *The Key to Theosophy* by H. P. Blavatsky, and *The Ocean of Theosophy* by W. Q. Judge,—and indeed, there is hardly one of our Theosophical works that does not shed some light upon this great teaching, but I suggest that if you can arrange to get the above-mentioned works,—and I believe they are all in your Public Library,—you will find them well worth reading and most helpful, not alone for the light they throw on Reincarnation, but on the problems of life generally, in the light of those teachings and of our other Theosophical teachings.

Now, to answer briefly your question: first, I will do this by asking you a question. Do you believe that our lives are governed by Divine Law, or do you believe in chance? After all, if we examine the meaning of the word 'chance' it is merely an acknowledgment of ignorance. If you answer the question in the affirmative,—and I think you will,—that is, if you accept that the whole Universe, and that must include our own lives, is governed by Law,—if further, you accept the teaching both of Jesus and Paul, as well as of all the great religions of the world, that we reap what we sow, which is in accordance with the governance of our lives by Divine Law,—then ask yourself the question "How and where do we reap the harvest and the seeds we have sown in this life, and are sowing now? Where would it be just for us to reap such seeds if not in another life on earth,—in other words, in the same field where we sowed the seeds, both good and bad?"

Now, to actual facts: The world as a whole is not by any means worse than it has been in ages past. This cannot be understood, however, unless something is known of cycles, that there are periods of rising and of progress and of growth and activity alternating with periods of apparent retrogression and decay, just like rising and falling of waves, the crest and the trough,—and these forever alternate.

There is a great cycle which involves a large portion of humanity, known as the Kali-Yuga or 'Black Age.' The first five thousand years of this ended near the close of last century, and at the same time there are many smaller cycles within this greater one, which do not affect the whole of humanity. Can you not yourself see from your own reading and experience what an awakening there has been during the past fifty years? One hundred years ago the whole trend of modern science and philosophy was towards materialism, with a material heaven and a material hell. All that is changed. Like the swing of a pendulum the thought of the world is gradually rising to a conception of the world which is verging upon spiritual realities. No longer are the world and the Universe regarded as mere matter, but matter itself is shown to be nothing but concentered Force.

If you wish to pursue this subject further, I suggest that you read *Theosophy and Modern Science*, the first volume of which is just published. and also see our *Theosophical Path*, in which time and again these things

are referred to. And what about the change in thought in regard to the interrelationship between men and women and the races of the world, because of the ideas of Universal Brotherhood that are increasingly being put forward and have been during the last fifty years, since the beginning of the Theosophical movement? In fact, my dear friend, man is growing, is learning by his failures and gradually seeking to correct them.

The following is a record of an actual fact: Some years ago an experiment was made in regard to the mentality of fishes. A small fish was placed in a fairly large glass tank, and it was its habit to swim constantly round and round this tank. After the fish was thoroughly accustomed to the tank and a considerable time had elapsed, a glass plate was put in the tank dividing it into two equal parts. The fish, accustomed to the size of the whole tank, swam round and bumped its nose against the glass plate, skirted the glass plate and swam round and again bumped its nose. It took the fish seventeen years to get into its consciousness the existence of the glass plate, and to realize the limits of the half of the tank. The glass plate was then taken out and the fish never realized that it again had the whole tank to swim in, but continued to swim in the half-tank.

There is a very valuable lesson to be learned from this. It is true that we make the same mistake again and again and again, but just like the fish, we bump our noses so often that one of these days the suffering that comes from our mistakes presses itself into our consciousness and we realize that the making of those mistakes and the indulging of those faults do not pay. We do have a wider conscience and a keener intellect than fishes do, but how much do we yet have to learn? However, we are learning and the opportunity of learning very rapidly is ours if we *will* it.

QUESTION 19

What becomes of the inner Ego of an insane person, an idiot, or a person who loses his mind and reason after middle age?

J. H. F.—The Ego is temporarily, but not altogether, out of touch with the mind and brain through which in their normal health we are able to govern, more or less, our lives and actions. Insanity and idiocy mean that the instrument which the Ego needs to have in order to function on the material, physical plane is disorganized.

If you have a number of lenses, and you have these in line, you can see more or less clearly through them, and a light can shine through them. And according to the accurate alignment of the lenses, a more or less perfect image can be produced. If these lenses are connected together in a system, and then you give to this system a jar so as to get the lenses a little bit, but not completely out of line, it may possibly allow a little of the light to get through; but, because the lenses are no longer in line, the resulting image will be distorted. This is an illustration that may help one to understand a little of the working of our complex psycho-

physiological intermediate nature, through which, when controlled, in line, as it were, with the spiritual nature, streams the light that radiates from the Divine Monad, our Higher Self, our Spiritual Sun.

If the system is completely disturbed, so that no light can shine through then there will be complete insanity or idiocy. Along this line, the following written by W. Q. Judge, is suggestive and helpful:

"The will, conscience, affections, and intellect must work in one straight line for the procuring of truest light."

If you look upon these as a series of lenses, you will see that the lenses must be brought into perfect alignment in order that the light may shine through, clear and undimmed.

The Ego of the insane person is not necessarily lost, but is, as it were, temporarily unable to make itself known or to act rationally as in the case of a normally healthy person.

H. T. Edge — In answering questions we must beware lest they contain an implication contrary to fact. The querent seems to have assumed that something becomes of the inner Ego; it is not there, he seems to say; where is it then? The answer is that nothing becomes of it; it is there, but is restricted in its influence owing to the defect in its instrument. Such a crippled life is one scene in the drama of the incarnating Ego, and is lived through in accordance with Karman. It would not be easy to draw a line at any point among the infinite gradations of intelligence and stupidity shown by various individuals. There are idiots and imbeciles and morons and defectives and people with disabling diseases and people just sane enough to be outside an asylum. All of these experiences are links in the chain of individual Karmans, and the reincarnating Monad reaps therefrom whatever harvest it may.

A. A. Beale — Insanity, idiocy, and such-like conditions, do not indicate, to the Theosophist, a change in the Ego, which is the reincarnating part of man; but only a state of defective co-ordination, or of complete lack of co-ordination of that Ego, with the brain-consciousness. In other words while the mind may be active on its own plane of consciousness, it is not able to convey its messages to or through the brain, and these not being transmitted, give the impression to other personalities of its non-existence. The same dissociation exists normally and temporarily in sleep; in this case being normally restored on waking.

The semi- or intermittent mental lucidity, is due to the crippled or defective mechanism of the transmitting apparatus of the invalid, analogous to the short circuiting on a motor or radio, (where the tuning in is defective). The messages are there but do not come through.

This is important evidence of the non-identity of the brain of man with the Man himself, the transmitter or Ego.

In the case of the middle-aged man whose mental condition is defective, this liability is probably due to the added menace of accumulated toxins and bad habits, which still further invalidate the transmitting pathways.

E. D. W.— One cannot say of the first two cases “what becomes?” because from the time of birth, the inner Ego or higher triad has not been able to have control of the physical vehicles or lower quaternary. The inner Ego, usually refers to the triad of *Âtma*, *Buddhi*, and higher *Manas*, the reincarnating part of the Self. This is linked with the personal self by means of the *antaskârana* or bridge between the higher and lower *Manas* or *Mind*. This bridge is the pathway across which the Ego may raise its consciousness by aspiration and the power of the Spiritual Will to the plane of the Spiritual Self, or lower it to that of the selfish desires and passions of physical life. When a man has chosen the latter and has lived a life of violence and utter selfishness, he destroys the pathway to the higher planes of being and completes his incarnation bereft of sanity. Should he die in active wickedness, his Ego, when called back to earth life for another incarnation, may find no bridge to link his higher to his lower mind, so must perforce leave it a prey to the lower psychic and physical impulses, yet still overshadowing it until the time when the *Karman* of his past is worn out.

QUESTION 20

Does a drug- or liquor-fiend become a mental wreck in his or her next incarnation?

J. H. F.— It very often happens that such a person becomes a mental wreck in this life, and assuredly, if the full results are not worked out in this life, they will have to be met in the later life. No consequences can be dodged. We reap what we sow.

A. A. Beale -- Not necessarily! Some who are addicted to drugs or liquor, have an inside hatred for the habit, and disgust at their weakness all the time. De Quincey, a profound morphi-maniac, realizing his impending doom, by a mighty effort of will power overcame it (“unwinding the accursed chain”).

Such an one would probably start the next life with renewed vitality especially after his life-review, which comes at the end of one and the start of the next incarnation.

The man who indulges his vice without intention or attempt to reform, would probably commence again in the next life, in a body which would approximate to ‘a wreck,’ such a body being itself a deterrent, rendering the indulgence difficult or impossible, and so giving the man a chance to restore himself. Some men, on the other hand, are born by hereditary conditions with a terrible craving, which they never indulge, so strengthening their will and destroying the vice and beginning again well.

H. T. E.— Why not in this incarnation? Nay, is he not already a mental wreck in some respects, that he should fall into such a habit? Such a habit is the sequel to prolonged weakness and self-indulgence, an habitual yielding to impulse, drifting with the stream, bad mental habits, and general inertia. The individual has been sliding downhill

for a long time, and now he comes a cropper; an experience which is likely to rouse him to reflexion and action. If the condition cannot be mended and the balance restored in this life, it will have to be done later; and thus it may well be that he will be reborn in an enfeebled body, since that would be the condition he has brought on himself, and at the same time it would be what was needed for his good. But — who can say how many other fibers may be interwoven with the complex fabric of his Karman? What compensating influences may there not be, whether from his present life or from past lives?

E. D. W. — Not necessarily in the next incarnation; it is dependent upon the causes which led to the addiction, and to the number of good deeds enacted during the lucid intervals of normal life.

The Karman of such obsession may be held over more than one incarnation. If the accumulation of good deeds in past lives more than counterbalances the evil of that incarnation, Karman may entitle the Ego to a postponement of Karmic effects, during which interval he may sow the seeds of health and strength which, by their fruition, may furnish him the power to fight and overcome the deadly control of drug or drink. When the Karmic law does act, if the veil is greater than the good in the character of the addict, then the results are shown on the mental sphere of insanity or allied conditions. On the other hand, when the natural impulses for good are strong, or the Ego has sought to free himself from the deadly control of his obsession, the effects will be worked out on the physical plane as diseases of so-called inherited origin.

QUESTION 21

Is it the Karman of a person to become thus afflicted?

J. H. F. — All that happens to us is Karman, — consequences of our own acts and thoughts, and these are not necessarily the acts and thoughts of this life, though many times Karman acts thus quickly but many of the consequences which we are reaping in this life are the harvest of seeds sown many lives ago.

H. T. E. — Surely; every event is a part of our Karman. If not, what is it?

A. A. Beale — Yes; working in at least three ways: (a) by the mental mold of the incarnating Ego, resulting from the previous tendencies in a past life, attracting him to the parent who will give him a body liable to these defects; (b) through his failure in a past life to induce careful and sane thinking and control over the lower personality, rendering him apt to indulge mischievous appetites and tastes, and consequent mental incoordination; (c) through resultant slipshod modes of life. Various pernicious and chaotic ways emphasize a personal and selfish life and tend to produce the conditions referred to. All these are examples of how Karman works.

CELEBRATION OF THE LEADER'S BIRTHDAY,
JANUARY 15, 1930

THIS might have been called a day of gift-giving in the truest sense, wherein the gifts were the enduring ones of heart and mind. Nature herself led the way, opening her heart to us with a copious rainfall, most welcome after a prolonged drought.

In accordance with the definite keynote of simplicity and impersonality which had been struck by the Leader, hardly a sign of birthday observance was made during the day. But in the evening, the Lomaland family being gathered in the Rotunda of the Râja-Yoga Academy, the gifts that had been in preparation were forthcoming: action-songs beautifully prepared by the youngest children; a spelling-match for the Junior Boys; an original and highly ingenious charade on the word 'Brotherhood' by the Junior Girls; a recitation from *Hamlet* by one of the boys in the College Junior Class — all these numbers giving evidence of the actual work that is being done.

The Leader then expressed his appreciation of the work done and of the greetings that had come in to him in the course of the day: one in particular which surprised and pleased him very much being a letter of greeting written in Sanskrit by two of his Sanskrit scholars here at Point Loma. The Leader spoke touchingly of an occasion a year ago when Katherine Tingley was present at just such a gathering; and then went on to the gift-giving that he himself had in store: namely, the presentation to the Student-Body of the newly organized Theosophical University Library. It should be explained that for many years there have been stored at Headquarters thousands of valuable books, which it was Katherine Tingley's wish might some day be put in order, classified and indexed, and thus made available for use. One of the first official acts of Dr. de Purucker as Leader, was to inaugurate this work: which has now been largely completed, and needless to say, it was a happy moment for all when the Library was formally and officially opened by the Leader.

The Leader also signalized the day by the awarding of Diplomas of Theosophical University to members of its Faculty and to students, confirming degrees for the most part already announced; and pointing out that no degree is ever awarded by Theosophical University unless certain ethical standards are at least to some extent met by the recipients. There was a pledge of the further growth of the Work in this impressive ceremony: those on whom degrees were conferred feeling prophetically the added responsibility which it would henceforth be their privilege and joy to carry.

After the reading of cables and telegrams of greeting from all over the world, the Leader, the students, and guests, repaired to Headquarters where, in the rooms still full of memories of the presence of Katherine Tingley, a social hour was spent, chiefly in enjoying musical numbers and in competing in a spelling-match, which required a stout heart and

a ready wit to enable the participants to remain standing in line!

The evening closed with the singing by the Râja-Yoga Mixed Chorus of one of the Leader's favorite songs; and in bidding good-night and departing it was plainly felt that still another forward step had been taken towards a realization of a larger life for all. H. and M. S.

THE LEADER'S BIRTHDAY

AT the close of this fifteenth day of January, the anniversary of my physical birthday, I find on my desk, at the end of a very happy and eventful day, the dummy for the present issue of THE THEOSOPHICAL FORUM; and I seize this occasion and this method of reaching all my beloved Comrades everywhere in the world, in order to thank them for the numerous and heart-touching expressions of their good-will that I have received in the way of birthday-congratulations.

Cables, letters, and messages have reached me from all quarters of the globe. I have been deeply touched by this spontaneous expression of the feeling existing in my Comrades' hearts for their present Leader and Teacher.

I have passed a very happy birthday in realizing that my Comrades the world over love me and trust me, and my mind goes back in thought to a few months ago, when my great-hearted Predecessor Katherine Tingley passed her last physical birthday-anniversary on a bed of pain in her beloved Visingsö. She had given a lifetime to Masters' Work, and for the benefit of you all, my Comrades, and in less than a week afterwards, she had given up her broken and suffering body, and had gone Home.

My best wishes go to you all with these few words of heartfelt thanks — and my most earnest hope that each and all of you will have, in the coming months, a very happy, prosperous and successful New Year, both in our beloved Theosophical Work, and in your own private affairs.

G. DE PURUCKER

THEOSOPHICAL NEWS AND WORK

THE glowing accounts in our New Year mail of the enthusiastic activities of members in the National Sections will interest and inspire all members of The Theosophical Society.

One of our devoted comrades in England proves himself a born propagandist. Every meal in a restaurant provides an opportunity to open a conversation with his table-companions on topical events from a Theosophical viewpoint. No walk in the Park or rest on a bench but furnishes him with the means to place the great and consoling truths of Theosophy before some fellow-student of Nature. His patient perseverance, enthusiastic determination, courtesy, and complete self-effacement, light a spark in our hearts. Success attend your fishing! O Fisher of Souls!

Rarely are we privileged to witness such rapid evolution of character

is shown by another modest, formerly diffident member, whose sole means of self-expression seemed to lie along artistic lines, but who now meets the need of the hour with wonderful courage, intuitive knowledge, and enthusiasm. All honor to her! "For those who win onward, there is reward past all telling—the power to bless and serve Humanity," says H. P. Blavatsky.

I. P.

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(Officers to be announced later).

CANADIAN SECTION

Lodge No. 1, VICTORIA, B. C., Canada:
Mr. G. F. Jeanneret, President, P. O. Drawer 876.

Lodge No. 2, VANCOUVER, B. C., Canada:
Mr. B. A. Welbon, President, 16-173 Third Avenue East.

BRITISH SECTION

Lodge No. 1, LONDON, England:
Miss Emmeline Medd-Hall, President, 1 Bloomsbury Street,
London W. C. 1.

Lodge No. 2, MANCHESTER, England:
Mr. Frank Willis, President, 462 Gt. Cheetham, E. High
Broughton.

Lodge No. 3, LIVERPOOL, England:
Mr. James Simpson, President, 82, Edinburgh Road, Kensir
ton, Liverpool.

Lodge No. 4, CARDIFF, Wales:
Mr. John H. Taylor, Secretary, 7 Lon-y-deri, Rhiwbri
nr. Cardiff.

Lodge No. 5, SOUTHPORT, England:
Mr. Luke Morris, President, 36 Union Street.

Lodge No. 6, MIDDLETON-IN-TEESDALE, England:
Mr. B. W. Koske, President, 4 Bridge Street.

AUSTRALIAN SECTION

Lodge No. 1, SYDNEY, Australia:
Mr. T. W. Willans, President, "Karong" Barangaroo Road,
Toongabbie West, N. S. W.

A directory of the Swedish, Dutch, German, and other Lodges will
be published in the March THEOSOPHICAL FORUM.

CHRISTMAS was celebrated in Lomaland this year with the customary visit of Santa Claus and the observance of traditional features of the festival of many different lands. It was the first Christmas since the International Theosophical Headquarters were moved from New York to Point Loma in 1900 that Katherine Tingley's guiding genius was not made manifest by her actual presence or by her personal directions.

But even on this occasion the Foundress of the institution on Point Loma was present in a very real sense, because Santa Claus unveiled a life-size portrait of Katherine Tingley painted by the Swedish artist, Hans Malmstedt, of New York, who sent it as a Christmas gift to The Theosophical Society. After the unveiling, Dr. de Purucker, the present Theosophical Leader, despatched the following telegram to the artist:

"Your beautiful painting of our beloved Katherine Tingley unveiled as climax to Christmas Eve festival. All deeply grateful. Painting staying in Temple."

Visitors to the Theosophical headquarters will have an opportunity of seeing the portrait, which has been placed in the Temple of Peace. Dr. de Purucker was presented also with a carved relief of Katherine Tingley done in mahogany by Frederick Elliott of Point Loma, which has been placed beside the painting in the Temple.

An interesting feature of the Christmas Eve entertainment was the telling of stories by representatives of different nations as far as apart Russia and Chile about how Christmas is celebrated in their respective lands.

The Secretary General of The Theosophical Society, Dr. Joseph H. Fussell, read telegrams and cablegrams of greeting from many parts of the world both on Christmas Eve and at the Christmas dinner celebrated together by all the members of the Lomaland family and a few invited guests.

The other after-dinner speakers on this occasion were: Major Lathrop H. Collins, Dr. Gertrude W. van Pelt, Oluf Tyberg, Col. William O. Gilbert, Captain John R. Beaver, John Hand, Iverson L. Harris, Mrs. Inez Davenport, Prof. Charles M. Savage, Miss Elsie Savage, and Miss Peggy de Purucker. At the close of the festival the Leader called upon all present to rise and pay a few moments' silent tribute to the memory of his predecessors, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, "the three Theosophical Leaders who have gone home."

In the section devoted to art comment in the *San Diego Tribune* of January 4, appeared the following:

MADAME TINGLEY'S PORTRAIT

IN the Memorial Temple of Peace at the Theosophical Society Headquarters on Point Loma, there has been placed on view a recently completed portrait of Katherine Tingley, the late Leader of The Theo-

sophical Society, by the young Swedish artist, Hans Malmstedt.

This portrait, which has been painted in the modern realistic manner, represents the famous and much-loved Leader in a pose very familiar to those who knew her. She stands smiling, beaming welcome to you, as she was so often seen to do, standing in the reception-hall of her home on Point Loma, surrounded by her fellow-workers for humanity, or upon the lecture platform in the Temple of Peace on Sunday afternoon.

The artist has achieved a remarkable likeness. All color is subdued to center the effect of radiant expression and spiritual light in the face. The dress, the wrap, and a drapery, are all subdued purple ranging from cool to warm colors and contrasting well with the subdued golden light in the background.

Impressed by one of the late Leader's best known slogans, Mr. Malmstedt has inscribed in the upper corner of the background: "Spiritual Man is Eternal: There are no Dead."

This portrait leaves the impression that the artist wished, with all the sincerity of his nature, to express in the eyes of his subject, the love-light that he has often seen there. He has wrought this and much of his love and admiration for Katherine Tingley. Hans Malmstedt, who has painted many of his homeland's noted persons, spent several months at Point Loma as the guest of Madame Tingley two years ago. At that time he made the studies for this portrait, which he has recently completed in his New York studio.

The portrait will be on view at the Sunday afternoon lecture by Dr. Gottfried de Purucker.

THE H. P. B. AND W. Q. J. THEOSOPHICAL CLUBS

AS the copy for THE THEOSOPHICAL FORUM is about to be forwarded to the press, the following cable-letter is received by the Leader from Sweden, dated January 9, 1930: "Malmö Clubs assembled for meeting New Year 60 members strong, grateful your initiative, send loving greetings. (Signed) Månsson, Eek, Jönsson." More power to you, our enthusiastic Northern Comrades!

Excellent reports are coming in all the time from affiliated clubs in many parts. For instance, Comrade Frank Keep, Secretary of the W. Q. J. T. Club No. 3 of London, sends in the following typical *agenda* for one of their meetings, which contain suggestions that other newly founded clubs may like to incorporate in theirs: Opening music; reading of minutes followed by business; foreign reading, first in good English translation, then the reading itself, preceded by a few remarks of the author and the period, literary and philosophical; reading from English literature, preceded by a few remarks as above; music, vocal and instrumental; debate and French class; reading from *The Ocean Theosophy*, about two pages; and then the pledge repeated in unison to music to conclude. Brother Keep also attaches a summary of reading among which one notes with pleasure extracts from the great literature

Germany, France, Spain, Italy, as well as England. For further suggestions with regard to Club programs readers are referred to THE THEOSOPHICAL FORUM for November, 1929, and are especially reminded that *Lucifer, the Light-Bringer* is now in large measure the official publication of the two clubs and contains in each issue many pages devoted to their activities.

Printed copies of an attractive Christmas program given jointly by the two clubs at The Hague have been received and noted with enthusiasm — also the carefully prepared circular distributed by these Clubs in order to increase their membership. Congratulations to our Dutch Comrades, Mr. and Mrs. J. H. Venema and their associates! A postcard from Brother Jan Goud of Utrecht says: "This is an important time! Our new Leader and Teacher has aroused a great stream of enthusiasm and we all feel it. THE THEOSOPHICAL FORUM and *Questions We All Ask* are very interesting; but above all, the great unity among all the members, young and old!" The spirit of this message is echoed in reports also from Rotterdam and Groningen.

From Germany come evidences of the same optimistic promise for the future. Clubs are already organized in Nuremburg, and Comrade Georg Saalfrank, President of the German Section, with Headquarters at Cottbus, is tireless in his efforts to carry forward all branches of theosophical activities in the Fatherland.

Our Swedish Poet-Comrade, Karl Janson writes: "We have started a W. Q. J. Theosophical Club in Stockholm. The future is 'bright with promise.' We have felt the 'tremendous enthusiasm' you spoke of in your radiant lines!" Clubs have also been organized in countries as far apart as Finland (Helsingfors), and Australia (Sydney). Former Râja-Yoga students in Cuba and South America are very active, and reports from many parts of the United States and Canada are also encouraging. Comrade W. E. Milligan of Minneapolis, for instance, writes: "I am very enthusiastic about the article prepared for publication by the Joint Publicity Committee of the W. Q. J. and H. P. B. Clubs at Point Loma . . . I am receiving the communications from the Leader regularly; they are an inspiration. Questions and answers in THE THEOSOPHICAL FORUM are great."

The different committees of the clubs at Headquarters are busily engaged in working for the expansion and enlargement of the clubs' beneficent influence, and frequently are in session until late at night, in order to carry out the many plans already set in motion. The 'Joint Publicity Committee' has become so essential a feature of the work at Headquarters, that it has been made into a Department, with several subsidiary committees. For further information about the clubs, the reader is again referred to *Lucifer, the Light-Bringer*.

The following extracts from a letter written in reply to questions propounded by Brother Solomon Hecht of Chicago may serve as answers to similar queries in the minds of other members of the T. S. interested in establishing Theosophical Clubs in their own neighborhoods:

“Training in parliamentary procedure is only one phase of our activities, and is not much stressed at that — only enough to facilitate the proper conduct of our meetings and business.

“The Clubs are *not* ‘junior Theosophical lodges.’ They are really seeding-grounds for Theosophical fellowship; but please disabuse your mind of the idea that they are boys’ and girls’ clubs, for they are no longer such, since they now number on their membership-roll men and women of all ages, including here in Lomaland most of the Leader’s Cabinet Officers and most of the active workers; and members of corresponding years and experience are members of the Clubs being organized elsewhere.

“... You are right in your assumption that ‘practically only Theosophical talks cannot be intended to be the whole scope,’ though being ‘Theosophical Clubs,’ naturally the activities will be conducted in a Theosophical spirit. Nevertheless, we recently had a most interesting and lively debate on ‘Theosophy, Pro and Con’ and the opposition put up an exceedingly good fight — of course, in a friendly way. It was great fun and immensely enjoyed by all. However, we do strictly eschew politics in our discussions.

“You ask: ‘Are the young people to be reached by indirect methods and attractions, or by an avowed Theosophical appeal?’ In answer we may say that they may be reached by any and all appeals that are not in conflict with the objects of the Clubs. In Holland, for instance, every summer the Club-members from all over the country have a summer encampment under their reliable superintendents; and dramatic and musical entertainments are sponsored by the clubs in many parts of the world. Other attractive features will doubtless occur to you and your enthusiastic colleagues.”

THE PUBLICITY DEPARTMENT

THEOSOPHY AND MODERN SCIENCE

THE Joint Publicity Committee of the H. P. B. and W. Q. J. Theosophical Clubs urge members of the T. S. and of the Clubs everywhere to constitute themselves each one a volunteer agent for obtaining as wide a sale as possible for our Leader’s first book, *Theosophy and Modern Science* — the first volume of which is now off the press.

Here are some ways in which each member can help in this work:

1. Order a copy immediately for yourself.
2. Talk about it to your friends and interest them in ordering copies.
3. Call the book to the attention of magazine writers and journalists and see if you cannot get it reviewed in local publications.
4. Interest local book-sellers in displaying it in their show-windows.
5. Try to get public libraries to buy copies. If they will not do this offer them a copy as a gift from yourself.

NOTE: A discount of 20% will be given to any reader of this announcement who orders more than a single copy of the book at a time direct from Theosophical University Press, Point Loma, California.

THE LEADER'S PHOTOGRAPH NOW OBTAINABLE

PHOTOGRAPHS of the new Theosophical Leader, Dr. Gottfried de Purucker, are now ready for sale. They are oval, $5\frac{5}{8}$ by $3\frac{5}{8}$ inches, mounted in artistic 'Courier' folders. The price is \$1.00 per copy. Exactly the same photograph, personally autographed by Dr. de Purucker, may be obtained for \$5.00. Oval enlargements, unmounted, may also be had: $13\frac{3}{4}$ by $9\frac{1}{2}$ in. at \$3.00, and 10 by 7 in. at \$1.50.

The exclusive rights for the distribution of these photographs are held jointly by the H. P. Blavatsky Theosophical Club and the William Juan Judge Theosophical Club of Point Loma, California, from either of which clubs the photographs may be ordered.

Needless to say, Dr. de Purucker himself derives no personal profit from the sale of these photographs, whether autographed or not. He has consented to have them sold thus purely in order to assist in raising money for the purposes of the two Clubs. All profits will be credited by the Clubs to the fund already established to meet the expenses of the Leader's proposed Theosophical lecture-tour throughout America and Europe. Every order received helps along this good work.

A NNOUNCEMENT is made that Theosophical University has conferred degrees as follows: Dr. Erik Bogren, Sr., Hon. D. Theos.; Mme. Anna Wicander, Hon. M. Theos.; Dr. Osvald Sirén, Hon. D. Litt.; J. Hugo Tatsch, Hon. D. Litt.; T. W. Willans, Hon. M. Theos.; Arie Goud, Hon. M. Theos.; Georg Saalfrank, Hon. M. Theos.; Miss Emmeline Medd-Hall, Hon. D. Mus.; Miss Peggy de Purucker, Hon. D. Mus.; J. H. Venema, Hon. M. A.; Philip A. Malpas, Hon. M. A.; Raúl López Castillo, Hon. M. A.; Miss Emilia de Moya Asencio, Hon. M. A.; Miss Mercedes de Moya, Hon. M. A.; Antonio Planos Goderich, Hon. M. A.; Enrique Columbié, Hon. M. A.; Karl Schneider, Hon. D. Litt.; Hubert Dunn, Hon. M. Mus.; Reginald W. Dunn, Hon. M. Mus.; Mrs. Frances Dunn, B. Mus.; Miss Sara Levy, B. A.; Miss Kate Hanson, B. A.; Miss Olive Shurlock, B. Mus.; Mrs. Marcella Reineman, B. Mus.; Mrs. Marguerite Barton, B. A.; Hildor Barton, B. A.; Miss Alice Peirce, B. A.; Miss Madeline Savage, B. A.; Miss Ella Beale, B. A.; Miss Grace Knoche, B. A.

TO MEMBERS THROUGHOUT THE WORLD:

A LL members who have at any time been connected with Lotus-Group work are requested to communicate with the Central Office for Lotus-Groups, Point Loma, California.

This includes (1) former superintendents, teachers, or helpers, (2) those who have given the Lotus-Groups financial or other support; and all who have been Lotus-Group pupils in past years.

All former Lotus-Group pupils, whether members or non-members, are included in this invitation, as well as all parents who are interested in the Lotus-Group work, or have been interested in the past.

When writing, kindly state:

1. The name of your Lotus-Group;
2. Where it was located;
3. At what time (give date) you were connected with it;
4. In what capacity you were connected, and
5. In what year your Lotus-Group was founded, if you know.

Promptness and brevity will be appreciated in your replies.

Address:

CENTRAL OFFICE FOR LOTUS-GROUPS
International Theosophical Headquarters,
Point Loma, California.

NOTICES TO CORRESPONDENTS

THE registered cable-address of the International Theosophical Headquarters at Point Loma, California, U. S. A., is simply the two words:

‘THEOSOCIETY, SANDIEGOCALIF.’

However, should a correspondent wish to cable personally to Dr. de Purucker, so that no one but Dr. de Purucker or his authorized representative would receive the message, the cablegram may be addressed simply:

‘PURUCKER, SANDIEGOCALIF.’

All other resident-members, as well as all particular activities or departments at the International Theosophical Headquarters may be reached when the simple address, ‘*Theosociety, Sandiegocalif*’ is not deemed sufficiently specific, by inserting the name of the special addressee before the cable-address; for example:

‘*Forum, Theosociety, Sandiegocalif*’; ‘*Path, Theosociety, Sandiegocalif*’; ‘*Lucifer, Theosociety, Sandiegocalif*’; ‘*Clubs, Theosociety, Sandiegocalif*’; ‘*Fussell, Theosociety, Sandiegocalif*.’

Note: When addressing individuals the surname without the initials of the given name, is sufficient.

CAUTION: Before despatching any message, as a measure of economy, correspondents are advised to inquire at their local cable or telegraph office for the *cheapest* rates for sending the specific cablegram, radiogram, or telegram, which they intend to despatch. A great deal of money has been spent unnecessarily in the past by correspondents who have sent cablegrams, etc., to Point Loma without making such inquiries.

The attention of correspondents is called also to the following change in our San Diego postoffice address. This is now: P. O. Box 790, San Diego, instead of P. O. Box 1403. It is requested, however, that all mail be continued to be addressed as heretofore to Point Loma, California.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither the Theosophical Society nor its Leader is responsible for any
statements herein, except when signed by the latter**

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

Annual subscription to members, 50c.; to non-members, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

QUESTIONS AND ANSWERS

QUESTION 22

What is the difference between "your" Theosophical Society and other Theosophical Societies, such as for instance, the "Adyar Society" and "The United Lodge of Theosophists?" Are they not all really the same?

J. H. Fussell—In the first place let me say that there are many points of contact, many things that we hold in common; and it is these that we should accentuate and not the differences, which in comparison are after all very small. For while there are some differences between the societies, there is very little difference between "us" and the members of those societies. So it is not our desire or intention to accentuate the differences. We will, however, mention certain facts and truths in which we expect hearty agreement on the part of all who love Theosophy. But first a few words regarding the establishing of The Theosophical Society and regarding its purposes.

The Theosophical Society was established in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and H. S. Olcott and others, for two main purposes: (1) the establishing of a nucleus of universal brotherhood, or, as H. P. Blavatsky herself expressed it in a letter

written before she left the U. S. A., dated November 29, 1878: "It is a Brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation. . . ." (2) To study and make known to men the teachings of Theosophy, the truths concerning man and the universe, which truths give the scientific, religious, and philosophic explanation of universal brotherhood as a basic fact although unrecognised, and of the inescapable bond that exists between man and man and between man and everything in Nature from the tiniest infusorium to the farthest and greatest star. In other words, the T. S. was founded for the practice of brotherhood and for the study and promulgation of Theosophy. And these objects were consistently followed and upheld by our Leaders: H. P. Blavatsky, William Q. Judge, and Katherine Tingley, and now are most earnestly advocated, taught, and practised by their successor, Gottfried de Purucker.

William Q. Judge died in 1896, leaving his work in the hands of his successor, Katherine Tingley. It is to be borne in mind that William Q. Judge's successorship to H. P. B. was not in respect to her office in the T. S., of which she was Corresponding Secretary, which office it had been agreed should cease at her death. His successorship was as Teacher, Messenger of the Masters of Wisdom and Compassion; and so too it was precisely in this respect that Katherine Tingley was successor to both H. P. Blavatsky and W. Q. Judge; and equally so is Gottfried de Purucker successor in this respect to his great predecessors. We state this as fact and truth. It is not possible in the short space here available to give all the evidence on which this definite statement is made. Suffice it here to say that those who sincerely seek the Truth may find it and know it.

It is however to be said regarding William Q. Judge that he was one of the co-founders of the Society with H. P. Blavatsky and Colone Olcott, and that many times H. P. B. addressed him as "co-founder." In the very early days of the Society he acted as Recording Secretary and H. P. B. as said above, as Corresponding Secretary. Then when national sections of the Society were established, W. Q. Judge was elected as chief officer of the American Section, namely, Secretary General of the American Section, T. S. At the Convention of the Society held at Boston in 1895 he was elected President of the T. S. in America and also received the title of Leader. At a Convention held at Chicago in 1898, Katherine Tingley was elected "Leader and Official Head" of the Society which thereafter became known as "The Universal Brotherhood and Theosophical Society"; and Gottfried de Purucker was recognised unanimously as Leader of The Theosophical Society at the Convention of the Society held at Point Loma, California, December 5, 1929, when the proposed amended Constitution of the Society was unanimously ratified, by which the Society assumed its original name "The Theosophical Society." Thus was The Theosophical Society as an organization continued and preserved.

So much for introduction. Furthermore there has been no change

in the underlying policy of The Theosophical Society nor in its principles, which indeed are inviolate. The great purposes of the Society remain the same, though the formulation of these has varied at different times in the history of the Society. So too, Theosophy and The Theosophical Society ever have remained and must remain non-political and unsectarian. The Theosophical Society in fact teaches Theosophy as it was taught by H. P. Blavatsky, W. Q. Judge, and Katherine Tingley and still further elucidated in *The Mahatma Letters*. There is no conflict in any particular in the teachings just enumerated, namely those promulgated by H. P. Blavatsky, W. Q. Judge, Katherine Tingley, and by our Great Teachers as given in *The Mahatma Letters*. Any sincere inquirer can determine this for himself.

In 1883 in an official statement signed by H. S. Olcott, P. T. S., and by H. P. Blavatsky, Corresponding Secretary, issued from Headquarters at Adyar, on June 27, 1883, and published in the July, 1883, issue of the supplement of *The Theosophist*, it was stated officially that "there is a natural and perpetual divorce between Theosophy and Politics"; and all students know the emphatic statement on this question made by H. P. Blavatsky in *The Key to Theosophy*, chapter 12.

So too, The Theosophical Society is and must be unsectarian if it is to remain true to the principles on which it was founded. It can no more advocate a sectarian religion than it can support a political party or take part in politics. It can take part in no religious controversy. It can, however, and does, seek out and proclaim the underlying principles which are common to all religions. To give its support to any sectarian religion would of itself be a violation of its main purpose, namely "to practise brotherhood." The whole of our Theosophical literature, as found in the writings of H. P. Blavatsky, William Q. Judge, Katherine Tingley, and in *The Mahatma Letters*, supports this view.

In *The Key to Theosophy* (p. 15) H. P. Blavatsky speaks in the highest possible terms of Gautama-Buddha, saying that he "was the first to embody these lofty ethics [that is of the Wisdom-Religion] in his public teachings, and to make them the foundation and the very essence of his public system. It is herein that lies the immense difference between exoteric Buddhism and every other religion. . . This accounts for the resemblance amounting almost to identity between the ethics of Theosophy, and those of the religion of Buddha." Yet, says H. P. Blavatsky, "Theosophy is not Buddhism."

The Theosophical Society cannot take part in politics nor can it support any sectarian religion, for these are subjects of contention: they do not unite, but separate men and cause dissension. Whereas the purpose of The Theosophical Society is co-operation and brotherhood, and its aim is to seek those things that unite. And all Theosophists in their hearts know that this is so. Unfortunately in 1895 there was a split in the Society, but the time has come for a reunion of all who love Theosophy and seek the welfare of the human race. And so, acknowledging the many points of contact between the individual members of

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the various societies — and in this present writing we have been considering almost entirely the members of the Adyar Society — there are many points of contact between them and us; and I am glad of the privilege of answering the question because it provides a further opportunity of extending a cordial invitation to members of Mrs. Besant's society who accept the principles which we have briefly outlined, to unite with us in continuing the work of the founders of The Theosophical Society and in upholding the principles of Theosophy. And further it gives an opportunity of extending a like invitation to Mrs. Besant herself that she may consider most seriously the whole situation in the light of the teachings of H. P. Blavatsky as expressed in her writings, and of the Masters of Wisdom as found in *The Mahatma Letters*; and on this basis join with us, that all may once again be united under one banner, leaving behind the differences, but recognising the points of agreement. For further information on this point see also the Leader's last General Letter sent out to all members, dated February 17, 1930.

The position that Gottfried de Purucker, present Leader of The Theosophical Society, takes and in which he is supported by all of the members of the Society, is that we have a duty not only to the public, but more especially to those Theosophists who at the present time are not outwardly united with us, yet who have a love of Theosophy in their hearts and are looking for more light to be shed upon their path. And that light — and I address myself to all Theosophists — that light is to be found in the continuation of the teachings given out by our Great Leaders and in the further teachings from the same source which are now being given out by our present Leader, Gottfried de Purucker.

With welcoming hands, therefore, we invite you to join your hands with ours; for the time has come when the needs of humanity call for a united effort of all those who love the Ancient Wisdom, and no longer should there be any division between us. Let our differences, whatever they may have been, be as water that has flowed under the bridge. Let us unite in our common purpose and, upholding the principles of Theosophy, work together for the furtherance of universal brotherhood among men.

Further answer to the question with reference to other Theosophical societies must be deferred until the next issue of THE THEOSOPHICAL FORUM.

THEOSOPHICAL NEWS AND WORK

THE Boston Lodge, No. 2, of The Theosophical Society, at a meeting called January 23, 1930, unanimously adopted new by-laws to meet the opportunities of the New Time. The officers elected are: President, Mr. J. Emory Clapp; 1st Vice President, Mrs. Jessie E. Southwick; 2nd Vice President, Mr. Samuel Zangwill; Recording Secretary, Mrs. Martha Franklin; Corresponding Secretary, Mrs. Fanny Lewis; Treasurer, Mrs. Georgie Thompson; Librarian, Miss Lydia H. Tolman. Sunday evening lectures held during January were

January 5, Keynotes of the Future; January 12, Cycles; January 19, The Call for Leadership; January 26, Theosophy Applied to Life. Further announcements in an attractive syllabus just printed are: Public meetings, Sunday, 8 p.m.; Class in Elementary Theosophy, Friday, 7.30 p.m.; Open Lodge Meeting, last Thursday in each month, 8 p.m.; Lotus Group, Sunday, 3 p.m.; H. P. B. Club, 2nd and 4th Saturday, 4 p.m.; W. Q. J. Club, 1st and 3rd Saturday, 8 p.m.

A new Lodge has been started at Rochester, New York. This is No. 15 and has officers as follows: President, Mrs. Florence Cowles; Treasurer, Mrs. Camille W. Seward; Secretary, Miss Mayme-Lee Ogden.

Lodge No. 14 chartered at Spokane, Wash., has these officers: President, Mr. George Ayers; Treasurer, Mrs. Caroline S. H. Olsen; Secretary, Mrs. Beatrice G. Ayers.

A Lodge of the T. S. has just been chartered at Sucre, Bolivia, with officers elected as follows: Louis Busch, President; Faustino Suárez A., Secretary of Culture and Foreign Relations; Manuel Maria Arce T., Secretary of Internal Affairs; Luís C. Savatier, Secretary and Treasurer; Manuel Loord, Rufino Salazar, Francisco Via Solis, Substitutes.

On January 30 a new Lodge of The Theosophical Society was formed at Eagle Rock, Los Angeles, California, with thirteen charter members and these officers: President, Mrs. Burton Charles; Secretary, Mrs. Ella B. Sorin. The opening of this Lodge was due to the splendid efforts of Mrs. Constance Allen, who was, on this occasion, aided by the field-workers recently appointed by the Leader, namely our devoted comrades, Maurice and Hazel Boyer Braun, who have already done such excellent work in the Eastern States. The sincerity and whole-souled enthusiasm of this artist-comrade and his noble wife win all hearts. Perhaps some of the real fire which they have has been lighted by their devotion to Râja-Yoga as their own little ones have learned it in Katherine Tingley's School. Judging from letters received from Eagle Rock, the Lodge there has a very bright outlook.

On January 31 the Los Angeles Lodge held its first public meeting in the Byrne Building at 253 South Broadway. Judge Finlayson made the opening speech and spoke of the new cycle that has opened and the great possibilities that lie in the near future. He introduced Mr. and Mrs. Maurice Braun and they both spoke in continuation of this subject. This Lodge meets every Friday evening, when visitors are welcome, and has special public meetings on the fourth Friday of each month. Over forty attended the meeting on Jan. 31, and several persons asked for application-blanks.

One of our dear old comrades has been for several months in a hospital in San Diego, with a broken hip; and by lending copies of *Questions We All Ask* and *THE THEOSOPHICAL FORUM*, and the other magazines, and by talking to the doctors and nurses, has roused much interest in

Theosophy. She writes: "Our nurse was out to the lecture at the Temple and she was so interested to hear the Leader. Another nurse likes to read the pamphlets. She is interested but has little time to read. The magazines go the rounds of the patients and nurses until they are too soiled — and then are burned. I am surely blest and I trust to be stronger in soul, mind, and body when I go home."

The following from the *Argus-Courier* of Petaluma, California, shows what the Petaluma Lodge is doing:

"THEOSOPHY AND MODERN SCIENCE

"The members of the Petaluma Lodge of Theosophy are much pleased over the receipt, for their free library use, of a copy of the first edition of *Theosophy and Modern Science*, by Gottfried de Purucker, International Leader of The Theosophical Society.

"The book, in two volumes, is a reprint of lectures delivered by him at the request of his predecessor, Katherine Tingley, during the year 1927, at Point Loma, Calif., and broadcast over the San Diego radio-station, KFSD.

Dr. de Purucker compares modern science with the truths of Theosophy, and shows how ultra-modern science has closely followed, and thereby verified, the truths found in the Archaic Wisdom-Religion, Mother of all Religions, as brought to the Western World by H. P. Blavatsky towards the end of the last century, and in this era called Theosophy.

"The author explains that the real object of science is to understand the complex constitution of man and of nature; man's evolution in the past and in the future, spiritually, mentally, and physically; his perfectibility and ultimate destiny; the evolution and destiny of this globe and all life upon it.

"The book is written in the same clear and logical style which characterizes all Dr. de Purucker's writings, does not overwhelm the mind of any thinking person, and is intensely interesting.

"The free library and open meetings are at 418 6th St. every Thursday evening."

Beginning with this issue of THE THEOSOPHICAL FORUM there will appear regularly in these columns a brief preview of what the forthcoming numbers of *The Theosophical Path* and *Lucifer, the Light-Bringer* will contain. The Publicity Department of the H. P. B. and W. Q. J. Theosophical Clubs offers to Presidents of Lodges, to active members of the Society, and to the two Clubs these suggestions in connexion with the previews:

(1) As soon as you receive your copy of THE THEOSOPHICAL FORUM, make copies of these previews (with such local coloring as you may care to give them), and then, when *The Theosophical Path* or *Lucifer* arrives, show the magazine, with the review which you have prepared from our preview, to your local newspaper representatives and see if they will

not publish the preview which you have prepared—in whole or in part.

(2) Either copy yourself or have copied by some inexpensive method of duplicating, numbers of these previews for your own local distribution to newsdealers and especially to parties who you have reason to believe might be interested in purchasing the magazines. Take particular pains to circularize persons, organizations, lodges, libraries, publications, etc., known to have Theosophical affiliations and sympathies, especially if connected with bodies other than ours using the name Theosophical.

If we hear from you that your efforts are fruitful, and if we find that this method is proving successful elsewhere, then we will have extra copies of the preview run off here at our Press, which will be available for your use; that is, unless you prefer, in each instance, to write the preview from what you see in the 'FORUM.'

If you can thus create a demand for the magazines, you can no doubt get local newsdealers to handle them for you, with a small profit to themselves on each one sold. In any case, you can stamp your own address or the address of your local headquarters on each such preview sent out, so as to inform people where the magazines may be obtained in your neighborhood. Order-blanks will be printed on each of the previews distributed from here.

Here at Headquarters we intend to get these previews published in the local San Diego newspapers, and we will also distribute them with every piece of literature which we disseminate, including especially *Questions We All Ask*.

From the Publicity Department's Circular of February 1 we give another good idea about propaganda:

"Below is a brilliant suggestion contained in a letter from our active and enthusiastic comrade, Clifton Meek, of Silvermine, Conn., who is proving a most effective propagandist:

"The editor of the *Hour* seems very friendly to the Cause and I have taken the liberty of giving him one of G. de P.'s lectures on *Theosophy and Modern Science* which he will reproduce within the course of a few days under the following heading:

"THEOSOPHY AND MODERN SCIENCE

"This is one of a series of twenty-nine lectures delivered by Dr. de Purucker at Point Loma, California, which are now obtainable in book form.

"I thought this would make mighty good propaganda and advertise the book at the same time.'

"Could not active members all over the world follow Brother Meek's excellent example and try the same thing in their own neighborhood?"

The indefatigable Publicity Department of the two Clubs reports the receipt of fine notices about Dr. Gottfried de Purucker, the new Theosophical Leader, published in:

"The Manchester Guardian" (Manchester, England) January 20, 1930,
 "Hampstead and Highgate Express" (London), January 11, 1930,
 "Morks-Magazijn" (Dordrecht, Holland), January, 1930,
 "Das Theosophische Forum" (Cottbus, Germany, Burgstrasse 50-
 February, 1930,
 "The Sunday Post" (Bridgeport, Conn.), January 19, 1930,
 "Helsingborgs Dagblad" (Helsingborg, Sweden), January 19, 1930
 "O. E. Library Critic" (Washington, D. C., 1207 Q. St., N. W.)
 December, 1929, and January, 1930,
 "Norwalk Hour" (Norwalk, Conn.), January 24, 1930,
 "San Diego Union" and "The Evening Tribune" (San Diego, Calif.
 nearly every Monday and frequently at other times.
 "Petaluma Argus-Courier" (Petaluma, Calif.), January 28, 1930.
 "The Wasp-News Letter" (San Francisco, Calif.), February 8, 1930.
 "The Ocean Beach News" nearly every Friday, Ocean Beach, Calif.
 Shorter notices from "Holborn Guardian" (London), and in newspapers
 in Seattle and Spokane, Washington.

We give below a notice from the "Hampstead and Highgate Express," London, January 11, 1930:

"Dr. de Purucker is one of the outstanding figures in the world of science, religion, and philosophy. Many who know him best claim that he is the foremost authority of the day in these subjects. He is well known in the United States for his brilliant broadcast lectures and for his scientific and religious writings. Thoroughly familiar with many languages, Dr. de Purucker studied and worked in the seclusion of Theosophical student loves for over thirty years as a devoted pupil of Katherine Tingley, the successor of Madame Blavatsky. At her death last year he took over the leadership of The Theosophical Society, both in its public and its esoteric work."

And from the front page of the Norwalk (Conn.) *Hour* of January 24, 1930, we quote:

"ARTISTS ORGANIZE NEW SOCIETY HERE

THEOSOPHICAL BRANCH ESTABLISHED BY SILVERMINE MEN

"Under a charter granted by Gottfried de Purucker, Leader of The Theosophical Society, with International Headquarters at Point Loma, Calif., Justin Gruelle, George Avison, and Clifton Meek, three well-known artists of Silvermine, have organized a local lodge. Mr. Meek has been a member of the Society for a number of years, and Mr. Gruelle and Mr. Avison are more recent members. . . .

"The leaders of the Society for the past fifty-five years have been H. P. Blavatsky (1875-1891), William Q. Judge (1891-1896), Katherine Tingley (1896-1929), and G. de Purucker, the present leader. Th

office is for life, and each leader names his or her successor. Dr. de Purucker is not as yet so well known to the public as was Katherine Tingley; but it is his intention during the present year to make an extended tour of the United States and of Europe, in the furtherance of his plans as Leader of The Theosophical Society.

"It is noteworthy that his succession to his present position was virtually without a dissenting voice throughout the Society, such was the confidence reposed by all the members in their late leader, Katherine Tingley. And in the few months that have elapsed since the new responsibilities fell upon him, Dr. de Purucker has won the complete trust and enthusiastic support of the membership throughout the world. His scholarship has commanded respect, his statesmanship has compelled admiration, and his deep mysticism and high moral character have captured the affections of all who know him.

"The Theosophical Society is non-political and unsectarian. The national sections and local lodges are autonomous, conducting their own affairs to meet national and local requirements. The movement is world-wide, having national sections in England, Sweden, Finland, Germany, Denmark, Holland, Australia, Canada, Cuba, etc., with international headquarters at Point Loma, California. . . .

"There are no paid workers for the Society, and no personal benefits to be derived from affiliation with it other than those of self-improvement and opportunities for the study of important subjects which have been too long neglected by scientific men and theologians alike.

"Further information concerning the Society may be obtained by applying to any of the three above-named members."

Of special interest in the April issue of THE THEOSOPHICAL PATH is an article by Grace Knoche, M. A., on William Quan Judge, who forty-four years ago founded the magazine in New York City and was its editor until his death in 1896. Another of the scholarly lectures of the present editor, Dr. G. de Purucker, on *Theosophy, the Mother of Religions, Philosophies, and Sciences* is given, and also the first instalment of *Researches into Nature*, translated from the Latin of the great Roman philosopher, Seneca, by Dr. de Purucker. An article by H. P. Blavatsky, reprinted from "The Theosophist," *What is Matter and What is Force?* is timely and interesting as is also the chapter of *H. P. Blavatsky: The Mystery* by Katherine Tingley and G. de Purucker. The translation of the *Popul Vuh* by Philip Malpas, M. A., is continued and is preceded and followed by a poem by Kenneth Morris, D. LITT., written en route to Europe as he passed *The Mountains of Mexico* and felt *Rain in the Gulf of Tehuantepec*. Besides *Some Invasions from the Unseen* by C. J. Ryan, M. A., there are the usual *Archaeological Notes*, an article on *The Ancient History of the Human Race* by Gertrude W. van Pelt, M. D., M. A., and several others, including an excellent one by H. T. Edge, M. A., D. LITT., on *Have We Lost the Secret of Authority?*

LIST OF LODGES AND ADDRESSES

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LODGE No. 1, SAN DIEGO, CALIFORNIA. *President:* Mr. H. B. Champion, 971 Fifth Avenue. *Secretary:* Miss Constance Lynch, 4092 Front Street.

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LODGE No. 1, SANTIAGO DE CUBA, CUBA. Address Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba.

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A LETTER TO MEMBERS OF THE THEOSOPHICAL SOCIETY

*International Theosophical Headquarters,
Point Loma, California, February 10, 1932*

TO ALL FELLOWS OF THE THEOSOPHICAL SOCIETY:

Comrades: We have had years of training as students of Theosophy under our great Teachers, H. P. B. and W. Q. J., and in a very specific sense, of esoteric training under our beloved Katherine Tingley, as we are beginning to realize more fully; and now the time has come for us to show that we have profited by that training.

We have had the privilege of years of study of the great principles of Theosophy enunciated by H. P. B., and again so clearly stated by W. Q. J., and brought home to us in their relation to the common everyday problems of life, so understandingly, so appealingly, touching and softening our hearts and minds, by our beloved K. T. that verily our lives have in part been transformed. And now another Messenger from the Great Lodge of the Masters of Wisdom and Compassion is with us to guide and teach, giving to us still more of that teaching of which H. P. B. said in *The Secret Doctrine* that she could give only a fragment; and that when the time was ripe and according to the reception of the teaching given by her, further teaching would be given and from the same source as that given by her.

Because of the love and sacrifice of our Teachers, and because our hearts, in a measure, have responded, we stand today as a united body and, as such, the T. S. is strong and unshakable. Have we not the something to do as a body, as The Theosophical Society as a whole? Is there not something we can do that will carry the message of The

sophy to the whole world? Are we not called upon to make a united effort to reach the hearts of all men?

Had it not been for our beloved Katherine Tingley the work of our present Leader would not now be possible of accomplishment. It is because of what she did and because of the esoteric training which she gave to the members of our Society during the thirty-three years that she was our Leader that it is now possible to open wide the doors of the T. S. to all lovers of Theosophy whether they be members of other Societies or members of none.

A few years ago a foolish phrase or key-note, foolish because not in accord with the facts of life, went around the world, and again and again was given publicity in almost every newspaper of the land and throughout the world. It died down, and but rarely is it heard today. But we have had watchwords given us again and again, and given to the public, by our present Leader: watchwords that will never die, because they are true, because they are an expression of the basic fact of existence. Time and again in the dark periods of human history these watchwords have been lost sight of, yet ever are they sounded again by the Messengers of Light, the Great Helpers of Humanity. They were the heart of the message of Krishna, of Gautama the Buddha, and of Jesus the Christ:

LOVE IS THE CEMENT OF THE UNIVERSE.

LEARN TO FORGIVE. LEARN TO LOVE.

EACH ONE OF YOU IS AN INCARNATE GOD. BE IT!

These are the watchwords of the new era: the heart of the teachings of Theosophy. So here, comrades, is something that we can do to show our love and gratitude to our Teachers: we can send these watchwords ringing around the world! We can take them so closely home to our hearts and make them the key-notes of our own lives, that they shall become a power to transform the life of the world.

Our Chief hopes to start soon on his lecture-tour. What better preparation for his visit, what better introduction of him to whatever place he may visit, than to have these watchwords known everywhere?

This we can do to help our Chief to get his message across; to get it out to the world.

J. H. FUSSELL.

NOTICE

ASSOCIATE MEMBERS

THE following suggestion, which has the Leader's approval, has originated with the Boston Lodge No. 2 of the T. S. in regard to inquirers who are becoming interested in Theosophy, but who do not feel that they are ready to apply for full Fellowship in the T. S. It is that any one of such may be admitted as an Associate Fellow of the Lodge and on payment of \$3.00 dues, one half of which amount will be sent to the International Headquarters at Point Loma, and one half retained by the Lodge.

In connexion with this, and to help the Lodges still further, the

Leader of the T. S. has also given his consent that all members of the H. P. Blavatsky and W. Q. Judge Theosophical Clubs who are not already Fellows of the T. S. and who as members of one or other of the two Clubs are paying dues thereto, shall be admitted as Associate Fellows of the T. S. for one year without the payment of additional dues.

It is hoped that in this way the Lodges of the T. S. will find a wider field for their work, and add to their ranks.

J. H. FUSSELL,
Secretary General

LOTUS-CIRCLES THROUGHOUT THE WORLD

AS members will see from the above heading, Dr. de Purucker, Leader of The Theosophical Society, has restored to this branch of the children's work the original title: LOTUS-CIRCLE — a title given to it by William Quan Judge and sanctified by his devotion to this special work. It was changed to 'Lotus-Group' by our beloved Katherine Tingley some years ago to meet a temporary need; but now that this need has been met and the time is ripe to restore the original title, it goes without saying that members everywhere will rejoice.

INTERNATIONAL ADVISORY BOARD FOR LOTUS-CIRCLES

FURTHER EXPANSION IN LOTUS-CIRCLE WORK

*Central Office for Lotus-Circles,
Point Loma, California, February 18, 1930*

DEAR COMRADES: As a first step towards the formation of an International Lotus-Circle Association which shall include in its membership Lotus-Circle teachers in all nations, Dr. G. de Purucker, Leader of The Theosophical Society, to whose great heart no department of Theosophical work makes a stronger appeal than teaching-work for little children, has founded an INTERNATIONAL ADVISORY BOARD FOR LOTUS-CIRCLES, to work in connexion with the Central Office for Lotus-Circles at Point Loma, California.

Members of this Board are:

ENGLAND:	Dr. Emmeline Medd-Hall
GERMANY:	Herr Gewerbeoberlehrer Georg Saalfrank, Frau Dr. Emelie Fersch
SWEDEN:	Dr. Erik Bogren, Sr., Fru Konsulinnan Anna Wicander
HOLLAND:	Arie Goud, Esq., J. H. Venema, Esq., and F. A. Lindemans, Esq.
FINLAND:	Miss Inez Wilén
FRANCE:	Dr. Osvald Sirén
SPAIN:	Sr. Dr. Don Segundo Sabio del Valle
AUSTRALIA:	Mrs. Emily I. Willans
JAPAN:	Tetsuo Stephenson-Arai, Esq.
CANADA:	Mrs. Isabel Clemeshaw
LATIN-AMERICA:	Srta. Doña Emilia de Moya, Sr. Don Enrique Columbus

AMERICA: Dr. Roelf Barkema, Mrs. Maurice Braun.
 Superintendent of Lotus-Circles throughout the World,
ex officio, Chairman

The functions of this Board are, through its members:

(1) To keep in touch with the Central Office at Point Loma as to all matters pertaining to Lotus-Circle work in the respective countries;

(2) To send to the Central Office at Point Loma, to be shared with Lotus-Circle workers in all countries — particularly for those in the smaller nations and in small or newly-formed Circles — suggestions or ideas for the betterment or furtherance of Lotus-Circle work in individual nations or throughout the world;

(3) To educate the public, teachers and parents in particular, in regard to Lotus-Circle work, its aim and objects; above all, its non-sectarian, ethical and spiritual character, and its international scope; and in general to take advantage of the now rapidly increasing opportunities in every country to found new Lotus-Circles;

(4) To co-operate with the Central Office at Point Loma, under the direction of the Leader of The Theosophical Society, in meeting such emergencies and needs as may arise, and also in regard to the issuance of suitable Manuals, Instructions, etc., for the use of Lotus-Circle teachers;

(5) To keep in touch with small or newly-formed Circles in the respective countries, in order that help and advice may be given them in cases where emergencies arise — something that the history of Lotus-Circle work goes to show will have a marked effect on its future expansion;

(6) To co-operate in such other lines of effort as the Leader of The Theosophical Society may indicate or approve, it being understood that at no time will the duties of this office interfere with duties to other departments of Theosophical work; and also that the members of this INTERNATIONAL ADVISORY BOARD will be left free to follow in such work, their own 'creative individuality' — our Leader's phrase — as long as they keep within the principles and purposes of The Theosophical Society.

In conclusion, it should be made clear that the duties of members of this Board will be, as the name indicates, advisory, and that the work itself will center about two main issues or ideas: (1) *its non-sectarian character*, and (2) *its international scope*. The *world*-aspect of this department of Theosophical work should never be lost sight of.

Comrades: The future lies not in 'the lap of the gods,' but in the unfolding natures of the millions who today are little children. The Central Office at Point Loma appeals to all who are or have been interested in Lotus-Circle work, and who believe in that quality of ethical training that builds CHARACTER — admittedly the world's first need — to give most earnest consideration to the above.

Lotus-Circles are non-sectarian Sunday Schools whose aim is character-building. They were founded under William Quan Judge, at first being called "Theosophical Sunday Schools." The name was soon changed by Mr. Judge to "Lotus-Circle," its emblem the Lotus, sym-

bolic of the human soul which, rooted deep in the mire of material existence, feeling the call from above and pushing upward through the waters of wisdom and experience, finally blossoms in the sunlight of Truth.

Lotus-Circles meet weekly, on Sundays. The work is a spiritual work. The teachers and helpers are unsalaried and serve in a spirit of devotion. They are students of the ancient Wisdom-Religion, Theosophy, and are therefore qualified to present the truths of this beautiful age-old philosophy in such a way that the smallest child can comprehend it.

The demand for non-sectarian religious instruction for children is increasing everywhere. The question is not, "Will parents send us their children?" but, "How can we meet the recurring appeal for more and more Lotus-Circles?" This work is on the very crest of a tide of general and widespread interest in the moral education of the child. Why not take this tide at its full?

Faithfully yours,

GRACE KNOCHE,
*Superintendent of Lotus-Circles
throughout the World*

THE LEADER'S PHOTOGRAPH NOW OBTAINABLE

PHOTOGRAPHS of the new Theosophical Leader, Dr. Gottfried de Purucker, are now ready for sale. They are oval, $5\frac{5}{8}$ by $3\frac{5}{8}$ inches mounted in artistic 'Courier' folders. The price is \$1.00 per copy. Exactly the same photograph, personally autographed by Dr. de Purucker, may be obtained for \$5.00. Oval enlargements, unmounted may also be had: $13\frac{3}{4}$ by $9\frac{1}{2}$ in. at \$3.00, and 10 by 7 in. at \$1.50.

The exclusive rights for the distribution of these photographs are held jointly by the H. P. Blavatsky Theosophical Club and the William Quan Judge Theosophical Club of Point Loma, California, from either of which clubs the photographs may be ordered.

Needless to say, Dr. de Purucker himself derives no personal profit from the sale of these photographs, whether autographed or not. He has consented to have them sold thus purely in order to assist in raising money for the purposes of the two Clubs. All profits will be credited to the Clubs to the fund already established to meet the expenses of the Leader's proposed Theosophical lecture-tour throughout America and Europe. Every order received helps along this good work.

All the Lodges of The Theosophical Society are invited to send their monthly reports of their activities such as public meetings with the date, the name of the speaker, and the subject, as well as anything else of special interest that may occur. The reports should be concise, from 100 to 150 words in length.

THE THEOSOPHICAL FORUM

Published under the authority of
THE THEOSOPHICAL SOCIETY
Point Loma, California, U. S. A.

G. de PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither the Theosophical Society nor its Leader is responsible for any
statements herein, except when signed by the latter**

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

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QUESTIONS AND ANSWERS

QUESTION 23

Is there "Absolute Truth" for human beings to attain?

G. de P. — A very natural question, probably asked by every thinking man. The answer is "Yes; most decidedly there is." The whole trouble lies in the word 'Absolute,' which every man, which each school of thought, which even every sect, interprets to suit himself or itself. Without going into profound questions of religion or philosophy, which would require a full explanation of fundamentals, entirely out of place here, let us therefore say shortly that there does exist in the world a system of scientific-religious philosophy which is based upon no man's say-so, nor upon any sect's or school's say-so; but upon the very basic facts of Being, of Life; and that this System, unspeakably beautiful and grand, is the great body of Truth, or Teachings, forming the heart or core of what is today known to the world as Theosophy. Every great world-religion, so-called, has in its beginnings, sprung from this System through the work of some Great Man, or Teacher, acquainted with this System; who gave out to the world at the time he lived as much of the ineffable Truth as the men of that time could understand, at least in some degree.

These great World-Teachers in their turn were either taught by higher Men, variously called Elder Brothers of the Race, Masters, Teachers, etc., who form a Body or Lodge themselves and who are the guardians, spiritually, of mankind; or, in certain cases, these World-Teachers or Saviors are actually members of this Lodge themselves, coming forth into the outer world at certain cyclic periods in order to strike spiritual and intellectual keynotes in the hearts of men, their younger brothers.

Long ages ago, in the beginnings of human evolution (not in the modern scientific sense, however), Beings from higher spheres, of glorious spiritual and intellectual capacities and power, inspired and taught the then youthful mankind, and then withdrew to their own spheres, leaving behind them the highest and best of their pupils, chosen from among the youthful humanity; and these who were thus left among men, were the origin of the great Lodge spoken of before, which from age to age, as the millennia rolled by, gathered unto themselves the finest flowers of the human race, consecrated forever to the Great Work of inspiring men with spiritual truths, motives, impulses, keeping alive among us our noblest intuitions of Truth and Reality.

The system of thought known to the world today as Theosophy, was given out to the world in our time by this great Lodge of Elder Brothers.

Thus, then, there are three sources from which the TRUTH ABOUT LIFE and hence about MAN, flows forth into the world; or, perhaps rather one single source which may be divided into three branches:

(1) The primeval 'Revelation,' if we may use that much-abused word, delivered to primordial humanity by the Beings from high spheres mentioned above;

(2) The Elder Brothers, Teachers, Masters, etc., who are the particular and especial Guardians and Deliverers of this Primeval Truth to men, whenever the times permit a new impulse of spiritual and intellectual teaching to be given to them;

(3) The esoteric or hid meanings of the fundamental tenets of the great world-religions, all of which contain various aspects of the Truth about the Universe and Man, provided the student have the key enabling him to read correctly these esoteric tenets. This key Theosophy gives, although like everything else human, even our holy teachings have not escaped attempts of foolish or weak human beings to degrade them, if it were possible; being unable to understand Theosophy properly, they have given out teachings which are misleading, if not worse.

Here, then, in very brief compass, are the facts. Man *can* acquire *what is for him* 'absolute truth' at this stage of his evolution; and it is Theosophy, pure and unadulterated, as taught by H. P. Blavatsky, W. Q. Judge, and Katherine Tingley.

See *The Secret Doctrine* by H. P. Blavatsky; W. Q. Judge's *Ocean Theosophy* and *Echoes from the Orient*; and Katherine Tingley's *Theosophy: The Path of the Mystic* and *The Wine of Life*.

QUESTION 22 (continued)

What is the difference between "your" Theosophical Society and other Theosophical Societies, such as for instance, the "Adyar Society" and "The United Lodge of Theosophists"? Are they not all really the same?

J. H. Füssell — In the first part of our answer (see THE THEOSOPHICAL FORUM for March) we have stated that there are many points of agreement and that it is our desire to accentuate these, rather than the differences, which are comparatively few. To make our position clear as to our acceptance of the inviolable principles of Theosophy we referred to two of these, namely, that Theosophy is and must be non-political and non-sectarian: that to hold otherwise or to endeavor to mix Theosophy with politics, or to support any sectarian religion, would violate the essential principle of Universal Brotherhood and nullify all attempts to carry out the first object of the T. S., the one prerequisite, the acceptance of which is demanded of all applicants for Fellowship in the T. S.

We come now to the enunciation of another principle of Theosophy and especially of its esoteric doctrine: the principle and the fact of successorship. That which makes the Theosophical Movement and The Theosophical Society, which is its plow-point, as it were, a living Movement and a living Society is the fact that the stream of spiritual life which gave it birth has not ceased; nor speaking of the Theosophical Movement which has continued throughout the ages has it ever ceased. The Theosophical Movement, of which the present Theosophical Society, established by H. P. Blavatsky at New York in 1875, is the outward and visible representative in the world today, has been active in all ages. The real Founders were two of the Masters of Wisdom and Compassion who with other Elder Brothers, as they are sometimes called, form the Great Lodge, and by whom Helena Petrovna Blavatsky was sent as Messenger into the world of men to proclaim again the age-old message of Theosophy.

Even in the material world of everyday affairs, no business can be successfully conducted unless there be a controlling, directing, and responsible head; no ship can be successfully navigated which has no captain or pilot; no army can exist save under a supreme commanding officer; no government can continue save under the direction of one, however appointed, who is vested with responsibility and held accountable.

All these have to do with material life; and they do but copy and conform to what is a fundamental fact in nature, namely that every living organism is the vehicle or expression of a central controlling life. And how much more is this true of a spiritual organism, an organism founded for spiritual purposes. The T. S. is such an organism, and in a far deeper sense is the Esoteric Section of the T. S. such an organism. Now we have the fact that the T. S. has continued unbroken from the date of its foundation in 1875 until the present time; and that the E. S. has likewise continued uninterrupted, without break, from the date of its foundation in 1888 until now.

In the last issue of THE THEOSOPHICAL FORUM we sketched briefly the continuation of the T. S. in an unbroken line from 1875 to the present time. The facts cannot be denied. Nor can it be denied by anyone who will look at the present fact that the T. S. exists today as a living active body; and it is so, and has continued so, because it has ever had a responsible head and a living heart; because the Great Teachers, its real Founders, have not for one instant ceased their interest or their help and guidance which they have given through their Messengers. The evidence of this is plain both in the history of the T. S. and in the teachings given by these Messengers; and here is further proof, internal evidence, so to say, namely that these teachings given out in turn by those Messengers are in no sense contradictory, one of another, but are in entire and complete harmony. Taking, for instance, the first presentation of these truths of the Ancient Wisdom, Theosophy, by H. P. Blavatsky, we find the teachings of W. Q. Judge to be a re-statement, an elucidation of these with many hints, which are plain to every earnest student of further teaching showing that he too drew from the same source as that which H. P. B. herself declared was the source of her message. Then came Katherine Tingley teaching always the same great principles of Theosophy, but in what different language, so beautiful, so appealing, so commonsense, reaching out to the hearts of all who are facing life's problems, (and who save the thoughtless does not face them?), the sorrowing, the despairing, even the outcast and the so-called criminal and giving to all the key to the unraveling of their problems and courage and hope. And with all their simplicity and directness of appeal, she runs through all her teachings the profoundest occultism, for as our present Leader has many times said of his great Predecessor: "She was an Esotericist through and through."

Many Theosophists, not connected with our T. S. are today applauding the methods and policy of our Leader, and recognise that the Society is very much alive and must be reckoned with. Do they know what more than anything else has made possible the carrying out of our Leader's plans and the adoption of his present methods and policy — *in truth the policy of the Society has not changed from 1875 to the present day*, although the methods of carrying out that policy have been wisely and necessarily changed to suit changing outer conditions — do they know that the carrying out of these present methods and plans was prepared for and made possible by Katherine Tingley and that she foresaw the present opportunity and worked for its accomplishment although she knew it would not come in her time?

What then does all this show? It shows one purpose running through the whole history of the T. S. and the same guiding and directing power that manifested through and in the work and teaching of H. P. B., and also outlined by the Masters, the real Founders. (See *The Mahatma Letters* for proof of this.) The present work of our present Leader as Teacher would not now be possible if there had been any break in the continuity of the Society or of its heart life, which is the Esoteric Section.

This is logic and fact. A tree cannot remain alive if it has been severed from its root. And no one, no honest intelligent man, who knows the work and teaching of our present Leader and Teacher can honestly declare that the T. S. today is not a *living* Society, a living tree. Further, its continuity as an organization is a matter of historical record. As for the continuity of the Esoteric Section, obviously only those who are members of it are competent to judge; and they know that their confidence in their Teacher is not misplaced.

A tree is known by its fruit. This is axiomatic, no sane man will gainsay it. The Theosophical Movement is a mighty tree: "the Aśwattha, the eternal sacred tree, with its roots above and its branches below, the leaves of which are the Vedas," the teachings of the Wisdom-Religion, Theosophy. This tree, the Aśwattha, puts forth its leaves again and again, in accordance with cyclic law, as the trees of earth, which have shed their leaves in autumn, again put them forth in spring; and these leaves, these teachings, are for the "healing of the nations."

Think a moment: look at the logic of it. Here is the T. S. today, a living body under the guidance and direction of a living Teacher, continuing and expanding the work of his great Predecessor, H. P. B. Whence comes the life of the T. S. today? Whence come the fruits of Theosophy, of teaching and of service, save from the Tree — not planted by H. P. B. but, for it ever exists, made known, revealed, once again by her to the world? And there is this other saying of Jesus the Christ that also has its application here: "Either the tree is good and its fruit good; or the tree is corrupt and its fruit corrupt."

H. P. B. years ago said that her work would be vindicated in the twentieth century. It is already vindicated, and increasingly so, by the work and methods of work of her Successor, the present Leader of the T. S. And the present living energy which characterizes the T. S. today is a living proof of the living Tree, proof that the sap still flows in that Tree, and that the same life and spiritual sustenance drawn from the one Root, which made the T. S. a living body in the days of H. P. B., still sustain it. And here is the logic of it. This life and spiritual energy that are so manifest today in the T. S. are themselves proof that the spiritual life-currents have never ceased flowing in and through the T. S. since its foundation in 1875. Those life-currents are currents of teaching — one continuous stream of spiritual instruction. And the logic of it is: Successorship!

So to members of the United Lodge of Theosophists, as to all other Theosophists not yet affiliated with us, we extend the hand of Brotherhood and invite them to join with us in our efforts to spread the knowledge of Theosophy throughout the world. You are our Brothers. "Love is the cement of the Universe." Should it not then unite us? The doors of the T. S. are open if ye will enter. We invite you to do so.

In the next issue of THE THEOSOPHICAL FORUM we shall present other facts, and also consider some of the statements made by H. P. B. and W. Q. J. in regard to Successorship.

QUESTION 24

Will our Leader kindly tell us in the 'FORUM' why the Jews light candles on Friday at dusk and leave them to burn themselves out?

G. de P. — This is an old custom among Jews which they properly ascribe to religious habit. When it is remembered that the Sabbath of the Jews is on what we call our Saturday, and that Friday is the eve of the Sabbath, and when it is further recollected that Sabbath was the day of repose and recuperation, an explanation of this old custom is seen.

The cosmic Sabbath is the pralaya after the manvantara, the entering into the state of spiritual repose and assimilation of the experiences of the preceding manvantaric epoch.

The lighting of the candles on the eve of the opening of the Sabbath represents the lighting of the spiritual fires which take place at the culmination of cosmic evolution.

The questioner, if he ponders over the matter, can answer the remainder of the question, if there be any remainder, for himself. There are many such old customs in the various religions of the world which have no particular or very important signification, but which are interesting enough to understand.

QUESTION 25

What is the meaning of the expression, "the Hermetic chain"?

M. M. T. — The word 'Hermetic' refers to Hermes or Thoth-Hermes, who was the God of Wisdom of the Egyptians and the Greeks; and from whom they received the teachings of the Ancient Mysteries. There was among the Ancients a tradition of a chain, one end of which was held at the highest seat of the Gods and which extended downward to lesser Gods and Heroes and Sages who were instructed by those above them and in turn instructed those below them and thus communicated to mankind the secrets of the universe as well as the arts and sciences necessary for human life on earth. In the Iliad, Book viii, Homer writes

Let down our everlasting golden chain
Whose strong embrace holds heaven, and earth, and main.

And in Genesis xxviii, 12, the same idea is expressed in the account of a dream that Jacob had of a ladder from heaven to earth upon which the higher beings descended and ascended.

The name Hermes or Thoth is not the name of only one such grade of Initiate: it is known that there were five Hermes; and both these names are titles given to series of Teachers and Sages. Other names which were used in the same way were Enoch, Nebo, Orpheus, Kadmos; and all of these, as H. P. Blavatsky tells in *The Secret Doctrine*, II, 267, were instructors of men in the arts and sciences and were the Founders of the Mysteries. They reappear again and again and were descended from those primordial Sages who taught the Humanity of the Third Race.

H. P. B. tells also (*S. D.*, II, 48) of a mysterious character similar to Hermes whom the Hindûs believe to be "forever wandering about the earth giving good counsel" and also sometimes called "a Messenger of the Gods." Similarly Kapila is a generic title as well as the name of a great Sage who taught the Sânkhya philosophy. H. P. B. points out that the Kapila of one age and the Kapila of another age "*may be one and the same INDIVIDUALITY, without being the same PERSONALITY.*" (*S. D.*, II, 572)

Thus the "golden chain of succession" has handed on the teachings of the original Ancient Wisdom-Religion from time immemorial, from the earliest days when the Gods themselves walked the earth and taught the first human beings. Always have there been trusted Custodians of the sacred teachings; always have there been Initiates into these sacred Mysteries. Only when a race becomes degenerate and its fate is to die out, do the Great Ones cut the golden chain; and for that race there is no ladder of light and no more "going up and down."

Ancient writings abound in references to these 'golden chains of succession.' H. P. B. says that one of the difficulties in placing the date of Zoroaster is that there were several Teachers of that name. Frequent reference is found to the chain extending from Orpheus, whose father and grandfather before him are said to have been initiated into the Mysteries, on to Pythagoras and Plato, to be continued by the long line of Sages belonging to the Neoplatonic School, from Plotinus to Proclus, who died at Athens in 485 A. D. Less than fifty years after the passing of this link in the long 'Hermaic chain' of Greece, by the order of the Emperor Justinian the doors of the Academy, the great School founded by Plato, were closed, and the philosophers sought a retreat in the East.

Following the example of the Ancients, many men and women today, who have been students of philosophy under the Theosophical Teachers, H. P. B., Wm. Q. Judge, Katherine Tingley, and are continuing their study under the present Teacher, G. de Purucker, may describe these Teachers as "a golden chain of succession" in restoring to mankind at the dawn of a happier cycle the knowledge of the sacred Wisdom-Religion which was given to the earliest humanity by Divine Instructors and which has never been lost.

QUESTION 26

What does Theosophy teach in regard to Ethics and Morality, generally speaking?

H. A. F.— "The ethics of Theosophy are more important than any divulgement of psychic laws and facts." — *H. P. Blavatsky*. "Those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man." — *W. Q. Judge*. "Theosophy is the highest law of conduct, the enacted expression of divine love and compassion." — *Katherine Tingley*.

These statements are unequivocal. Until right ethics is generally and uniformly practised, knowledge will continue to be used for personal ends and destructive purposes, civilization will be endangered and spiritual progress retarded. So long as the unenlightened personality, which seeks its own and not another's good, is allowed to rule, the universally valid laws of morality will be disregarded, causing untold misery and suffering.

Fortunately there is in every man a ray of divine light making plain the path of right conduct and action, in a word, of morality; but in order to find the light he needs self-knowledge, which "is of loving deeds the child." The ordinary man, who has not definitely entered upon the path of self-conquest, is a bundle of contradictory impulses and desires, which obscure the God within and prevent it from manifesting, and, unless he learn to dominate these he will never either know or be his true Self. The effort to attain self-knowledge and self-mastery is the first step in a truly moral life.

"Theosophy is the quintessence of duty"; and the faithful performance of duty is the necessary pre-requisite to the attainment of 'powers,' and the only safeguard against their misuse. "Woe," says a Master, "to the rash man who seeks to develop in himself powers, of whose nature he is ignorant, before he is fit morally and spiritually to exercise them."

QUESTION 27

What are a few simple devotional practices that would assist a very busy member to maintain a Theosophical attitude toward life and its problems?

H. P. Leonard—To 'devote' is to set apart something as to a divinity or a sacred purpose, and while special times may well be reserved for the renewal and confirming of such vows, the better way is to cultivate a trend of mind in this direction that operates subconsciously throughout the day.

During the intervals between your several engagements you might take the opportunity to remind yourself that it is your ultimate destiny to become an active co-worker with Nature. You may steadily weaken the strength of the personal idea by trying to attain that point of view from which all your activities appear simply as so much cosmic energy, working through and guided by your presiding intelligence; but always, with the impersonal motive behind everything that these several activities are 'duties' — services 'due' to that Grand Whole of which we form a part.

One hesitates to recommend specific practices; they tend so rapidly to become dead forms from which the life has fled. The great thing is to keep alive the idea of impersonal service running like a golden thread through everything that we do.

A simple, but highly effective practice is that recommended in th

Bhagavad-Gîtâ — “the silent repetition of sacred texts.” Take any verse or close-packed sentence, which embodies your ideal, and mentally repeat it as you walk along the streets, or at other odd moments. The set phrases serve as a channel, making a definite appeal to our attention, and in this way a stream of tendency is set in motion that receives a fresh impetus with every repetition.

It would be hard to set a limit to the energy that might be developed by such a method maintained with persistency. It is the steady stream of continuity that counts.

QUESTION 28

What light does Theosophy throw upon the changing ideas of morality at the present time?

L. Ross — Theosophy teaches that human nature is ever the same, being the eternal play of the dual forces of an incarnating god in an animal body. Another master-key of the Secret Doctrine is analogy. According to these two ideas, the current changes in standards of morality are analogous to changes in human life generally, both on inner and on outer lines.

As humanity's evolution follows a spiral course of ever-widening sweep, its consciousness expands to an ever-broadening horizon. Or, in terms of moral latitude, the race grows conscious of hitherto unknown heights and depths in its own nature. The rapid and radical changes in the tangible world of things, are the result of like conditions in an enlarging mental and emotional sphere; so that, in the moral realm, we are moving on into new outreaches of a world which is both better and worse than of yore. Human duality, in becoming more accentuated, gives optimists and pessimists alike added evidence for their opposing conclusions.

As Nature sometimes changes the earth by material convulsions, so the moral cataclysm of the World-War uprooted many fixed ideas and institutions. For instance, theology gave no answering reaction to the acid test of an agonized world's questioning, and its appeal for help from a would-be infallible priesthood and from a supposed all-powerful Deity of mercy. Hence, many conflicting creeds and dogmas were discarded. The result is often interpreted as an irreligious era. But, though release from old limiting half-truths has variously rebounded into moral indifference, and ill-advised and even reckless license, aside from this misuse of freedom by human lower nature there is decided evidence of an enlarging moral sense. For, on every hand, especially among the young generation, there is an unusual seeking for a consistent, logical, mystical answer to the innate longing for truth and light to satisfy the awakening Self within.

The eternal battle between light and darkness today challenges each one anew to enlist his own spiritual warrior forces in an effort for self-conquest. No one can remain neutral.

A LETTER TO THE PRESIDENTS OF THE LODGES

*International Theosophical Headquarters,
Point Loma, California, U. S. A.*

March 14, 1930.

TO THE PRESIDENTS OF THEOSOPHICAL LODGES:

DEAR COMRADES: At a meeting of the Literary Committee, presided over by the Leader and held last Tuesday evening, March 11th, a question was brought up regarding *'The Theosophical Manuals'*, which were written and first published about twenty-five years ago. Since that time so many advances have been made along scientific and other lines of thought, that the Leader made a suggestion which was heartily welcomed by all the members of the Literary Committee, namely, that the Manuals be rewritten.

Moreover, there are certain features in the Manuals, particularly in the Preface, which is printed in each number, that are not in line with our present Leader's methods. These, as you know, are to extend the hand of welcome to all Theosophists, whether belonging to other Societies or to none.

Furthermore, the suggestion was made that, instead of using *The Theosophical Manuals* for study, the teachings which are now being given by the Leader at the Sunday afternoon Temple-Services held here at our International Headquarters be used. Full reports of these lectures appear weekly under the title of *Questions We All Ask*.

The feeling of the whole Literary Committee was that these would prove to be of vital and absorbing interest and be a tremendous assistance to you in your meetings, not only to members of your Lodge but to visitors.

In connexion with the study of *Questions We All Ask*, the suggestion is also made that you make as full use as possible of *The Key to Theosophy*, *Echoes from the Orient*, and *The Ocean of Theosophy*. Very often most helpful and inspiring quotations having reference to the subject being studied, can be taken from Katherine Tingley's books. But as a basis for study, there is nothing better at the present time than *Questions We All Ask*. It would be advisable as well as most helpful, if you would arrange to have these indexed.

One great advantage, from the standpoint of the visitors attending your meetings, is that you can urge them to buy these weekly pamphlets which they will find you studying, as they cost only five cents a copy. I think it would be a splendid thing if you had a few copies on hand in order that they might be available to visitors and inquirers; for in that case they can take part more intelligently in your meetings and follow the discussion, having the pamphlets before them.

Another thing that has been advised by the Leader and which has already been put into practice by some of the Lodges, is that every meeting shall be open to visitors. Let me give an example. At the San Diego Lodge No. 1 the members assemble at 7.30. Visitors

invited to come at eight o'clock. This allows half an hour for the transaction of Lodge-business and for bringing up matters that should come before members only. Then at eight o'clock the meeting is formally opened in accordance with *your* regular custom. Meetings held in this way can be advertised. I believe that in practically all of the cities in this country the newspapers carry what they call 'Church Advertising,' which is very much cheaper than other advertising. A small advertisement could be prepared somewhat along the following lines, omitting (in accordance with the Leader's wish — as I believe you have already received word) all reference to Point Loma or to him, but simply advertising meetings of The Theosophical Society, thus:

THE THEOSOPHICAL SOCIETY

Lodge No.

Public Meetings every at p.m.

(Place of Meeting)

(Subject for discussion)

VISITORS WELCOME

Omit the line with "Lodge No." if you wish to save space. Try to arrange attractive titles for discussion. If you can have a place that can be kept open on certain afternoons in the week as a reading-room, advertise this also.

See also the news-items published in THE THEOSOPHICAL FORUM from time to time, giving news of what other Lodges are doing, especially with regard to publicity. Our Publicity Department here is glad at all times to make suggestions.

Do not fail to send brief reports of your month's activities, with special reference to matters of real interest for publication in THE THEOSOPHICAL FORUM.

With best greetings, I remain,

Fraternally yours,

JOSEPH H. FUSSELL

Secretary General

THEOSOPHICAL NEWS AND WORK

SAN DIEGO LODGE No. 1 has regular weekly meetings every Friday: 7.30 to 8.00 members' meeting, for business, etc.; at 8.00 o'clock open to the public.

Advertised public meetings are held on the second Friday of every month. At the meeting held March 14th Mrs. Leoline Wright spoke on "The Magic Powers Innate in Man"; W. Emmett Small, Jr., spoke on "Theosophy and Perspective." Short addresses were also given in

regard to Club-work by representatives of the H. P. B. and W. Q. J. Theosophical Clubs No. 2 of San Diego.

There has just been received the first issue of *Questions We All Ask* translated into Dutch — a work that has been undertaken by the members of the H. P. B. and W. Q. J. Clubs in Holland. Congratulations to our splendid workers in that country.

THE THEOSOPHICAL FORUM No. 3 in German has also just been received.

News has just come from Dr. Erik Bogren, National Director of the T. S. in Sweden and Finland that the members there are translating, preparing, and printing, THE THEOSOPHICAL FORUM, and *Questions We All Ask*.

Word has also come from Sr. Raúl López Castillo that the same work is being undertaken by the comrades in Cuba.

At a public meeting held in the Florentine Room of the Governor Clinton Hotel, New York, a lecture was given by Mrs. L. J. Manning Hicks of London, before a most interested audience. It was followed by a general discussion.

ST. LOUIS LODGE No. 17, was chartered on February 23rd. Address Lucius H. Cannon, Terminal Hotel.

LATEST NEWS: Our comrades Maurice and Mrs. Hazel Boy Braun, Theosophical Field Workers, announce prospects of two new Lodges. A meeting was held at Fallbrook, which lies somewhat midway between San Diego and Los Angeles, on April 1st. Several applications were asked for and the formation of a Lodge assured. Address Mr. P. W. Jones, Fallbrook.

At Redlands, due mainly to the efforts of Mr. Lawson Scott, a fine meeting was held on April 2nd. Excellent publicity was given in the Redlands and San Bernardino papers. The formation of an H. P. B. T. Club is also promised, and a quantity of literature was sold. Address Mr. Lawson Scott, Box 79, Route 2, Redlands.

THE May *Theosophical Path* bestows good gifts in abundant measure. Two articles of popular interest by H. T. Edge, M. A., D. Litt., *What is the Matter with the Churches?* and *Food-Faddism* are presented with this writer's frank and constructive comment. *Researches in Nature*, Dr. de Purucker's translation from Seneca, second instalment, is a mystical treatise on the origin of certain forms of light. Dr. de Purucker's lecture on *Theosophy, the Mother of Religions, Philosophy, and Sciences* gives us a powerful study of the Wisdom-Religion, its sources and its history, its Teachers and teachings, and concludes with the consoling and sublime message: "The search for peace and wisdom and illumination is not for self alone, but is conducted in impersonal love for all that is." *The Popul Vuh* by Philip A. Malpas gives a further

glimpse into this little-known scripture, of deep interest to students of world-religions. C. J. Ryan's collection of experiments in psychometry under the title *The Occult Powers in Man* is as delightful as it sounds. *Did the World Need H. P. Blavatsky?* is convincingly answered by Grace Knoche, and Dr. Gertrude van Pelt continues her *Ancient History of the Human Race*, compiled from *The Secret Doctrine* by H. P. Blavatsky and treated with Dr. van Pelt's customary lucidity. There are two poems by Kenneth Morris which bring us the contrasting glory of earth and sea. Another step in the struggle against legalized murder is described in *The Death Penalty on Trial* by Astrid Berg. *The Origin of the Christian Easter* by B. de Zirkoff makes its own deep appeal to Theosophical students. *H. P. Blavatsky: the Mystery* by Katherine Tingley and G. de Purucker, continues its marvelous analysis of the spiritual roots of life and is illumined by a wealth of quotations from early mystical writers. *The Bewitched Mirror* in no way belies its name as a story. Unexpectedly enough, considering its very modern title, there is an interesting combination of mystic lore and modern medical ideas in *Bacteria and Germs* by Dr. Arthur A. Beale. *Is Matter Conscious?* is a searching inquiry into the working of instinct in the various kingdoms of Nature. Altogether much inspiration for heart and head in this fine issue of "The Theosophical Path."

IN its forthcoming number, "Lucifer, the Light-Bringer" proves itself a true herald of the New Theosophical Era, striking keynotes of Theosophical activity that just now are being most clearly sounded. *Forgiveness*, the editorial, is in line with the Leader's watchwords, and equally in harmony with the spirit of the time are a meditation on *Backgrounds* by Ardath Droon, an appreciation of the aims of the new *All Peoples' Association* of London, by Irene Ponsonby, and a thoughtful article on *Leadership and Freedom*, by John Christian Hand, one of our new members. We have the next instalment of the Leader's translation of the *Bhagavad-Gîtâ*, followed by further commentaries by Mr. Judge; and in connexion with this, *The Reader's Forum* contains information on the pronunciation of Sanskrit words, Dr. de Purucker being the authority for the rules given.

Gleams of humor as well as of mysticism are found in a story, *Board and Lodging*, by Wm. J. House, and in a whimsical-philosophical essay by Percy Leonard about *Other People's Troubles*. 'Orion' gives us some pointers on *The Center of the Universe*; and the classical note is struck in a study of the *Odyssey* by a young student of Greek in the Theosophical University. The Club-section accentuates the life and work of H. P. B., since "White Lotus Day" falls under the date of this issue; and reprints an article in appreciation of H. P. B. from the London *Daily Express*, by the novelist, J. D. Beresford. Lotus-Circles are well represented by numerous reports; and the young folk are sure to find something that they like in their own particular corner. The whole number is of unusual interest, and is sure to meet with a warm reception.

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All Lodges are requested to send in very brief monthly reports of their principal activities adapted to publication in THE THEOSOPHICAL FORUM. Space will permit only of short reports and the editors cannot guarantee that all contributions will be published or that even those accepted for publication will appear in full as submitted. Each report will be judged on its merit as to content, general news-value, and literary quality. Available space in THE THEOSOPHICAL FORUM will also be a determining factor. Short, concise reports of constructive work are desired, in which every word embodies a fact or an idea of real Theosophical worth. All such reports should be addressed to the undersigned and should be marked distinctly: "Submitted for publication in THE THEOSOPHICAL FORUM"

JOSEPH H. FUSSELL,
Secretary General

THE THEOSOPHICAL FORUM

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J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither the Theosophical Society nor its Leader is responsible for any
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Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Application has been made to have THE THEOSOPHICAL FORUM entered as second-class matter. Issued monthly.

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QUESTIONS AND ANSWERS

QUESTION 29

I am a young man with high aspirations and longings for spiritual things, but find myself in an unfortunate home-life with people dependent upon me who have no sympathy with my aspirations? What is the right course for me to pursue?

J. H. Fussell — In answer to a similar question the Leader, G. de Purucker, gave the following advice, which I am privileged to quote:

"My suggestion to you — and I am going to talk to you just as I would to a member of The Theosophical Society, and I am sure you will understand my sincere effort to help you — is to 'carry on' as manfully and successfully as you can in the life in which your karma, as we Theosophists say, has placed you; for you yourself, either in this or in some past life, or in both, have given yourself the surroundings which you are now in; and you will never be happy or satisfied, you will never reach spiritual enlightenment, until you work through these conditions and attain that interior illumination and peace which are the only worth-while thing in life.

"Do your best to do your duty from day to day. Be kindly, be thought-

ful, be considerate, be forgiving, be loving, towards others. Be alert and awake to all the duties of life, and positively refuse to quench the fire of your spirit in material pleasures. This I think you already understand, and it is a splendid sign that you show of an awakening soul-life.

"It is the inner life of heart and mind which gives us peace and contentment, brought about through the sense of having done our duty nobly in the sphere of life in which we are placed, and with the realization that by doing that duty we gain strength and understanding, which will inevitably raise us into a loftier sphere, if we carry on until circumstances change — and inevitably they will change; for nothing in material existence lasts forever. This is comforting to remember.

"I note what you say about the lofty and sensible teachings of the ancient Wisdom-Religion, and you are perfectly right. Hold to these teachings forever and you will find peace and happiness, and that quiet strength which comes from duty well done will be yours, and you will grow. Remember that the Sage and the Seer can find peace even in the turmoil of the busiest marts of men; for peace and happiness are within us and not without.

"Remember, finally, that it is wrong ever to stifle a spiritual aspiration. Do your duty in the best possible way, and find peace and happiness in this. Following this path you will achieve not merely material success, but you will grow interiorly, and will gain that inner light which is priceless, and beyond words to express. You are one of many millions of hungry souls the world over; and as many of these millions of hungry souls have found happiness and comfort and spiritual enlightenment in the Theosophical teachings, and in living a Theosophic life, so you can find them also."

QUESTION 22 (continued)

What is the difference between "your" Theosophical Society and other Theosophical Societies, such as, for instance, the "Adyar Society" and "The Unit Lodge of Theosophists"? Are they not all really the same?

J. H. Fussell — Aside from principles which we discussed in the last issue of THE THEOSOPHICAL FORUM, we have the following authentic pronouncements, which throw further light upon the subject. I do not bring these forward in a spirit of controversy, or from an argumentative standpoint, but because they are points of history which I believe are unknown to many Theosophical students, especially to those who have become interested more recently; and because perhaps by others they have not been understood. In view of the source of the following statements, they cannot be lightly cast aside, although all of them may not directly support the teaching of successorship, they do have at least an indirect bearing upon it.

(a) It is stated by H. P. B., that the T. S. was founded by her (irrespective of those who assisted in its outer organization) on the authority and by direction of two of the Masters of Wisdom and Compassion of the Great Lodge which has always existed. We have her statement in a "paper discussing various criticisms on the Organization of the Theosophical Society" that "sent to the U. S. of America in 1873 for the purpose of organizing a Group of workers

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two years later the writer [herself] received orders from her Master and Teacher to form the nucleus of a regular society, . . ." which society was the T. S.

(b) In regard to the continuance and destiny of the Society, she writes in the same paper:

"The T. S. *cannot be destroyed as a body*. It is not in the power of either the Founders or their critics, and neither friend nor enemy can ruin that which is *doomed* to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by 'High Masters' and is under their authority — if not their instruction — must and will live. Each and all of us will receive his or her Karma in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed. . . ."

And on another occasion:

"No one seems even to suspect the real true nature of the T. S., *which cannot die* were all Oxford, Cambridge, and the Austrian, German, and Russian secret police to try to destroy it. Individual branches may collapse, the Parent Body — whether at Adyar or at the North Pole — cannot be annihilated, for it is the nursery and granary of the Societies in the twentieth century."

Here also are the words of one of her Masters:

"The Society can never perish, though Branches and individuals may."

And another of the Great Teachers declared:

"The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity."

Those who deny 'Successorship' in the T. S. overlook these statements, or perhaps they are ignorant of them; for they either regard the T. S. which H. P. B. founded in 1875 as having been "disrupted," "destroyed," "wrecked," (as stated in *The History of the Theosophical Movement*, published by the U. L. T.; and also by Alice L. Cleather in *H. P. Blavatsky, her Life and Work for Humanity*, — the latter work being accepted by the 'Blavatsky Association' of London, and the 'Back to Blavatsky' movement in direct contradiction to the words of H. P. B. and her Masters, that "the Society can never perish." Or else, if they acknowledge that the T. S. exists, they make of it a lifeless body without a living head and heart: an impossibility, "all the blunders of its leaders notwithstanding." But the logic of the statements of H. P. B. and her Teachers is that the T. S. would continue; and the facts, as stated in the APRIL THEOSOPHICAL FORUM conclusively show that it has continued as a living active body.

We also have many significant statements made by H. P. B. of and to W. Q. Judge, some of which we now quote:

"If, knowing that William Q. Judge is the only man in the Eastern and Esoteric School in whom I have confidence enough not to have extracted from him a pledge. . . . There is nothing I would not do for him and I will stick to him till death through thick and thin. . . . He has to be defended whether he will or not. He has much to endure."

"Less than you would I want to see X — or anyone (save Judge) elected for life. . . . But if I do not like the idea it is because I trust no one any longer, save Judge, and Olcott, perhaps."

"My dear W. Q. Judge, my only friend. . . . Judge has done more for me, so much, I owe to him such gratitude, there is nothing I would not do for him. I will never forget Judge's loyalty and devotion, his unswerving friendship."

(To W. Q. Judge) "Well, sir, and my only friend . . . you are going to replace me, or to take my place in America. I know you will have success if you do not lose heart. . . . I would rather lose the whole American lot to the last man than you. . . ."

(To W. Q. Judge) "Take my place in America now, and, after I am gone, at Adyar. If you have no more personal ambition than I have . . . and I know you have not — only combativeness — then this will be no more sacrifice for you than it was for me to have Colonel Olcott for my president."

"Well, I have raised a 'Frankenstein' (the Theosophical Society) and he seeks to devour me. You alone can save the fiend and make of him a man . . . Be his Savior in the United States."

"The Esoteric section and its life in the U. S. A. depend upon W. Q. Judge remaining its agent and what he is now. The day W. Q. Judge resigns, H. P. Blavatsky will be virtually dead for the Americans. W. Q. Judge is the Antaskârana (link) between the American thought and the Indian — or, rather the trans-Himâlayan Esoteric knowledge. Dixi.—H. P. B. ;"

The following is from an official letter written by H. P. B. to the Convention of the American Society in 1888:

"To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

"My dearest Brother and Co-founder of the Theosophical Society:

"In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the head and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats on for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours."

Also, in the 'Preliminary Explanations' to No. III of the 'Instructions' sent to members of the E. S. T., H. P. Blavatsky speaks of William Q. Judge as having "remained as true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original Pledge. He is the resuscitator of Theosophy in the United States." And much more is said by H. P. B. of the attacks made on W. Q. Judge, and of the necessity when the time comes of defending him. This truly does not place W. Q. J. as H. P. B.

successor; but it shows a little of the relation that existed between W. Q. J. and H. P. B.; and it shows by the above-mentioned direct statement of H. P. B. to W. Q. J. that he was to take her place "in America now; and after I am gone, at Adyar." There is also the positive statement of W. Q. J. as to his successorship which he made in an "E. S. T. Order" issued by him November 3, 1894, as follows:

"I now proceed a step further than the E. S. T. decisions of 1894, and, solely for the good of the E. S. T., I resume in the E. S. T. in full all the functions and powers given to me by H. P. B. ∴ and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E. S. T."

Speaking for myself, all the above quoted statements have great weight, and, accepting Theosophy as I do, as taught by H. P. B. and W. Q. J., I cannot at the same time refuse to accept them. To do so would be to take a position that, as I see it, would be illogical and untenable. Most assuredly, I do not feel competent to place myself as a judge in respect to the acceptance of only some of these statements and the rejection of others. To take such a position, so far as I see it, would be virtually to say that H. P. B. and W. Q. J. are trustworthy in respect to some statements but untrustworthy in respect to others. And my view as to the right attitude of a disciple will not permit this, nor is it in accord with what appeals to me as being common reason.

At the same time, and recognising that there are others — and very worthy people — who do not accept successorship as I see it, simply because they do not know the facts; and concluding this part of my answer as I began — it is not in the spirit of controversy that I write, but solely in an endeavor to present facts, the knowledge of which is open to all students. In seeking for and accentuating points of agreement rather than those of difference, the spirit in which I write is one of friendliness and brotherhood; and because, as I see it, there is a love for H. P. B. and W. Q. J. in the hearts of our brothers of the U. L. T. as well as in ours, a way should be open for us and them, if they will see it so, to unite in a common Work for Theosophy.

QUESTION 30

Why has the spelling of Karma lately been altered?

G. de P.—Do not worry about the difference in spelling between 'karma' and 'karman.' I always use 'karman' myself, because it is the more correct form. It is the dictionary-form, or what is called in Sanskrit dictionaries and by Sanskrit scholars, the 'crude form'; and 'karma' is the nominative case of the neuter noun 'karman.' Consequently either form is correct, but karman is perhaps the better of the two to use. It is the form found in the dictionaries, and careful Sanskrit scholars usually use it, although there are some who employ 'karma,' because it is more common in ordinary literature.

That is the reason why you will find Sanskrit scholars and professors occasionally using the popular form 'karma,' instead of the accurate dictionary-form 'karman.'

QUESTION 31

How do members of The Theosophical Society explain the facts (1) that throughout the changes incidental to the succession of William Q. Judge, then Katherine Tingley, and recently G. de Purucker to the Leadership of the Society as founded by H. P. Blavatsky in 1875, the continuity of the work has been maintained; and (2) that with the succession of each of these Leaders came a fresh outpouring of energy and enthusiasm which led to a great expansion of the activities of the Society?

H. T. Edge — These are undoubted facts. A comparison of the ideals upheld and the work being done now with what was started by H. P. Blavatsky will prove to anyone that the continuity has been preserved and that no wandering from the path has occurred. The Society has shown the steadfastness to adhere to its aims and the flexibility to vary its means — the mark of efficiency. Also the renewal of energy with each change of leadership is matter of historical fact, the latest case being contemporary.

As to the reason: we have only to ask what causes can produce such results. Continual contact with the source of inspiration and guidance is indicated. Where that source lies only at the beginning of a career, the advancing years must inevitably witness a gradual departure from the original, accompanied by a gradual waning of energy in a fount which expends but never renews. The contrast may be figured by comparing a clock which is running down with a flower that has its roots in the earth and its leaves in the air; or a ship proceeding by dead reckoning with a ship that can take its bearings daily. This constant source of inspiration and energy comes through the Leaders, we derive it from their contact with that fount which fed the Society in the beginning. Each retiring Leader appoints a Successor, who has qualified for trust and is recognised by the members as having the qualifications.

A Leader is one who has qualified himself by passing certain tests which insure his conquest of all personal motives and his unflinching constancy to his mission. His triumph over his lower nature has opened his eyes to the source of wisdom which is within every man, and has brought him into direct communication with the Great Lodge of the Masters of Compassion and Wisdom which is the real heart of The Theosophical Society.

The history of The Theosophical Society illustrates that 'Golden Chain — Hermes,' every link of which is one of those Teachers or Messengers who follow each other in unbroken succession and maintain communication between the Masters of Compassion and the outer world. And in like manner every faithful member of The Theosophical Society seeks knowledge, not for private ends, but that he may be a passer-on of the light which others have passed on to him.

G. W. van Pelt — The facts stated in this question can be explained only by the hypothesis that the spiritual energy which vitalizes the Theosophical Movement has flowed out from its high Source — the Lodge of Masters — through natural channels, the four Leaders of this age. Those who have been in position to observe closely the spirit and activities of this "most serious M

ment of the age," have seen clearly that this and no other is the secret key to its remarkable history.

Each Leader has had a distinct and definite function, which, as time has unrolled the plan, has been plainly recognised as the necessary expression for that time — an expression indeed of which each Leader has been a veritable incarnation. And the different cycles of growth of this living entity — the Theosophical Movement — have been so vitally linked together, that the work of any one of the Leaders would have been impossible without that of his or her predecessor.

Every new cycle of life is attended with a fresh outburst of energy, which gradually expends itself toward its close; just as in spring we see the wonderful flaming of beauty and color, which fades out as the season passes; just as in human life from infancy to old age we witness a similar phenomenon; so The Theosophical Society proves its vital, spiritual nature by the dynamic force of interest and enthusiasm which has been evident with the advent of each new Leader. It was almost overwhelming in 1896 when Katherine Tingley took the reins and controlled the conflict of forces at that time with such a masterly hand.

Moreover, the change of methods for each new cycle or period of growth, while maintaining an absolutely pure thread of continuity toward the goal announced in the beginning, also proves the vital structure of The Theosophical Society. Through the agency of H. P. B. the Theosophical Movement was reborn in this era. It was she who assembled the forces; planted the seeds in the hearts of men; then passed them into the hands of W. Q. J. to scatter and nourish. The third Leader collected again the plants already being choked with weeds; nourished them once more with pure, spiritual life-energies and at the same time prepared the soil all over the world for the new broadcasting which she foresaw for the new cycle — now arrived and guided by the present Leader. Dr. G. de Purucker.

THEOSOPHICAL NEWS AND WORK

THE following speak for themselves:

THE very Theosophical gesture of the Leader in his address in the Temple of Peace on March 30, whereby he extended the hand of friendship and goodwill to members of other Theosophical Societies, with an invitation to join forces under one standard, has met with a gratifying response from both Lodges and individuals, and has also received very good notices from newspapers all over the United States and in Canada.

The following is the Leader's message in brief:

"Since I came into office last July, following the heart-longing of my great Predecessor, Katherine Tingley, I pledged my word that I would work to bring about union and harmony among men, and more especially among fellow-Theosophists the world over, never mind what their Society is, what their opinions may be. I know what I have and what I can give to those who believe in me — the Ancient Wisdom of the Masters of Wisdom and Compassion; but I seek

the points of union and harmony, not them of disunion and discord. I offer in the name of the Society which I have the high honor to head the hand of good fellowship and fraternal feeling to the members of every other Theosophical Society everywhere—a gesture of sincere friendship and good-will.

“I am beginning to receive most welcome and encouraging responses. Plans I hope in a short time will be under way for a unifying of all the Theosophical Societies, or at least most of them, the nobler and better of them, in one common brotherhood, doing our common sublime labor for humanity. . . .

“Our constitution is broad enough to satisfy anyone at any time. The only prerequisite to membership is an acceptance of the principle of Universal Brotherhood; and those who belong to The Theosophical Society will tell you—and they are honest men and women—that I came to teach the ancient Wisdom-Religion as best I could; that the light has not died out from the world but can be had by all who come to our temple-door (not this building, but the temple of the esoteric wisdom) and give the right knock. Knock and it shall be opened unto you; ask, and ye shall receive good measure, overflowing, without reservation.”

TELEGRAM

“Boston, Massachusetts, April 27, 1930”

“Boston Theosophical Society Lodge Number Two will unite with Annie Besant Lodge in doing honor to the memory of Blavatsky, Judge, and Olcott on White Lotus Day, with unanimous approval of both Lodges. Meeting in their Hall, with Clapp presiding. — J. EMORY CLAPP”

TELEGRAM

“Point Loma, California, April 28, 1930”

“These are historic days. Congratulations upon preliminary establishment of fraternal ties thus overriding differences of opinion and feeling. Enter New Era under Masters’ direction we turn our backs upon past differences. Spiritual Brotherhood under our Constitution is my heartfelt aim uniting noble Theosophical achievements of all true Theosophical hearts everywhere with work of beloved Blavatsky, Judge, Tingley. Affectionate Theosophical Greetings to you all and to Annie Besant Lodge. Best luck. — G. DE PURUCKER”

BEFORE the above telegram from Boston was received, and embodying the same idea, a letter had been sent from the Secretary-General’s office to the Presidents of all Lodges of the T. S. in the U. S. A. and abroad, dated April 27, the purpose of which is contained in the first paragraph which is as follows:

“Dear Comrade: Here is an idea which I am passing on to you. It is the result of news that was received here the other day from Dr. J. Hugo Tinsley, President of the New York Lodge of the T. S., stating that arrangements had already been made for a joint White Lotus Day observance on May 8th in commemoration of H. P. B. by our members and members of Mrs. Besant’s Society. This brought up in my mind the idea that it is something that could be done universally; and I am writing to the different Lodges asking them to con-

the suggestion, and if it meets with their approval, to get busy. . . . This has the full approval of the Leader."

Realizing, however, that this communication, even sent *via* airmail, would reach European Lodges too late for adequate preparation, the following message was cabled to the London Headquarters:

"Point Loma, California, April 28, 1930

"N L T Earthstar London.

"Write Bogren, Saalfrank, Goud, Leader urges our Lodges everywhere arrange fraternal White Lotus celebration with Besant and other Theosophical Lodges. Greetings.
— FUSSELL"

ACHIEVEMENTS AND PROSPECTS

IT is the Leader's wish from time to time to acquaint F. T. S. all over the world with news regarding the progress of the Headquarters activities. As all are aware through reading the Leader's General Letters, we have been passing through a period of readjustment, not only in The T. S. as a whole, but more particularly at our International Headquarters. In these efforts the Leader has been most enthusiastically supported by the comrades everywhere.

To show how the Headquarters work is progressing and how solidly it is based, the Leader has heartily approved of his Executive Committee's publishing certain facts. The following statements speak for themselves:

(1) Since the passing of our revered Katherine Tingley last July—that is, within nine months—Headquarters obligations amounting to some \$175,000 have been paid off in actual cash.

(2) During the same nine months, other Headquarters obligations amounting to some \$340,000 have been canceled by the generous action of devoted comrades and friends.

(3) In consequence of the above, the whole Society stands in a better financial position today than it has since the days of the World-War, although there are still other obligations that must be met and it is to this end that we are working at the present time.

(4) Still further steps are being taken to place the International Headquarters and indeed the whole Society upon such a solid basis financially that our Leader shall be entirely free to undertake the work for which he is here, namely, among other things, to go out to the world and to teach Theosophy as only he can teach it. It is to this end that we are working so strenuously; and we invite our comrades everywhere to help us to hasten that day, as many are already so nobly doing.

One move in this direction, which is already well under way, although it may not be fully consummated for several months, is to dispose of a large part of our Lomaland estate, leaving thirty or thirty-three acres for the Theosophical Headquarters, which is ample for the carrying on of our Theosophical and educational work. When our beloved Katherine Tingley first came to Point Loma in 1897, she purchased a large tract of several hundred acres at an

average price of one hundred dollars per acre. In 1926 some sixty-five acres of this property, still unimproved, were sold at a price of five thousand dollars an acre.

It has been recognised during many years past that the acreage which we own is far more than is needed for the actual work of our International Headquarters; and Katherine Tingley often said that her object in acquiring such a large tract of land was to provide for just such an opportunity as is now presenting itself — namely, to dispose of all land, not actually needed by us, and to use the proceeds for the benefit of the International Headquarters, which means for the benefit of our whole Society. That time has now come, and the plans now being set on foot will be consummated as soon as reasonable terms are forthcoming. When the contemplated sale of the major part of the land which, as said, is not needed for the Theosophical Headquarters, is effected, it is the intention of the Leader and his Executive Committee to establish a Reserve-Fund to aid in meeting current expenses as well as for providing for the future needs and expansion of our Theosophical Work.

In presenting these facts to our comrades throughout the world and inviting their continued help and co-operation, the Leader's Cabinet-Officers and Executive Committee wish publicly to acknowledge the remarkable inspiration and guidance received from the Leader himself in achieving the gratifying results already obtained and in laying the lines for an assured policy of sound economic operation in the future.

It is well to remember that all this has been done during the first nine months of our present Leader's administration, in spite of the fact that the whole country has been passing through one of the severest financial crises in its history. These facts speak for themselves.

For his part, the Leader insists that he could not have made this record for our Cause without the help of devoted members throughout the world. The Leader speaks with especial enthusiasm of the impersonal and tireless assistance of this united body of trained workers whom our late beloved Katherine Tingley bequeathed to him.

JOSEPH H. FUSSELL, *Secretary General.*

AT a preliminary meeting of Lodge No. 18, Minneapolis, held on Sunday, March 30, the following officers were elected for temporary tenure of office: Mrs. Eva E. Hudson, President; Mrs. W. H. Milligan, Vice-President and Librarian; Mrs. Jessie M. Kost, Treasurer; Mr. W. E. Milligan, Secretary and Recorder, 3521 Nicollet Ave. By-laws were adopted and an order of business decided upon on which to model the conduct of the future meetings of the Lodge.

Of Lodge No. 17, St. Louis, Solomon Hecht, at the time of writing in St. Louis, writes on April 20: "Lodge No. 17 had its second public meeting tonight. Kolb made the principal address extemporaneously, and he was splendid."

The temporary secretary of Chicago Lodge, No. 7, sends this report of the meeting held on April 6: "There were thirty-five in attendance."

meeting opened and closed with the recitation of the Invocation and the reading of the Watchwords. The principal subject of the evening was 'True Occultism and Occult Art,' on which Mr. Peters read a paper. Another paper, 'Our Daily Life,' written by Mr. Naumann, was read by Mrs. Roth, who also played a piano solo."

In a recent letter, Miss Mayme-Lee Ogden, Secretary of Lodge No. 15, American Section, after telling of the efforts of the comrades in Rochester, N. Y., writes enthusiastically:

"All this work we are doing for Theosophy is thrilling! I'm not surprised at any success we make, because I feel so sure it's *bound to come*. If my enthusiasm keeps on growing, surely I'll be of more help to Theosophy than I am now. There are no difficulties but what we make ourselves, I believe, and disappointments do not bother me."

LODGE No. 10, New York, reports that in pursuance of the invitation of the leader for co-operation and union among all Theosophical Societies, a joint White Lotus Day observance has been planned in New York.

MEETINGS have already taken place or are being planned between officials of the Boston, St. Louis, Rochester, Eagle Rock, Petaluma, Vancouver, Victoria, San Diego, Oakland, and San Francisco Lodges, taking first steps towards friendly co-operation and union with other Theosophical Societies, and holding joint meetings.

FROM a recent report from Mrs. Fannie E. Lewis, Corresponding Secretary of Lodge No. 2, Boston, we quote the following: "The Sunday evening public meetings are so well attended that we need a larger hall. . . . Interesting ten-minute papers and selections from Dr. G. de Purucker's *Questions We All Ask*, with music, both vocal and instrumental, make an attractive and instructive hour. Time is always allowed in the program for questions from visitors, and this gives an opportunity for some excellent answers by the President and others.

"The Thursday evening meetings for members at which study and discussion of Theosophical subjects take place, are always well attended."

THE address of Mrs. Burton Charles, President of Lodge No. 16, Eagle Rock, is now 1824 South Vermont St., Los Angeles, California.

THE public work of the Lodge at The Hague, Holland, has recently been done by the members of the H. P. B. and W. Q. J. Theosophical Clubs, of which practically all the members of the Society there are supporters. They hold a club-meeting once a fortnight to which visitors are invited and at which they have readings, music, and an address. Visitors who show interest in Theosophy are invited to attend the members' meetings, where a more profound study is made of the Theosophical teachings. Meetings of the Junior Clubs, with singing classes, and the Lotus-Circle, so enthusiastically carried on, help to 'pass on the Light.' The following words from the report are especially inspiring: "Every one of the members is doing something regularly."

A BULLETIN posted in Lomaland on April 12 announced another step in the solidification of the Work in the New Era, namely the change of the name of the Râja-Yoga School and Academy to 'THE LOMALAND SCHOOL,' and an equivalent change applying to the Isis Conservatory, and the Chorus and Orchestra, which will now be known as THE LOMALAND CONSERVATORY OF MUSIC, etc. The Leader and his Cabinet and Executive Committee unanimously approve this change of names for the reason that the words 'Râja-Yoga' have always required a great deal of explanation to people who did not understand them and have left an impression on the minds of the public that under that name we taught some kind of East Indian yogî practices. The name 'Lomaland' originated with our beloved Katherine Tingley; it is registered, and cannot be copied; it is more descriptive and more easily understood, and will do away with a great deal of foolish prejudice that many persons, not Theosophists, have against our wonderful institution and educational work.

THE following suggestions for effective propaganda have been sent to members and Lodges and have met with enthusiastic response from all to whom they were addressed, and therefore the Publicity Department of the H. P. B. and W. Q. J. Clubs No. 1 offers them to all Presidents of Lodges and active fellows of The Theosophical Society and to members of these clubs throughout the world.

It has been found that current publications, such as those named below are much better for propaganda-purposes than straight advertising matter which only too often is thrown into the waste-paper basket, without ever being read.

Therefore for Theosophical propaganda we strongly recommend our eight-page pamphlet described in the January issue of the FORUM. (Price 50c. per copy or wholesale 25c. per dozen.)

Questions We All Ask: ordered in bulk wholesale rates. \$1.00 per 25 copies or \$3.00 per hundred.

The Theosophical Forum: 10c. per copy, or \$1.00 per dozen copies.

The Theosophical Path: wholesale subscription rates \$3.00 per year; single copies 25c. Foreign postage 50c. per year, or 4c. per copy.

Lucifer, the Light-Bringer: wholesale subscription rates \$1.00 per year; single copies 15c. per copy. Foreign postage 20c. per year, or 3c. per copy.

We have also for disposal an assortment of shopworn literature. Full information will be given by the Theosophical University Press.

Each local Lodge or Club can of course put its own rubber stamp on any propaganda-literature distributed by it.

The Publicity Department has issued a very attractive advertisement of Dr. G. de Purucker's book, *Theosophy and Modern Science*, which is now ready for distribution. This announcement can be supplied at cost, our policy being to send one to a selected list of people known to be interested in the subject treated. The price of the advertisements is 25c. per dozen.

Any of the above propaganda matter can be ordered through the

PUBLICITY DEPARTMENT

International Theosophical Headquarters
Point Loma, San Diego, California, U. S. A.

HERE are several articles on current topics of importance in the June THEOSOPHICAL PATH. *Astronomical Notes* by C. J. Ryan deals with the thrilling discovery of the new planet and its significance to Theosophists. To those who view the future of India with sympathy and apprehension we commend Mr. Judge's article *India and her Theosophists*, for with his illumined foresight he offered the key to the present situation. "*Did Theosophy emanate from India?*" by Astrid Berg describes the restoration of the Wisdom-Religion to India by H. P. Blavatsky and relates itself irresistibly to that country's needs today. "Lutes of sea-bright jade and gold" lay their spell upon us in the poetry-drama entitled "*A Never-Ending Wrong*" by Kenneth Morris and Reginald Machell. It enacts a famous story from Chinese history and the heroine is the Chinese counterpart of Helen of Troy. Many treasures from the inexhaustible riches of the Archaic Wisdom are contained in this number. *Theosophy, the Mother of Religions, Philosophies, and Sciences* by Dr. de Purucker makes a noble excursion into the whole field of Theosophy as applied to the conduct of life and the facts of death and rebirth, and promises to the faithful aspirant "strength and love and hope to be our companions forever." The third instalment of his translation from Seneca's *Researches into Nature* is full of hints for the intuitive as to some occult aspects of rainbows and kindred phenomena. *H. P. Blavatsky: the Mystery*, by Katherine Tingley and G. de Purucker contains more than its usual store of deeply mystical revelation, perhaps one of the most fascinating being that of the Monad as Initiator of the various vehicles through which it works. Along similar lines is Dr. Emma D. Wilcox's *Man's Responsibility to His Atoms* which emphasizes in a new way the relation of morals to good health. This month's instalment of *Ancient History of the Human Race*, Dr. G. van Pelt's compilation from *The Secret Doctrine* with her own studious comments, gives a clear picture of the untiring guidance and protection from Higher Intelligences under which our evolution has proceeded. H. T. Edge takes up a subject dear to the hearts of everyone in "*Why Do We Not Know?*" where he discusses after-death states and their relation to the living. The same writer's article, *The Revolution in Scientific Ideas* sets forth many of the agreements and differences between 'exact' Science and the Wisdom-Religion, which will be of great use to students and speakers on Theosophy. We must not overlook *The Popul Vuh*, offering new chapters from the translation into English by P. A. Malpas of those wonder-tales from the Guatemaltecan Scriptures which give us a glimpse into the strange old lore of lost Atlantis.

— L. L. W.

AS TO "THE THEOSOPHICAL PATH"

THE Leader's General Letters and THE THEOSOPHICAL FORUM, going as they do to every F. T. S. in the world, have proved a mighty force preserving and enhancing the homogeneity of the Society. For they bring an identical thought into every individual mind, making our collective efforts one-pointed, tending to the same great end.

But what place has *The Theosophical Path* in the work of the Society? Being the Official Organ of the T. S. it is in a sense the interpreter of its highest intel-

lection, the means of bringing to birth the fine results of study and reflection of our best minds. As one of the high-class periodicals of America, it has always maintained a high standard; but never was it so dynamic, so timely, as it is just now. It has always reflected the Theosophic thought that was uppermost at any time: it is still doing so, with this augmenting factor — that the Leader himself is giving us the results of his own deep studies in three works now running serially in its pages: the notes of his lectures on 'Theosophy, the Mother of Religions, Philosophies, and Sciences'; his own translation of Seneca's 'Researches into Nature'; and 'H. P. Blavatsky: the Mystery,' written by him in collaboration with Katherine Tingley. And you cannot find one article by any other of its present contributors that is not charged with fine Theosophic energy and culture. Reprints are also being given of some of the fugitive writings of H. P. B. and W. Q. J., which are particularly adapted to the times.

We must all agree that here is a mine of riches in which cultured and searching minds should be free to delve. But how are we to bring this about? What can we all do to use *The Theosophical Path*, the organ of our Society, to make it famous and spread its influence? In the first place, we members ourselves should feel that in order to keep sufficiently in touch with the thought-work of the Society, we must arrange in some way to have a sight of its principal organ each month; and further, to devise means of bringing it to the attention of those outside the Society who are alive to the value of original and illuminating thought. Many would be only too glad to subscribe if only the magazines were brought to their attention.

As the Leader himself says: Each member should constitute himself a subscription-agent to help bring *The Theosophical Path* as well as other publications before the world. All of us are anxious to know what we can do to help the Work; and are only too eager to do it. Surely this is the way in which we can be of service.

—M. SATVA

H. P. B.'S CENTENARY

TO ALL WHO LOVE AND REVERE THE MEMORY OF OUR FIRST LEADER AND TEACHER

IN July 1931, students of Theosophy the world over will celebrate the hundredth anniversary of the birth of Helena Petrovna Blavatsky, the Liberator and Bringer of the nineteenth century.

As a lasting tribute to the memory of the great Leader and Teacher, it has been decided to publish her complete works in a Centennial Edition, which will include all that the indefatigable pen of H. P. Blavatsky ever produced.

For the purpose of carrying this plan to successful completion, a special body of people, representing many different nationalities, and known as the H. P. B. CENTENNIAL COMMITTEE, was organized some time ago at the International Theosophical Headquarters, Point Loma, California.

The research-work for the compilation of H. P. Blavatsky's writings begun some seven years ago, has now so far advanced that it is possible to give a general outline of the scope of this Centennial Edition. It will include:

H. P. B.'s scholarly articles and illuminating footnotes from *The Theosophist* of Madras.

Her powerful editorials and profound studies from *Lucifer* of London.

Her masterly productions in French, which appeared in *La Revue Théosophique*, *Le Lotus*, and other Theosophical publications.

Her many-sided polemical writings published in different newspapers and magazines of India, England, the United States, and elsewhere.

The fascinating travel-stories from India sent in to the *Russian Messenger* and the *Moscow Gazette*, such as 'The Enigmatical Tribes of the Blue Hills,' 'The Durbar in Lahore,' and 'From the Caves and Jungles of Hindustan.'

Her larger works, so well known to students of Theosophical philosophy, such as *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*.

The brilliantly written occult stories, referred to by H. P. B. as her 'Nightmare Tales.'

'The Transactions of the Blavatsky Lodge,' and *Gems from the East*—a Theosophical Birthday-Book compiled by H. P. B.

A copious Supplement containing writings presumably from the pen of H. P. B.; an exhaustive index of titles and subject-matter, as well as a list of works quoted by H. P. B.

Following the publication of this Centennial Edition, there will be issued a work entitled "Life and Letters of Madame Blavatsky," which will contain the authentic story of her eventful life, based on her own letters, many of which have never yet been published, on personal and scholarly reminiscences of some of her pupils, and on documents and material gathered from various reliable sources, including data furnished by the very few members of her own family still living.

Besides presenting the historical background of H. P. B.'s life, this biography will explain some of the deeper things concerning H. P. B.'s mission and the mystery of her being, as given out by the other Leaders of The Theosophical Society, so as to allow the reader to get a glimpse into the inner life of the great Messenger that H. P. Blavatsky was.

The H. P. B. CENTENNIAL COMMITTEE extends herewith an open and cordial invitation to all students and followers of H. P. Blavatsky to co-operate with them in this important undertaking.

To all members of The Theosophical Society throughout the world, to Theosophists of other Societies, and to all individual persons who, without being affiliated with any organization, may hold H. P. B. near and dear to their hearts, or recognise in her an outstanding historical and literary figure—to all of them, whether near or far, an invitation is sent out to contribute in whatever way they are able to do so, especially by furnishing data, letters, and other material, which they may have in their possession or know the whereabouts of.

All material forwarded will be speedily copied and returned promptly, unless otherwise specified by the owner.

At the opening of this New Era in the history of the Theosophical Movement, what better tribute could be given to the memory of the great-hearted Teacher, than for all students of Ancient Wisdom, the world over, to unite on

the common ground of this literary undertaking, inspired by devotion and love for H. P. B.— a truly magic name — and bring about the final vindication of the Messenger of Truth, who has shown us the Path to the Heart of the Universe!

Address all communications to:

MARJORIE M. TYBERG; BORIS DE ZIRKOFF, *Joint Chairmen*,
H. P. B. CENTENNIAL COMMITTEE
International Theosophical Headquarters,
Point Loma, California, U. S. A.

TO F. T. S. AND FRIENDS

PLANNING TO VISIT THE INTERNATIONAL HEADQUARTERS AT POINT LOMA

AS our comrades and friends in increasing numbers are visiting the International Headquarters at Point Loma, sometimes arriving without notice and expecting to remain as guests, the issuance of a general bulletin of information has become necessary, and the attention of all comrades is invited to the following:

(a) A general invitation is extended to comrades and friends to visit our Headquarters when in the neighborhood; and especially to attend our Temple services held in the Temple of Peace every Sunday afternoon at 3 o'clock.

(b) Arrangements should be made by comrades and friends who plan to be in the neighborhood for a day or two or longer, for accommodations in San Diego, as there is only one guest-room at our Headquarters and this is very frequently occupied.

(c) It is requested that intending visitors to our Headquarters shall if possible notify the undersigned ahead by letter or, if in San Diego, by telephone and especially if they are coming from a distance and are desirous of meeting any one or more of the resident comrades, so that a time of visit may be arranged which will be mutually convenient.

A cordial welcome awaits all visiting comrades and friends, but it is to be remembered that every one at Headquarters has his or her duties and cannot leave at a moment's notice.

—J. H. FUSSELL

NOTICE TO LODGES OF THE THEOSOPHICAL SOCIETY

ALL Lodges are requested to send in very brief monthly reports of the principal activities adapted to publication in THE THEOSOPHICAL FORUM. Space will permit only of short reports and the editors cannot guarantee that all contributions will be published or that even those accepted for publication will appear in full as submitted. Each report will be judged on its merit as to content, general news-value, and literary quality. Available space in THE THEOSOPHICAL FORUM will also be a determining factor. Short, concise reports of constructive work are desired, in which every word embodies a fact or an idea of real Theosophic worth. All such reports should be addressed to the undersigned and should be marked distinctly: "Submitted for publication in THE THEOSOPHICAL FORUM."

EDITORS, THE THEOSOPHICAL FORUM
Point Loma, California.

NEW SERIES: VOLUME I, No. 10 — JUNE 15, 1930

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. DE PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

Neither The Theosophical Society nor its Leader is responsible for any statements herein, except when signed by the latter

Each member is invited to send questions, answers to questions, opinions, and notes on Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that is true and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Issued monthly. Annual subscription to members, 50c.; to non-members, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

It is hoped that the present issue of "The Theosophical Forum" will be of especial interest, not only to members of our T. S., but to members of all other Theosophical Societies, and our members are therefore urged to give as widespread circulation to this issue as possible.

Additional copies of this double number 50c. per dozen. Order now.

H. P. BLAVATSKY CENTENARY (1831 — 1931)

WORLD-CONVENTION OF ALL THEOSOPHICAL SOCIETIES CALLED BY THE LEADER AT POINT LOMA, AUGUST 11, 1931

(Extracts from Lecture No. 48 on 'Questions We All Ask,' delivered by Dr. de Purucker in the Temple of Peace, Point Loma, May 25, 1930)

WANT to become better known by Theosophists belonging to other Theosophical Societies. I want them to know me and to understand us, in order that there may be peace, peace and the feeling of mutual brotherhood, among us. Lack of knowledge breeds suspicion; lack of understanding breeds hatred. When people understand each other, then disputes largely stop. Such disputes when they may arise are superficial, even at the worst.

Do you know what I have in mind? I am dreaming a dream: I see a vision. And that dream, that vision, is a unification of all Theosophical hearts: is a unit-

ing, a reuniting, of all Theosophists in one common Spiritual Brotherhood of the world, for only human weaknesses and lack of mutual understanding have kept us apart from uniting under that one single banner of Theosophical Brotherhood in order to do our common sublime work for mankind. Union is our duty and we shall fail wretchedly unless we achieve it.

Thoughts like these, endeavors like these, ideals such as these, take no account of disputes. Past history is as water that has flowed under the bridge of the present into the ocean of the past, into the ocean of oblivion. Let us look to the future. Let us work together; let us be one. Who dare oppose the call of the spirit? The one who refrains, the one who refuses, the one who steps aside, the one who will not listen and aid, places himself where he belongs, not rightly under our Masters' direction in the Movement for Brotherhood. Let each of the various Theosophical Societies continue, if it so please, along its own path, continue to do its own especial work, continue to do its own labor among men; but let us at least unite on fundamentals and work together for common peace, for brotherhood, and thus help each other in working out our common destiny.

I want to destroy no other society. I want to help them in all things that are good and Theosophically true and noble. That is my pledge; and just as I cling to principle with a will that is adamant, not budging an inch from what I feel and know to be right, so also I recognise that in others this spirit exists; and I know that time, the great solver of all problems, will make all things clear and straight.

I have no fear; I know what we have in The Theosophical Society; I know what my own training has been; and I know somewhat of the difficulties that the other Theosophical Societies have to face and to overcome. In these respects my sympathy goes out to them whole-heartedly. But as long as we look to the difficulties and refrain from looking to the future, we have a veil before our eyes; and we are not doing our duty.

Let us overleap the difficulties; let us rend this blinding veil, and see the light of the immortal spirit streaming from the spiritual heights. We can do it. That is what I am going to work for; and my invitation is a challenge. I venture to say that no one who prizes his or her standing in the world of Theosophical thought and activity, will dare to say Nay when the test comes. My heart is filled with understanding and sympathy, not with reproof.

Do you hear the doves of peace murmuring in our dome? Isn't that beautifully symbolic?

The first question, friends, that I have to answer this afternoon, is the following:

"Dear Dr. de Purucker: I hear that your Society is taking an active interest in preparing an appropriate celebration of the centennial of H. P. Blavatsky's birth, next year. Being a Theosophist, or trying to be one [that is wise! — G. de P.], but not attached to your Society, I am not familiar with what may have been already published by your organization on this subject. As our party is leaving San Diego this week, we would very much appreciate knowing something of your plans, if you are ready to make them public."

Sunday, May 25th, when we expect to be present at your lecture in the Temple of Peace."

It is a little premature to speak of just what our plans are. But I want to take advantage of this question, friends, in regard to one matter which is very important, I believe. Next year is the one hundredth year since the birthday — the hundredth anniversary of the birth — of H. P. Blavatsky, who founded the modern Theosophical Society; and I want to choose this year in order to make it memorable in the annals of the Theosophical Movement — of our own Society and of all other Theosophical Societies also, I hope and pray.

I have an idea that it would be a splendid thing to call a world-convention of Theosophists of whatever affiliation to meet here at Point Loma in our Greek Theater and in our Temple of Peace, celebrating the anniversary of the birthday of H. P. Blavatsky; and to extend an invitation to all the Theosophical Societies of the world [*Applause*] to meet on common grounds of brotherhood and understanding, in an attempt, not merely to come together, to 'get together' as the vernacular has it, but to meet each other and to expose, each to all and all to each, our common problems, and thus to see if we cannot arrive at an understanding which will enable us to work together, and wholly, and fully, and properly, to fulfil our Theosophical duty to the world.

It is shameful that the Theosophical Movement of all movements existing in the world today should be split into factions and sections; it is wrong; and every true Theosophist must feel his heart sink with shame if this condition continues. I am pondering deeply over this and I have not yet decided as to the psychological moment when to send out the invitations to the heads of other Theosophical Societies. I think it might be better to wait a few weeks or a few months perhaps, in order that the officials and members of the other Theosophical Societies may understand me better and realize that I am not an agent of destruction trying to undermine their splendid work, but will realize that I ask for their co-operation and actual brotherhood; that I want their help even as I can give them mine; and when I say 'mine,' I speak as the Leader of The Theosophical Society — 'our' help. Surely we can unite on spiritual grounds of brotherhood and thus most wonderfully help each other in mutual Theosophical service.

I was asked the other day: Well, your plan is a beautiful one; but does it simply mean that you are trying to undermine the other societies and gather their membership into your membership so as to grow at the expense of others? And I said: Not at all. That is not what I want. I hope that The Theosophical Society, in taking the lead in this movement on spiritual grounds, on grounds of altruistic Theosophical principles, will be enabled to gather under its majestic wings the other Theosophical Societies, but not in order to annihilate them, to wipe them out of existence. That runs diametrically contrary to my idea.

But while I realize that this is a beautiful ideal to work towards, as I have said I recognise the existence of problems in the other Theosophical Societies; and furthermore to destroy those Theosophical Societies is the very last thing I would wish to do. I want to help them to grow, to become strong, especially

those Theosophical Societies which have clung more or less closely to the sublime Message of Theosophy, the Message of the Masters of Wisdom and Compassion. But I want to help them all. I want them to grow, I want them to wax strong; in accordance with the vision I have in mind and of which I have just spoken, I am working to achieve what I desire from within their own ranks. I have received many sympathetic responses from members of these other societies who tell me in all heartiness of feeling and in all sincerity that they are going to present the matter to their own officials, to lay the matter before these latter and thus see what can be done to help me and themselves also.

Now, that spirit is grand; that is the beautiful, right, proper, Theosophic thing to do, and I am grateful. I am working from within these other societies as well as with our own beloved Theosophical Society. I have nothing to hide either in purpose and objective or in motive. I am absolutely sincere and straightforward. I want to help them all, as I have said. But I do not disguise the truth from you. I am looking forward as our common ideal objective to one Theosophical Society of the world, and if anyone can show me some one else who has more of the truth than I have, I shall recognise my duty and will follow. But, on the other hand, I know what I have been trained for, during many long years; I know what I have been sent to do. I know what I have come for; I know what my duty is; but I recognise that our other Theosophical brothers also have a duty to perform in the world.

The first step, therefore, I hope will be the uniting of all our Theosophical Societies into a common spiritual brotherhood, one in fact and not merely in name, not a mere quasi-political federation. Oh! for heaven's sake, let us avoid mere political forms, and strive to attain one common Spiritual Brotherhood consisting of these different Theosophical Societies, each society if it so chooses working along its own pathway, the officials of each society remaining at the helm of their respective societies, and the members remaining true to their respective societies, each one to each one. If I cannot immediately attain the formation of one common Theosophical Society into which all the others could be gathered, at least I can attain the next best thing, and that is a spiritual Brotherhood, a Brotherhood of the heart as well as of the mind.

I want, as I have said before, no hypocrites and no traitors in The Theosophical Society. I want helpers, brothers, comrades. The reunion I look for will come! How beautiful a thing it is for men to dwell together in peace and unity!

H. P. Blavatsky was born in Russia on July 31st at about a quarter of two o'clock in the morning of that day — that is, according to the old style of the Julian Calendar; and the reformed or Gregorian Calendar, which prevails today in the countries of the West, was then eleven calendar days ahead of that date. So therefore, the celebration of the anniversary of the birthday of H. P. Blavatsky should be held on August 11th, and I am thinking of this day in 1921 for the opening of our Convention of all Theosophists to be assembled here at our International Theosophical Headquarters at Point Loma. I see great beauty in this — the one hundredth anniversary of the birthday of the greatest Theosophist of modern times: the greatest in one sense, that H. P. Blavatsky was the

chosen one sent by the Masters of Wisdom and Compassion into the world to organize and to be the first to conduct the modern Theosophical Movement.

That is one of the things that we shall celebrate at the Centennial next year; but to me it is one of the most important things, and I speak of it now because my heart is full of it. . . .

Here is the last question:

"You have often said in your lectures that you have been sent to give a message. Who sent you? Will you tell us about this *who* or these *whos* who sent you?"

Now, isn't that a little pointed? Suppose that this matter is a secret that belongs to me alone? But the question is fair enough: I have made the statement and I put my heart in it. Having made the statement, you have a right to ask me questions about it. I will therefore answer briefly.

It was the Great Ones of the human race, our Elder Brothers, who sent me, the Masters of Wisdom and Compassion who trained me to deliver this Message. The Message is not mine. Were I capable of adding one syllable out of my own chief, my own head, I were not worthy to stand and talk to you. Every good and noble man of the past and of the future, may say the same thing, if he has this Message to give to his fellows, and every good and noble man or woman of the past and of the future in a certain sense may say the same thing that I have just told you.

The greatest master of all for each individual, is his own inner god; and when you make an alliance and become at one with this inner god, you have thereafter neither rest nor peace in a personal sense any more. You have no more time for selfish leisure, but you are driven with an urge that will not be denied to go forth and tell your fellow-men the Message with which your mind and heart are filled.

But a Theosophical Leader, a Theosophical Teacher, is indeed somewhat different, because in this case — and I will now answer the question, it is in my case — he is sent by the Brotherhood to teach. I know that the world is filled with prophets of many kinds and with false prophets, all proclaiming great things, and often making claims which are without foundation of fact. I have for these no word of condemnation or censure. I know only that I was sent to deliver the Message that I was sent to deliver, and I try to do this as best I can. I have nothing but love to give to my fellow-men. I ask for your sympathetic hearing in giving that Message. I ask for co-operation in trying to give it to the world. I never harbor hate or blame for others, although my heart is filled at times with pity and sadness.

Such then are they who sent me; and this I know: that every one of you, if his gaze is turned upwards, upwards to the spirit within him, to the core of his being, will instinctively recognise truth when he hears it, and will recognise sincerity and honesty when he sees it; for each one of you human beings has an infallible guide, an infallible leader, who never betrays, and by whom you may always test what you see and hear. This is within you; and the many who have recently been coming in to The Theosophical Society who formerly were members of other societies, have, in many instances, told me — and these I

take into the Society because they are not abandoning their own society and their own teacher, but have been free and were seeking for help and comfort, and thus come to me, and I give to them what I can — they have told me that they recognise at last, after many days, that they have come 'Home.' These men and women are not traitors; such as these men and women are not hypocrites, they were those who, for one reason or another reason, were homeless and wanderers on the face of the earth. They are now at peace!

H. P. B.'S BIRTHDAY ANNIVERSARY, AUGUST 11 (N. S.), 1930

HERETOFORE we have been in the habit of celebrating H. P. Blavatsky's Birthday Anniversary on July 31st; but for the reasons explained in the extracts from the Leader's lecture of May 25th, *supra*, it was decided last year that the anniversary should hereafter be celebrated on the true date, in accordance with the reformed calendar, namely, on August 11th.

But this year August 11th falls on Monday; and as for very many of the Lodges it is more convenient to hold meetings on Sunday, as is also the case at our International Headquarters, it is suggested that the anniversary be celebrated on Sunday, August 10th. And after all, in the Western Hemisphere August 10th may perhaps be considered the exact date, in view of the fact that H. P. B. was born at about 1.45 a. m. on August 11th, at Ekaterinoslaf, South Russia, which would correspond according to Standard Time, to 6.45 p. m. in New York and to 3.45 p. m. at Point Loma, on August 10th.

In furtherance of the growing friendliness and brotherly feeling between members of all Theosophical Societies, it is suggested that all our Lodges invite members of other Theosophical groups to participate with them in joint celebrations of this anniversary. This suggestion is made now so as to allow plenty of time for the perfecting of such arrangements. All our Lodges are therefore urged to send out such invitations as soon as possible, so that suitable programs may be jointly arranged.

THE NEW THEOSOPHICAL ERA

ONE of the first responses to the Leader's appeal to other Theosophical Societies and all Theosophists throughout the world for co-operation in forming one spiritual Brotherhood comes from Mr. L. W. Rogers, President of the American Theosophical Society (Adyar). Coming as it does spontaneously from the highest official of the Adyar Society in the U. S. A., it is one of the most significant evidences not only that Dr. de Purucker's invitation is in recognition of the necessity almost universally felt throughout the Theosophical world for an active demonstration of Brotherhood among Theosophists everywhere, but that the present is the right time for such an appeal, the turning point of the cycle — an occasion which is destined to become historic. "We must take the current when it serves." THE THEOSOPHICAL FORUM takes much pleasure in reprinting an editorial published in *The Theosophical Messenger*, May, 1930, adding the full text of Dr. de Purucker's letter to Mr. L. W. Rogers, who, under the heading, 'A New Era,' writes as follows:

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"PEACE and harmony are exceedingly valuable anywhere and priceless in the occult life. Therefore when the successor of Mrs. Katherine Tingley at Point Loma introduced a policy of friendliness toward other theosophical organizations, it must have been most welcome throughout the theosophical world. It got prompt official recognition from Wheaton, as the following letter shows:

"Dear Dr. de Purucker:

"I have recently heard from some of our local lodges that members of your local Lodges have made friendly calls, and I hail this as evidence of a new era of good will and harmony among all Theosophists. I have always deeply regretted the unfortunate impression made upon the public when Theosophists assume an unfriendly attitude toward each other, and I have never been able to understand why the half dozen different Theosophical Societies which exist in the United States should not live at least as harmoniously in the same country as the various orthodox denominations. So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it.

"With heartiest congratulations upon your accession to a position so important and responsible in the Theosophical world, and with all good wishes, I am,

"Yours most cordially,

"L. W. ROGERS, *President,*
"American Theosophical Society."

"In his prompt and sincere response Dr. de Purucker left no doubt that he intends to be a permanent influence for that peace and continuous harmony that is not only indispensable in the theosophical life but is also one of the strongest possible recommendations of Theosophy to the public. The following paragraphs from Dr. de Purucker's letter show the fine spirit in which he enters upon his important official work:"

{Here we insert the whole of Dr. de Purucker's answer in place of the extracts therefrom published by Mr. Rogers}

"Point Loma, California, March 22, 1930.

"L. W. Rogers, Esq.,

President American Theosophical Society,

P. O. Drawer O, Wheaton, Illinois.

Dear Mr. Rogers — and My Brother:

"This evening's mail brought to me your most fraternal, kindly, and wise letter of March 18, 1930. I have taken due note of your thoughtful and generous spirit, and in the name of our common Brotherhood and for fraternal minds everywhere, I thank you for so sincerely accepting my outstretched hand of good fellowship.

"The appeal which I have sent forth I knew would strike Theosophical hearts everywhere who remain loyal to the teachings of the Masters of Wisdom and Compassion, as first brought to the western world in our era by our beloved H.P.B.

"I very gladly indeed take this occasion to assure you of my hope for future fraternal co-operation in every way that may be possible, and I am deeply

gratified that you, the most prominent official of the American Theosophical Society, have had the intuition to sense at least something of what lies in my heart. Your letter evidences it.

"I long for the day when past differences of opinion or of organization will be as water that has passed under the bridge on its way to the Ocean of Oblivion, and I look with confident expectation to the near approach of the time when all true Theosophical hearts will be once more united under the aegis of The Theosophical Society.

"I have the pleasure of enclosing, dear Mr. Rogers, under this same cover, as a mark of confidence in you, a copy of my last Circular or General Letter to the members of the T. S. and of the E. S. throughout the world, to which I know you will give very sympathetic and kindly consideration. My reason for sending this is that this General Letter contains in some detail an outline, in so far as I can express it publicly, of the hopes with which my heart is filled, and it will show you what will be the objective of one part of the future work of The Theosophical Society.

"It is deeply to be deplored that misunderstandings and human weaknesses have so long kept asunder spiritual forces which in all right and justice should be united in our work for our Sublime Cause.

"I ask you kindly to read into these my words more than the conventional formalities of correspondence by letter enable me to express. I shall esteem it both a pleasure and a privilege to hear from you again whenever you may choose to write to me.

"Pray accept my thanks for your kindly congratulations upon my accession to the post that I presently hold in The Theosophical Society, and believe me to be, dear Mr. Rogers,

"With the assurance of my deep and earnest sincerity,

"Very fraternally and cordially yours,

"G. DE PURUCKER

THEOSOPHICAL WORLD RIPE FOR UNION, DECLARES THE LEADER

(Extracts from Lecture No. 46 on 'Questions We All Ask,' delivered by Dr. de Purucker in the Temple of Peace, Point Loma, May 11, 1930)

ANSWERING the question: "How are you coming along in your attempt to unite the various Theosophical Societies into one spiritual brotherhood?"

Things are looking good, very good indeed. I have received word from the most prominent officer of one of the largest of the other Theosophical organizations, which is very favorable, very kindly and wise, in its general spirit and in its vision; and I have received hopeful and optimistic communications from other parts of the world; all of which shows that the Theosophical Movement at least is ripe for reunion and for the fuller realization that we Theosophists are banded together or should be banded together as a single corporate body of workers for humanity.

It is for that purpose that originally the great-hearted H. P. Blavatsky

ent into the world; and we as Theosophists fail unless we follow the path she laid down. It is futile, it is childish, to stand with your face to the past. That past is indeed passed. Let us look to the Mystic East; and unless we can be Theosophists, not only by the mind and in the mind, but with the heart, we are hypocrites and whited sepulchres, containing naught but the dead bones of the past. . . .

A spiritual brotherhood is far above all matters of official organization whatsoever; and in order to do our sublime work, we should band together heart to heart and stand shoulder to shoulder, and walk forward together hand in hand. Whether one belongs to this society, and someone else belongs to that society, matters not at all. It is principles upon which I take my stand; and I appeal to the common human heart and to our Theosophic teachings; and, furthermore, I appeal to the power of almighty love, which will steal into all hearts and overleap all barriers. Its power is irresistible.

I have received from the highest possible source, the source of our Theosophic light and inspiration, directions to work for unity, for common kindly feeling, for brotherhood, for peace, for harmony, for union. Those are the things that I am striving for. It matters not to me to what other societies the other Theosophists may belong — not at all. They can retain their membership in their own societies. I simply call for help in carrying forward the Theosophical work.

Is that good psychology? Is the appeal to brotherhood, to fraternity, to kindly feeling, to reunion — is that bad psychology?

In our own society, friends, which I have the high honor to lead and the heavy responsibility to conduct, I am not a dictator. I am not a tyrant. We have no dogmas in The Theosophical Society. Our members can believe what they please. They can believe anything that they please. All they have to subscribe to in applying for fellowship in The Theosophical Society is: "I believe in Universal Brotherhood."

I tell you that the Masters of Wisdom and Compassion founded the modern Theosophical Movement for one sole purpose, which has two aspects to it: in order, first, to found a spiritual brotherhood among men, world-wide, without qualifications, without frontiers or barriers, to which any honest heart might belong; and the other aspect of it is a diffusion into the intelligence of the Occidental world of the principles of the age-old Wisdom-Religion of mankind, bringing men hope, bringing men peace, bringing men consolation; and, above all else, destroying the fear of death. We Theosophists must do our destined work. We cannot pause.

My orders came to me to act and I have acted. I am quite indifferent to criticism of any kind. I am going ahead; and I thank the immortal gods that in the other societies, as a rule, I have met with most sympathetic, indeed wonderful, response.

Do you ask — some of you perhaps belonging to other Theosophical Societies: "Do you then expect to win over everybody to your (my) Society?" Do you want to know what my answer is? It is: I hope so, Yes! But only through the power of almighty love and the conviction that here with us lies truth — on no other ground. We don't convert anybody in the T. S. I have truth to give;

I have been sent to give that truth; I am ready to give that truth to those who come and come in the right spirit.

But in order to bring about what is my dream and my ideal — one common Theosophical Society of the world — never would I say to any other Theosophist: "Abandon your own teacher, your own president, abandon your own society; cast stones at the helping hand which first fed you Theosophical food, cast stones at the Theosophical Society wherein you first saw the glimpses of Theosophic splendor." Never! My message will be: "Remain true to the teacher whom you follow and love. I want no hypocrites in The T. S. I want no traitors in The T. S. But the people who come into The Theosophical Society I want them to come to work with me for the establishment of one Theosophical Society of the world."

I am not seeking the points of quarrel, the points of dissension, the points of disagreement. Let them pass. Let them be as water that has flowed under the bridge of the present into the ocean of oblivion. I seek the points of contact, the points wherein all Theosophists must necessarily meet. I want brotherhood, common feeling, kindness; and I should not be at all astonished, when I am really understood, if the presidents of these other Theosophical Societies — the chief officers — I should not be astonished, I say, if they sought for admission into The Theosophical Society, once I am understood.

I seek the destruction of no other society. I want to help them all. I want to work with them. But just as I expect them to remain true to the colors under which they have enlisted, so I shall remain true to mine. But my dream is, I hope is, and I see it on the horizon of the future, a union — a reunion — in order to carry on Masters' work, of all true-hearted Theosophists everywhere, under one banner, in one common corporate body. It is coming.

AN early response received by the Leader to the above invitation came from Mrs. Marie Hotchener, Assistant Editor of the international organ of the Theosophical Society (Adyar), *The Theosophist*, of which Dr. Annie Besant is editor-in-chief. Mrs. Hotchener telephoned to Dr. de Purucker in Hollywood on the morning of May 19th to express the delight of Mr. Hotchener and herself with the Leader's message, and also to ask if they might be allowed to convey his greetings to Dr. Besant and to give his message of good-will and Theosophical greeting to all the Delegates at the Convention of the World-Federation of Theosophists to be held in Geneva at the end of June — also stating that she and Mr. Hotchener were leaving Hollywood in a few days for the Convention.

Below are copies of the letter sent by the Leader to Mrs. Hotchener and her response, to the publication of which Mrs. Hotchener has graciously consented.

[*Letter of Dr. G. de Purucker to Mrs. Marie Hotchener*]

Point Loma, California, May 23, 1930

Mrs. Marie Hotchener, Assistant Editor, *The Theosophist*,
6137 Temple Hill Drive, Hollywood, California.

Dear Mrs. Hotchener:

Your telephone call to my office the other day, which was received a

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taken down by my private secretary, I verily believe is an epoch-making event in the history of Theosophy in modern times.

I am writing these few lines only to thank you from my heart for your generous gesture of response to my invitation for unification, or at least a common work in our sublime spiritual Brotherhood.

I was deeply touched by the action that you and Mr. Hotchener took. I have told my workers here about your request, and I believe that you have received from us a number of documents and other communications bearing upon the matter in hand, which I believe will interest you.

When Theosophists realize that the proper way towards unification is a rising to the plane of impersonal altruism and of the free *ākāśa* of the spiritual soul, where the din and clash of conflicting creeds are silenced, then all difficulties will vanish like mists before the morning sun.

Pray, dear Mrs. Hotchener, convey my message to Dr. Besant and to the officials and other members of your Society assembled this year in my old home-town Geneva.

To you and Mr. Hotchener personally I take this occasion to send my affectionate regards, and I think I am justified in using this adjective, for your action proves that the Law knows its own, and we have been brothers and co-workers in this Cause before! Instinctive recognition on your part brought about this very propitious event.

I wish you the best of journeys and a very happy and successful return. Do, you and your husband, come to Point Loma some day and have afternoon-tea with me after my lecture in the Temple of Peace. You are welcome at any time, both of you. Simply give me a call a day or two beforehand, if you can, so that, should you desire to stay overnight, I may be able to arrange accommodations for you.

With my sincere regards to you both, and the assurance also of my genuine and sincere interest in your Theosophic development.

Believe me to be, dear Mrs. Hotchener,

Fraternally and loyally yours,

G. DE PURUCKER.

[Letter of Mrs. Marie Hotchener to Dr. G. de Purucker]

The Theosophist, 6137 Temple Hill Drive,
Hollywood, California, May 24, 1930.

Dr. G. de Purucker, Leader, International Headquarters,

Theosophical Society, Point Loma, California.

Dear Dr. de Purucker:

It was with sincere pleasure that I received your letter and that of Mr. Fussell this morning. In answer to you both my heart responds in joyousness and in a desire to understand and to co-operate in your work for a world peace and union among Theosophists.

Permit me to say that for years I have been praying that this union might come about. I felt that the differences between the several Societies were trivial

in comparison to the points of unity. I felt that it did not matter whether one body or another possessed the original Charter, for I am convinced that the Spiritual Charter which hangs in the Great White Lodge is the one to which we are all pledged.

Another thing: It is not the past, with its mistakes (as well as glories), that matters so much: it is the future. The psychology of the whole world is that of unity, especially emphasized at the present time. Across the spaces of the world the Eternal Youth has spoken, "Unite!" And those who love our Inner Heads and who love the channels who brought Their message to us, transforming it to our respective hearts and minds, are hearing this command of the Eternal Youth and are actually yearning to express it.

Since my nearly thirty years' association with Theosophy, I have emphasized the three aspects of it: the Ancient Wisdom, the Activity in serving it, and the Love to unify everyone who recognises its power and its Source; and I have ever endeavored to express predominantly the aspect of Love. And I can say that in the whole time of my service to the Society there has not been any one body of the Theosophical movement for which I have not felt gratitude and understanding.

Pardon me for this personal reference, but I want you to feel and recognise how wholly and gladly I receive and reciprocate your desire for co-operation in bringing our brothers into one great circle of understanding.

At the same time one recognises that each one of the corporate bodies in the Theosophical Movement must work and express itself along its particular lines, and should be free to do so without condemnation, and with full understanding that it is conscientious and sincere. At present each must grow along the lines it has established, so far as the form and presentation of Theosophy are concerned; but so far as the Source and Truth of Theosophy, there is not and cannot be separation. I feel confident that wherever any member may be — in your Society, in our Society, or whatever Society that is disseminating the Ancient Wisdom — there is his place; and so long as he is speaking, living, and disseminating Theosophy, it matters not to me in which T. S. Lodge or Movement he may find himself.

I explain my attitude to you so that you may understand with what whole-hearted co-operation I shall carry your greetings to Dr. Besant and the Geneva Convention; and I shall express to them my firm conviction that with the determination for unity that is expressed by Mr. Rogers, by you, and other of our American Theosophists, we are bound to succeed. If here in America we make a firm stand for this unity, and pledge to each other to cease all condemnation and to substitute understanding, the rest of the world may in time come in and complete the chain of union.

In closing, let me say that I have tried to express as fully as words will permit how Mr. Hotchener and I feel about this great movement for Theosophical Peace, and the hopes that we have in common with you for it. It will be our pleasure, on our return from Europe in the autumn, to accept your kind invitation to visit Point Loma and clasp in the physical the hands so fraternally ex

tended to us in this great ideal. We are forwarding you a complete set of the international *Theosophist*.

With cordial greetings to you, to Mr. Fussell, and to all others who are assisting you,

Ever sincerely yours,
MARIE HOTCHENER.

A PLACE IN THE SUN FOR ALL THEOSOPHICAL SOCIETIES

(Extracts from Lecture No. 49 on 'Questions We All Ask,' delivered by Dr. de Purucker in the Temple of Peace, Point Loma, June 1, 1930)

THE next question that I have received for answer is the following: "It is asserted that The Theosophical Society is the one channel through which pure Theosophy flows. It seems that other Theosophical organizations make a similar claim. Many orthodox churches claim for themselves that their particular church is the chosen vehicle that pure Christianity functions through. This tends to bewilder the student and layman.

"In the floral kingdom does the rose claim priority over the obscure violet, the pugnacious thistle, and other 'lesser breeds without the law,' or is it superbly and fragrantly indifferent about it? Is it beautiful by being what it is?"

Yes. Its own beauty is enough. But this questioner does not state his question properly. The Theosophical Society through its succession of Leaders never has claimed that it is the only vehicle on this earth through which pure Theosophy ever has flowed. On the contrary, our teaching is very clear that any genuine Theosophical Society, giving the Message of our Masters of Wisdom and Compassion, and indeed, any organization not bearing the name Theosophical which nevertheless teaches any genuine Theosophical doctrine, is a vehicle for a pure flowing of the Theosophical truth. That is what I have often said myself. But do you find pure Theosophy everywhere? I am positively forced to say in sheer honesty that I doubt it. I leave the decision with you.

We Theosophists throw no bricks at other people. I never cast mud at any other society. I think that it is a contemptible thing to do. It is true that there are today Theosophical Societies which do not teach all the original Theosophical doctrines, even in a more developed and elaborate form, but actually do frequently introduce new ideas that are contrary to those original age-old Theosophical teachings. But these societies are of course entitled to do that, if it pleases them thus to qualify and change their Theosophical standing; and if the members of those Theosophical Societies like this and prefer it to the archaic traditions, I feel that they have at least a right to take their place in the sun — most emphatically so!

But when you ask a member of The Theosophical Society who knows its history — for instance, should you ask me, were you to ask me — my private opinion about it all, then I can only tell you that our chief happiness is in having continued from the first in unbroken succession and without change — which does not prevent a more elaborate and developed presentation — the teachings of the Masters of Wisdom and Compassion, whose Messenger to the modern Occidental world, H. P. B., brought the principles of those teachings to us. I

do not condemn those who differ from those teachings; but I do not accept them; that is my position and I believe it to be also the position of the vast majority of the members of The Theosophical Society. Those who differ from us have a perfect right to their place in the sun; they have a right to teach and to work, as long as they are sincere. Their sincerity and impersonality are the tests for gaining my respect, and if they have these they will win that respect.

And if I can, I sincerely desire to work with them. I long — and it is the dream and ideal of my heart — to bring back into union and indeed into reunion every society calling itself Theosophical, and every member of every society who calls himself Theosophical or his society Theosophical. Let them retain their own societies; let them be loyal and true to their own President or Teacher, or by whatever title their chief officer may be called. If they are honest and true and believe that they have truth, they have my respect, although I may not be able to accept their teachings as being Theosophical. But that is my affair; and what I here say as regarding my own stand in this matter applies equally to every member of The Theosophical Society which I have the honor to lead.

You have never heard a true Theosophist throw mud, throw dirt, or speak in unjust and untruthful terms of any other human being. But that does not prevent us from studying the beliefs of other men and from expressing the results of our study, if such should seem good to us, in speech and in print. That may be our duty.

No, I have never said, nor has any one of my Predecessors ever said, that The Theosophical Society is the only channel on earth through which the Great Masters of Wisdom and Compassion work. That would be a preposterous claim. They work everywhere, where there is a chance to enlighten their fellow men, to help, to give light and truth. Our Theosophical ideal is the glorious sun shedding its life-giving rays on all, nor does that sun look to the color of the skin upon which its rays fall, nor does it question what another's belief is or where the individual was born or what his history was last year or a hundred years ago, or in the last incarnation, or in ten incarnations ago.

But all this does not mean that we Theosophists do not cling strongly to our own sublime Theosophical teaching. It does not mean that we vacillate in principles which to us are true. On matters of principle we are adamant, but it is the adamant hardness of the 'diamond-soul' — to use an ancient mystical expression — indifferent to its own woes, but hungering to alleviate the sorrows and troubles of others; hard as adamant for itself but tender to those who need help, reflecting in its crystal bosom every genuine ray of light arising in another human heart.

DR. DE PURUCKER ON MR. KRISHNAMURTI

(Extracts from Lecture No. 39 on 'Questions We All Ask,' delivered in the Temple of Peace, Point Loma, California, March 16, 1930)

HERE is an interesting question: "Many persons who are sympathetic with the principles of Theosophy dislike the idea of joining an organized Society of any kind, and disapprov-

of the principle of Leadership. They say such things hinder the development of individual responsibility, and are not necessary for the discovery of Truth within oneself, which must be done by personal efforts. Mr. J. Krishnamurti, for instance, has lately disbanded his organization as unnecessary for sincere truth-seekers.

"Can you explain the fallacy in this, and give your reasons for building up a great organization under a single head?"

Yes, the reason is the easiest thing in the world to understand! It is the difference between an army and a mob; the difference between having a source of information, of truth, on the one hand; and merely hunting for it, on the other hand. It is the difference between organization, law, order, and their contraries. There is the gist of the answer. I tell you that union is strength and that disunion is weakness.

Mr. J. Krishnamurti, an earnest young man, a Hindû, brought before the world by one of the Theosophical Societies having its headquarters in India, has my sympathy in some ways for the very difficult task he has undertaken. I like always to seek the points of contact, of friendship; I detest casting mud or making slurs, and I never do these things. But that fact does not prevent me from telling what I feel it my duty to tell.

In the first place, how many times here, from this platform and elsewhere, have I not said that the road to divinity lies within yourself. That sublime knowledge each one must seek for himself within himself; for the pathway to divinity is exemplified by the Greek maxim: Man, know thyself, for thou art a living god, and in knowing thyself thou shalt know all the mysteries of the Universe.

How often have I not pointed out that you should believe nothing, naught, in nothing, unless your own conscience tells you, and with no uncertain voice, that such or another thing is true. But, will you tell me why the world is filled full with heart-broken searchers for truth, why men quarrel and fight with each other? Because they have not the truth, nor have they a Leader in whom they can trust, and to whom they can go for enlightenment. Teachers they know not, because they will not know them.

There is no reliance on anything today — not even on the Inner Light, which every true Theosophist teaches it is our duty to follow. Men today do not know whither to turn for help and light, for solace, for comfort, and peace. And do you think you can answer that insatiable hunger of the human soul for light by saying: "There is none except in yourself"? It is perfectly true as a bald statement; but it is not the whole truth.

We Theosophists are members of a Society which was founded by the Masters of Wisdom and Compassion, as an organized body to gather into its ranks all hungry human hearts and minds, to give them teaching which would bring them light and help, having a certain source of knowledge, called a leader and teacher, who is duly and properly authorized and qualified to communicate the Light. That is why it is my duty to teach as I do, and to organize as I do. I am a fisher for the souls of men. Every true Theosophical teacher is.

And one of my first lessons is this: Look within! Within you lie all know-

ledge, all wisdom, all peace, all comfort, all love. Within you, locked up in the god within each one of you, are all the faculties and powers which the divinities themselves possess, and which you must bring forth and will bring forth in the course of ages. But I am pledged to help you. Knock, and the door will be opened unto you; ask and ye shall receive.

Why send your children to school if teachers are not needed and if children can learn all that they need without having teachers? Why have your land dotted with institutions of learning, if every man can know everything without preceptors and guides? Do you see the point?

Therefore I tell my brothers this: Accept nothing that you hear from me which is contrary to the dictates of your own conscience. You may fail in so doing; you may lose in so doing; nevertheless the rule is good, and should be followed, because in following this rule, that is if you make a habit of obeying your sense of right and wrong, however mistaken your judgment may be and however often you may mistake, nevertheless in following that rule you are on the pathway leading to Light. You are thereby exercising spiritual faculties. But this is not all that could be said.

I have spoken of what I may now call the anarchical side, where there is no body of students with a teaching head, no centralized organization. But I could also speak of the other extreme, which we Theosophists likewise avoid, and that is the extreme of excess of organization and blind credulity, which is as wrong and as morally weakening as is the other.

I tell you that we Theosophists want no dogma-ridden men, no dogma-ridden world. Do you see my meaning? I make no invidious criticisms. I am not pointing my finger in any specific direction. I cast no slurs and throw no mud. I seek the points of contact and of unity. I merely point out, in answer to this question what it is my duty to tell you: that we are neither anarchical on the one side, in the sense of believing that no organization is the right thing, nor are we ridden, on the other side, with the idea that an ill-bound, hide-bound, spirit-stifling organization is the right thing.

We F. T. S. say that organization is strength, that union is power, that centralized organization, a centralized authority, makes for progress, if that authority be exercised by one who knows how to do it and does it impersonally and with love in his heart; and this same rule holds with even greater strength in the case of a teacher, and particularly of a Teacher of the Esoteric Wisdom.

As a matter of fact, this problem so called that I am now speaking about to you is no new one. Every human being is faced with it in his own home, in his own land. Whither shall I send my child to be educated? Shall I allow him to run the streets and let him grow up as 'nature' will have him grow; running wild, with no control, no supervision, no instruction, no grand ideas, just a little human beast? Or shall I send him, on the other hand, to some school where he will be drilled, so that all individuality is drilled out of him? Neither, we say. Send him to some place, which you will examine first and will find to be a place where there is an illuminated authority — as far as you can find it — someone who knows how to teach, who knows what to teach, and who

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neither cripple the child's soaring intelligence and growing will-power on the one hand, nor allow him to run wild on the other.

That brief picture shows you where we stand. We believe in organization; we believe that union is strength and power; we believe in Teachers — in fact in a succession of Teachers, one coming after the other; and this is the ancient idea, the archaic idea of humanity universal.

I pity this Hindû youth, Mr. Krishnamurti; for, however sincere he may be, to my mind he shows a lack of reflective wisdom and a lack of knowledge of essential human nature. In disbanding the trusting hearts who look to him for comfort and help, as I understand is the case, I cannot feel that he is following the ideal embodied in The Theosophical Society, established by the Masters of Wisdom as a nucleus of universal brotherhood, and as an organization energized and with a desire to help mankind.

I pray that, as long as I live, and whatever may be the success that I shall have, I may be true to the pledge that I have taken: to bring light and comfort to my fellow-men and to be worthy of the trust put into my hands. I have a duty to perform in the world, given to me by those who sent me here, and I will do it; and I know that my fellow-men will recognise the appeal, the logic of it all, and will see the difference between inflexible authority on the one hand, and utter lack of centralized guidance on the other hand. That is where we Theosophists stand — in the middle place.

There is light to be had, because there is system and order in the Universe, the results of flaming intelligence and cosmic compassion; and anyone whose heart impels him to carry on the search indefatigably and with a mental refusal to take discouragement at any turn, but to carry on, will receive that light. This is a promise.

QUESTIONS AND ANSWERS

QUESTION 32

Is it true that The Theosophical Society believes in and teaches an Apostolic Succession?

(NOTE. In view of the discussion of this question as well as of Question No. 33 following, now going on among Theosophists of different affiliations, the sub-editors of THE THEOSOPHICAL FORUM have asked the Leader, Dr. Gottfried de Purucker, to answer them, which he has kindly consented to do. His answers follow.)

G. de Purucker — No. The Theosophical Society is an organization; not being an animate entity it neither 'teaches' nor 'believes.' The majority of members of The Theosophical Society believe in a corporate body of doctrine, among which most emphatically is not included the Christian idea of the 'Apostolic Succession.' It is true that this Christian belief is founded upon an esoteric teaching existing from immemorial time; but the Christian Church has retained the form only and has entirely lost the inner meaning and spirit of it.

It should be remembered that the Christian teaching of the 'Apostolic Suc-

cession' is briefly the following: From the original Apostles up to the present time the Christians claim a transmission of authority by ordination from bishop to bishop, and from the bishops to the priests and deacons, these three classes — bishops, priests, and deacons — forming the three 'apostolic orders.' No such system exists in The Theosophical Society. Among the members of The Theosophical Society there is no belief that a transmission of spiritual knowledge and power and right is perpetuated by any such exoteric and merely ritualistic or ceremonial observance or form.

QUESTION 33

Is there in The Theosophical Society, either in its exoteric or esoteric aspects or branches, a succession of Teachers corresponding to the Apostolic Succession of the Christian Church?

G. de Purucker — Yes, but the correspondence between the succession of Teachers in esoteric line, dating from Atlantean times to the present day, and the succession of ecclesiastical officers as existent in the Christian Church, is a formal correspondence only and does not extend farther than the form. There is most emphatically in the Theosophical Movement existing throughout the ages a succession of Teachers, trained to know and therefore having the right to teach, who succeed each other from predecessor to successor in regular serial line. This at various times has been called by different names — the passing on of the Word, or the transmission of Light, the 'Golden Chain,' or the 'Hermetic Chain.'

The ancient Greeks and Romans used a beautiful simile taken from one of their sports in order to exemplify this esoteric fact. In the torch-race, the torch-bearer ran from post to post. On reaching the end of his stage he handed the lighted torch, which he carried, to the one waiting, who immediately took up the race and in his turn handed it to the one waiting for him, and so forth. The Greek and Latin writers speak in beautiful terms of this, the carrying of Light from age to age, as the Torch-bearers who pass the Torch of Light from hand to hand.

The ancient Mystery-Schools of whatever country and of whatever time have had a succession of Teachers trained and authorized by their training to teach. Upon this fact was based the succession of Teachers in the Mystery-Schools of Greece and Rome, for instance, and of course the same rule obtained in other countries. Upon these esoteric facts reposes the succession of the 'Living Buddhas' of Tibet; and the succession of Teachers in the Great Lodge of our own Masters of Wisdom and Compassion follows precisely the same serial line.

There is a great deal of nonsense talked about this matter in the various Theosophical Societies existing at the present day because the real facts of the matter have not been understood. The words 'Apostolical Succession' always arouse in the minds of Occidental men and women of modern times the same idea of the Christian 'Apostolical Succession,' whereas, as has already been observed, the Christian system is based upon the ancient rule, but in the Christian

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system the form only remains and the spirit of it has fled, and with the spirit went the understanding of its real meaning.

A moment's thought should make it perfectly clear that in any organization continuing through time there is a succession of heads or leaders. It is so even in the ordinary affairs and walks of life. Even every great commercial enterprise has presiding officer succeeding presiding officer. Every civilized government has its governmental head succeeding the preceding head. Every dynasty of ruling powers is based upon the fundamental idea that one head rightfully succeeds another head.

All these instances, as existing in the Occident today, merely illustrate the fact of the succession or transmission of authority from predecessor to successor; and it is foolish to suppose that so natural a fact does not exist in The Theosophical Society. Those who are acquainted with the writings of H. P. Blavatsky will recollect how often she speaks (it is true in more or less veiled terms) of the succession of Teachers in the Mystery-Schools.

Doubtless the objection to the idea arises from the lack of information regarding merely historical facts, quite outside of the lack of knowledge regarding the esoteric system and rule. The Occult Succession or transmission of authority from Teacher to Teacher merely exemplifies the same natural laws that are existent in the ordinary affairs of men plus the fact that in the Esoteric Schools the succession is a real and vital one based upon actual initiation and training of the Teachers and not upon formal or conventional customs or habits.

The succession of the 'Living Buddhas' in Tibet, for instance, is a real one, although by no means what Occidental scholars mistake it to be or misunderstand it to be. The body or association of the Masters of Wisdom and Compassion contains the same esoteric succession of Teacher after Teacher, the predecessor going on into greater Light and in his turn being succeeded by the chosen pupil best prepared to pass on the Torch of Light which the Teacher resigns into his hands.

It is, however, wholly wrong, mistaken, and downright foolish, for anyone to try to make capital out of the supposition that in The Theosophical Society there is a merely formal and exoteric 'Apostolical Succession' after the manner of that which exists in the Christian hierarchy: for that is not true. No such 'Apostolical Succession' exists. There is indeed a succession of Teacher after teacher; and this succession will continue as long as The Theosophical Society remains true to the original purposes for which it was founded, and as long as the call for Light and Esoteric Wisdom exists in the hearts of the members of our Theosophic Brotherhood.

In conclusion, it may be stated, without any desire to offend the delicate susceptibilities of our own Christian F. T. S. or of any other well-meaning Theosophists whose ignorance of the facts might betray them into misunderstanding the real situation, that although in the ecclesiastical organization of the Christian Church their system of Apostolic Succession may be formally useful, any such system of 'Apostolical Succession,' should it ever come to exist in The Theosophical Society, should rightly and properly be characterized as esoterically

fraudulent and as arising out of the perpetration of a fraud upon trusting hearts and minds.

QUESTION 22 (continued)

What is the difference between "your" Theosophical Society and other Theosophical Societies? Are they not all really the same?

J. H. Fussell — The following is not written for the purpose of causing argument or dissension, or with any desire to depart from the spirit of true fraternity. It is written simply as a presentation of facts upheld by actual records of what H. P. B. has written; and I write in this way in an attempt to clarify the situation, and because I do not know how to present this matter otherwise.

There is a group of Theosophists who, we are informed, do not accept successorship. It is our desire not only to present our views in respect to successorship, but to give a fair hearing to and examine the views presented by them *contra* successorship. We call attention therefore to these as appearing in an anonymously issued work, entitled *The Theosophical Movement*. In that work (p. 361) successorship is defined as follows:

"In religious history both myth and tradition, as well as accredited records, show that in all times, among all peoples, in all religions, there has been a deeply imbedded corresponding notion that spiritual knowledge and its concomitants can be conveyed by some sort of gift or endowment. This proceeds from the assumption that the Founder can convey His nature to His disciples, the same to their disciples, and so on in an unbroken line of transmission, the same as a physical object can be passed on from hand to hand."

But what has this to do with successorship in the Theosophical Movement? Successorship as just defined is not such as is taught and held in the Theosophical Movement, and certainly not in the Esoteric Section. The mistake made by our brothers is that they assume it is, and they assert that there is no successorship in the Theosophical Movement. Then, a little further along in the same work we read that:

"The Theosophical Movement exists for no other purpose than to suppress this monstrous heresy on true religion, pure and undefiled, by giving mankind *knowledge* in place of belief; Teachers in place of priestly authority."

Strange as it may appear, we have always understood that one great purpose of the Theosophical Movement was to teach Brotherhood; but now we learn on the authority of this work that it exists for no other purpose than to supplant this 'monstrous heresy' of Successorship. Is it not strange then that H. P. B. never spoke of this as the purpose of the Movement, and that it is not even given as one of the objects of the T. S.? But when the writers of this work speak about giving mankind "Teachers in place of priestly authority," do they realize that they themselves come very near to the acceptance of successorship?

They also claim to have the authority of H. P. B. in support of their

tion, but unfortunately for them, possibly through an oversight, they omit the little word which gives to H. P. B.'s statement a very different meaning from that which the writers claim for it. Turning to the above-mentioned work, *The Theosophical Movement*, p. 362, we find the following, which is given as quotation from *Isis Unveiled*:

"The present volumes have been written to small purpose if they have not shown . . . that . . . apostolic succession is a gross and palpable fraud."

(This quotation is given here exactly as it appears in the work *The Theosophical Movement*.) Unfortunately, however, for the argument which the authors of this work attempt to sustain, one little word, as said, is omitted from H. P. B.'s statement, the little word 'the' before 'apostolic succession,' which changes its whole tenor, making it not a general statement but a particular one, having reference solely to the Christian Church. Let the reader himself turn to *Isis Unveiled* (II, 544), and he will see that H. P. B. is referring solely to apostolic succession in the Christian Church. Elsewhere in *Isis Unveiled*, H. P. B. most clearly speaks of succession of occult teachers.

If by 'apostolic succession' is meant succession of teachers; and if such succession be a "gross and palpable fraud," then we have to throw overboard the historical records of the successive teachers of early Buddhism in China, and of the unbroken line of successors in Buddhism in Tibet; and also the far earlier record of the succession of great Teachers given in the *Bhagavad-Gîtâ*, chapter iv — all of these actual historical records of successorship. We are now speaking of the principle of successorship, which H. P. B. never denied, and we assert that not one word of H. P. B. can be quoted to show that she rejected or disclaimed the fact of the successorship of spiritual teachers.

On the contrary, H. P. B. again and again confirms the principle of successorship and specifically refers to the unbroken line of Initiates from the dawn of the human race, passing on from one to another the teaching of the Wisdom-Religion, Theosophy.

In an article 'Occultism or Magic,' published 1875 (see *A Modern Pantheon*), H. P. B. speaking of the *Sohar*, says:

"Before that [the production of that 'famous Work'], all the mysterious doctrines had come down in an unbroken line of merely oral tradition as far back as man could trace himself on earth. They were scrupulously and jealously guarded by the wise men of Chaldea, India, Persia, and Egypt, and passed from one Initiate to another, in the same purity of form as when handed down to the first man by the angels, [Note: H. P. B. at that time had not given out the teaching of the Divine Instructors of early Humanity, regarding whom she writes in *The Secret Doctrine*: she was using the language of the Jewish Kabbalah] students of God's great Theosophic Seminary." This had reference to H. P. B. later indicates to the "Oriental Kabbalah," which "remained in its more primitive shape," in other words, the Esoteric Philosophy of Antiquity, Theosophy.

It is in fact due to H. P. B. in the first instance that the existence of the Great Lodge of the Masters of Wisdom and Compassion has been proclaimed

in the present age and further that there is always in the world a representative of the Lodge, a Messenger, and each one of these a successor to those who have preceded that Messenger. And, writing in the spirit in which I began this brief article and have tried to maintain throughout—in the spirit of brotherhood and with a desire to present the Truth, so far as I may, and as I have learned it,—may I not now venture to call the attention of those of our Brothers who do not accept successorship, to a possible danger of the establishment of an H. P. B. sect with an irrevocable dogma: “H. P. B. had and can have no successor”?

But on the other hand, the constitution of The T. S. does not require of its Fellows that they shall accept the principle, or acknowledge the fact, of Successorship; nor does The T. S. exclude any who deny Successorship. On the contrary, the only prerequisite to fellowship in The T. S. is an acceptance of the principle of Universal Brotherhood, and The T. S. opens its doors to all who seek to fashion their lives in accordance with this principle.

We believe that our Brothers to whom especially I am writing at the present time also recognise the principle of Brotherhood as a basic Theosophical teaching, and that they love H. P. B. and accept the noble Theosophical teachings which she proclaimed. There are therefore these points of agreement between them and us. Why then cannot we come into friendly relations, they with us, and we with them, on this basis of the points of agreement and so work together in our common Cause?

And even if our Brothers consider the question of Successorship as being as indeed do we, let us each feel free to accord to each other differences of viewpoint; and, if it be held desirable to discuss the matter, to discuss in a friendly spirit, courteously, without rancor, and without recrimination, but ever seeking to find the Truth. So long as we can meet in the spirit of Brotherhood our Constitution has nothing against the holding of divergent views on other matters, and in the spirit of Brotherhood we extend the hand of fellowship to our Brothers of the United Lodge of Theosophists. Let us together do honor to H. P. B. and work to spread the knowledge of Theosophy throughout the world.

QUESTION 34

What can I say to a friend who is very desirous of having me share her interest in Sūfiism?

G. de P.—It is amazing that so many people move into these exotic Oriental beliefs without really knowing what they are. Sūfiism is one of the best of them all; but it is really naught, as it now stands, but a species of exoterically esoteric Mohammedanism. So far as it goes, it is quite a beautiful teaching love and brotherhood, kindness; and the existence of a personal God of a rather impersonal character—a curious mixture. There is much that is very fine about it and that is what catches our Occidentals. But, as I have often said, why prefer a chapter out of a book, to the whole blessed volume which Theosophy is?

I really think that you can interest your friend in Theosophy. Tell her beautiful things. Talk of love and harmony and mercy and beauty, and

the great Seers and Sages of the world, of the Hierarchies and of Universal Nature, of the Path to Wisdom which lies in the Great Self of every human being, one's inner god. Talk of a spiritual Brotherhood, utterly impersonal, non-political, non-sectarian; in other words, show her how much more beautiful the Theosophical conception is, and how much more all-comprehensive. She does not realize what she has moved into: she sees only the beauty of the modern Sûfi mystical thought, but does not realize its philosophical and scientific incompleteness.

But say nothing against Sûfism itself, for indeed there is much that is admirable about it, just as there is in Christianity or Brâhmanism or Buddhism, or any other kind of mystical thought. It is the Oriental novelty which attracts Occidental women to these exotic beliefs, but we Theosophists must appeal not only to their hearts but also to their intellects.

REPORTS OF THEOSOPHICAL ACTIVITIES

Lodge No. 2, Boston, Mass. White Lotus Day, May 8th, was celebrated by a joint meeting of Lodge No. 2, Boston, and the Annie Besant Lodge, at the hall of the latter, at 617 Boylston Street. Mr. Chester Green, President of the Annie Besant Lodge, extended a hearty welcome to the Boston Theosophical Society "on this most historic occasion," and introduced Mr. J. Emory Clapp, President of Lodge No. 2, as the Chairman of the evening. In his response Mr. Clapp spoke of the spirit of love shown by Mr. Green, and of the "very happy augury of the coming together again of all comrades to work for this cause in which our hearts are all so deeply interested." Addresses were given by Miss Isabel Holbrook (Annie Besant Lodge) "In Honor of H. P. Blavatsky"; by Mrs. Martha Franklin (Lodge No. 2) "In Honor of William Q. Judge"; by Miss Hancock (Annie Besant Lodge) "A Tribute to Colonel Olcott"; and by the Chairman, Mr. J. Emory Clapp, "In Honor of Katherine Tingley." After each of the addresses, candles were lighted in honor of H. P. B., W. Q. J., Col. Olcott, and Katherine Tingley, by members of the respective lodges. Readings were given from *The Light of Asia* and from *The Song Celestial* by Mrs. Jessie E. Southwick (Lodge No. 2) and Mr. Weaver (A. B. Lodge). The Chairman also read a greeting from our Leader, Dr. Gottfried de Purucker, to members of the Annie Besant Lodge, concluding with the Watchwords of the New Era.

Lodge No. 4, Oakland, Lodge No. 11, San Francisco, California. The Oakland and San Francisco Lodges and the Annie Besant Lodges in San Francisco, Oakland, and Berkeley, held joint celebrations of White Lotus Day during the week beginning May 4th, as follows — May 6th: under the auspices of the Oakland Annie Besant Lodge. May 7th: at the 'Lodge of the Pacific (A. B. Lodge). May 8th: at the Berkeley Annie Besant Lodge. And the final meeting where friendly relations between the different societies were further cemented was held in the hall of the Oakland Lodge No. 4. At all of these meetings speakers from the different Lodges took part, and the feeling of all was that a new era had begun for Theosophy and a great foundation laid for future co-operation and harmonious work.

Lodge No. 7, Chicago. (Telegram) May 11, 1930: "Union White Lotus Day meeting tonight Sunday attended by representatives of three largest Besant Lodges. . . . A hundred percent success. Atmosphere charged with vibrant harmony. [Signed] Chicago Lodge Number Seven." The meeting was held in the hall of Lodge No. 7 with Mr. S. Hecht of Lodge No. 7 as Chairman. He read extracts from the Leader's General Letters. The principal address of the evening was given by Sra. Consuelo Viuda de Aldag of Chicago (Annie Besant Lodge). Other addresses and readings were given by representatives of all of the Lodges taking part in the meeting. At the close of the meeting invitations were extended by officers of Mrs. Besant's Lodges to members of Lodge No. 7 to attend their meetings.

In furtherance of the friendly relations which have been so auspiciously established between Lodge No. 7 and the Annie Besant Lodges in Chicago, arrangements have been made for the following representatives of the Annie Besant Lodges to speak at the public meetings under the auspices of Lodge No. 7: May 25, Mrs. Elizabeth M. Doring, President of the A. B. Englewood Lodge; June 8, Dr. Weller van Hook of Akbar Lodge; June 15, Mr. J. C. Crummev, District Lecturer of the American (Annie Besant) Theosophical Society

Lodge No. 10, New York City. General celebration of White Lotus Day was participated in by the following: the Theosophical Society (Independent), New York Metropolitan Federation of Theosophical Societies (Annie Besant), Roy Mitchell's Blavatsky Class, and our Lodge No. 10, and was held in the hall of the Independent T. S., with their President, Mr. W. E. Beller, in the chair. We were very glad to have the presence of our Comrade, Dr. Osvald Sirén, who extended cordial greetings from the Leader, Dr. Gottfried de Purucker, to all members of other Theosophical Lodges.

Lodge No. 18, Minneapolis, Minnesota. Joint White Lotus Day celebration was held at the headquarters of Lodge No. 18, with Mrs. W. H. Milligan presiding, and was participated in by members of the Annie Besant Lodge. Each guest was given a copy of the Watchwords of the New Era and a white carnation. Tributes were paid to H. P. B. by Mr. King, Vice-President of the Annie Besant Lodge, and by Mrs. Eva E. Hudson, President of Lodge No. 18, and Mrs. Alwin, and there were readings by members of both Lodges. An invitation was extended to the members of the Annie Besant Lodge to participate with Lodge No. 18 once a month in joint Theosophical meetings at the Radisson Hotel.

The Lodge-members are looking forward to an accession to their ranks of two of our very devoted Comrades, Mr. LeRoy Alwin and Mrs. Alwin, the former of whom has been a member for some years. Mr. and Mrs. Alwin have been spending the past six months at Ocean Beach, within a short distance of the International Headquarters. During their stay they have given active assistance to Lodge No. 1, San Diego.

Australian Section, Lodge No. 1, Sydney, Australia, reports activities of getting in touch with members of other Societies; copies of the FORUM and the

Leader's Fifth General Letter having been mailed to the members of the Adyar Lodges in Australia. Arrangements are being made to advertise Theosophical literature in the public press.

Lodge No. 15, Rochester, New York. Lodge-meetings are always open to guests, and progress is being made towards friendly relations with the members of the Annie Besant Lodge.

Lodge No. 3, Seattle, Washington, reports a splendid joint meeting with the Annie Besant Lodge on May 8th in celebration of White Lotus Day. Mr. Tyler (Annie Besant Lodge) and Mrs. Florence Matthews (Lodge No. 3) paid tributes to H. P. B. Readings were given by members of both lodges. After music the meeting closed with the repetition in unison of the Invocation, 'O My Divinity!'

Lodge No. 8, Alpine, California. The White Lotus Day celebration at Alpine Hall was attended by members of the Annie Besant Society and members of the United Lodge of Theosophists. Tributes were paid to H. P. Blavatsky by Mr. Leonard Lester, Mrs. Edith B. Udall, and by Dr. Roelf Barkema (President of Lodge No. 8), by Mr. Hill (United Lodge), and by Count Daruvary (Annie Besant T. S.). There were also readings by different members; and the Watchwords of the New Era were given to all present and repeated in unison at the end of the meeting. "It was a wonderful meeting, and full of promise for the future of the work at Alpine in uniting all interested in the great work of H. P. B. and her successors."

Application has just been received for a Charter for Lodge No. 19 at Fallbrook, California; and news of prospects of a new Lodge at Redlands, California, have just come in. Congratulations to our members in these centers.

British Section, Lodge No. 1, London, England. The meetings here have received a new urge this month by the arrival at Headquarters of Professor H. P. Shastri, who spoke on two successive Sunday evenings on 'The Spiritual Problem,' and 'What Confucius and Lao-Tse Taught.' Professor Shastri is an Indian gentleman of high culture, a great traveler, and an experienced lecturer. Besides the Sunday evening addresses, which are to be continued in May, he has begun at our request a series of lectures, held on alternate Wednesdays and Fridays, on the *Bhagavad-Gitâ*. The first was given on April 23rd, and, to quote one member, proved "a rich experience." Special celebrations were held in honor of Mr. Judge's birthday. On April 12th members and friends were invited to a 'Sale of Work,' followed by refreshments, and a fine program by the H. P. B. and W. Q. J. Theosophical Clubs. On Sunday, April 13th, the Lotus children kept festival. The program was entirely their own, and finished with an impressive performance of the symposium, 'The Râja-Yoga Torch-Bearers.'

"Owing to the shortness of time and as programs had already been arranged by the Lodges of the Adyar societies, it was impossible to arrange a joint celebration for White Lotus Day, May 8th; but many friendly contacts were made and we had the pleasure of having present with us a few representatives of Mrs. Besant's Society, and also of the Independent Theosophical Society of Sydney, Australia. Among those who took part in our program were Mrs. Byramji,

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President of one of the Adyar Lodges in India, who was present with her daughter; and Mrs. Mary C. Pennifold, one of the co-founders of the Independent Theosophists in Sydney. It was a most beautiful meeting."

Just on going to press, application has been received for a Charter for a new Lodge at Bow (London), and for a National Charter to be issued to the Welsh Section of the T. S., with Headquarters at Cardiff, Wales, where our devoted Comrade, Dr. Kenneth Morris, is doing splendid work.

Lodge No. 17, St. Louis, Missouri, is very fortunate in having a group of tried and true Comrades: Lucius H. Cannon, who has rendered loyal service in Milwaukee, Chicago, then for a time at Point Loma, has during many years worked devotedly and almost single-handedly in St. Louis; Brother Benedict Loevy, another of the old guard and a member of the St. Louis Lodge of years ago; and Brother Henry Kolb, who, although not living in St. Louis, is near enough to attend the meetings: both of these also are rendering splendid and loyal service. Mention must also be made of another of the 'old guard,' Mrs. Sallie Bement, and of a somewhat newer comrade, F. W. Henning, and there are others, and some new members coming in. Public meetings under the auspices of Lodge No. 17 are held in one of the parlors of the Hotel Marquette on Washington Avenue and 18th St.; and exchange-visits have already taken place between members of Lodge No. 17 and members of the Annie Besant Lodge, and friendly relationship established, with many expressions of hearty sympathy with the 'get-together' plan of our Leader, Dr. G. de Purucker.

Lodge No. 1, San Diego, California. In response to a request sent to the members of the Annie Besant Lodge and several unattached members of the Adyar Society in San Diego a most enthusiastic meeting was held at the San Diego Women's Club House, which is the regular meeting-place of Lodge No. 1. The hall was filled, with about two hundred in attendance. Mrs. M. L. Brittan, President of Lodge No. 1, San Diego, presided. A joint program had been arranged, Mr. Smith, representing the Annie Besant Lodge, and Mrs. Isabel Clemshaw, Lodge No. 1. There were also readings and music given by members of both societies. Dr. J. H. Fussell, Secretary General of The T. S., who was present was also called upon to speak, and extended the Leader's greetings to all visiting members of other groups and also an invitation to all to meet together again and he gave a special invitation to visit the International Headquarters at Point Loma. After the close of the meeting light refreshments were served and a very enjoyable time spent in friendly and brotherly intercourse.

Scandinavian Section. Lodge No. 1, Helsingfors, Finland, reports the sending of transcripts of the Leader's appeal for 'World Union of Theosophists' to members of the Annie Besant Society in Finland. The President, Miss Inge Wilén writes: "We rejoice with real enthusiasm and love in the widening out of the Movement and in the noble plans of our Leader, which verily must delight every sincere Theosophist's heart."

Lodge No. 13, Silvermine, Norwalk, Conn., is responsible for one of the most significant and splendid White Lotus Day tributes to H. P. B. by arranging for the publication on the editorial page of *The Norwalk Hour* on May 8, 1935.

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of a reprint of an editorial article which appeared in the *New York Tribune* on the occasion of the passing of H. P. B. Congratulations to our Silvermine Comrades!

[*Copy of Letter from Detroit Lodge of the T. S. (Annie Besant)*]

Detroit, Michigan. May 10, 1930.

Dr. G. de Purucker,
Theosophical Society, Point Loma, California.

Dear Dr. de Purucker:

At a recent meeting of the Detroit Lodge the following motion was carried with the unanimous support of its members:

Detroit Lodge of the Theosophical Society notes with the greatest satisfaction the exchange of letters, as published in the *Messenger* of May, 1930, between Dr. de Purucker and Mr. L. W. Rogers. We feel that Theosophy is so vast a study and its principles of such priceless worth, that there should exist always the closest accord and the most friendly understanding between those who feel its vital appeal. Therefore it is the wish of this lodge that this expression of friendliness and brotherhood be extended to Dr. de Purucker and, through him, to the organization which he represents, and with it the sincere hope that understanding and co-operation may develop between us in the good work we are trying to do.

Very sincerely,

DETROIT LODGE, T. S.

(Miss) LOLA C. FAUSER, *Secretary*.

Dutch Section, J. H. Venema, President Lodge No. 1. The Hague, reports many interesting contacts being made with members of the Adyar Society. As an evidence of the friendly reception which has been accorded to our Leader's plan for unification, he sends the following:

Translation of extract from the Official Organ of the Besant Society in Holland. May, 1930. concerning proceedings at a District Convention of that Society held at Zwolle, in the Netherlands:

ATTENTION was drawn to a circular letter of the present Leader of The Theosophical Society at Point Loma, California, U. S. A., Dr. de Purucker, Successor of Katherine Tingley, and as this letter by its new conciliatory tone met with great appreciation on the part of all those present, the following motion was passed:

"The District-Convention of the Theosophical Society, N. A., in a meeting at Zwolle on March 29, 1930, having taken due note of contents of the fifth circular letter of the Leader of The Theosophical Society at Point Loma, Dr. G. de Purucker, to the members of said Society and also addressed in part to members of other Theosophical Societies, and having taken due note of the point of view therein given by him with respect to the necessary good understanding between and possible co-operation of the various existing Theosophical Societies, expresses a desire that also on the part of our society a step

in this direction be taken, as a proof of our appreciation of and agreement with the attitude adopted by Dr. de Purucker."

German Section, National Headquarters, Cottbus. Mr. Georg Saalfrank, President of the German Section of The T. S., reports that the work of the German Section is growing by leaps and bounds and he has had to call in new helpers. He reports the splendid assistance of Mr. and Mrs. Feder of Soltan, saying that "they have made almost incredible exertions in manifolding the Leader's General Letters in the German translation, so that everyone who shows any interest in them may be supplied with copies." Mr. Carl Schneider is rendering splendid help in translation work, both in the way of correspondence and also in translating articles for the German edition of THE THEOSOPHICAL FORUM, which is now published monthly, and in which are also included extracts from articles published in *The Theosophical Path*. The German Section is entering upon "the real work of construction," and the spirit of the new time so manifest in our Leader's General Letters is being felt by all.

Comrade Blödorn, President of the Nürnberg Lodge, is receiving splendid co-operation in the energetic efforts that are being made to spread Theosophy throughout that ancient city.

Comrade Bergmann, President of the Berlin Lodge, reports that the true Theosophic spirit is gaining ground, and that the question of the increase in annual dues which had caused doubt to be expressed by some, was not creating any difficulties, and that the fears of the doubters were quite unsubstantiated. Comrade Bergmann has personally placed at the disposal of the German Sectional Headquarters a manifolding machine, which is a great assistance in the publicity-work.

Comrade Kleeman, President of Charlottenburg Lodge, writes that efforts are being made with promising results for the gaining of new members and that all meetings are now open to invited guests.

Comrade Scharnick, President of the Hamburg Lodge, reports in similar strain, and also about his efforts to get in touch with Lodges of other societies and establish friendly relations. Similar reports also have come from Comrade Hofmeister at Munich.

Cottbus, Germany. An Easter celebration was held on April 16th to which members of all Theosophical Societies were invited. The program opened with an address by Mr. Georg Saalfrank, on 'The Easter-Message of Theosophy: a Reasonable Foundation of Life for Mankind'; followed by addresses by Mrs. Phillips on 'The Message of the Resurrection in the Light of Theosophy,' by Mrs. Tschirmer on 'Christ's Message of Redemption from a Theosophical Point of View,' and by Mrs. Saalfrank on 'Theosophical Easter-Thoughts.' Instrumental and vocal music also formed an enjoyable part of the program. At the close of the meeting five of the invited guests applied for admission to The T. S.

Heidelberg. Through his devotion and services on behalf of our sacred Cause, Comrade Glückselig is interesting many, and as the first fruits of his endeavors, four applications for fellowship have been received, and a Lodge at Heidelberg is in process of formation.

Nürnberg. Application for a Charter for a second lodge at Nürnberg was

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seven members is on its way. This has been due to the splendid efforts of Dr. and Mrs. Hans Fersch. Mrs. Fersch is also doing very good work with the children in the Lotus-Circle.

We must also call attention to the splendid assistance being given to the work in Germany by our Comrade Adalbert Haberreiter. At the present time we are in touch with other Theosophical Societies in Germany and though no definite results have followed so far the outlook is favorable.

IN HONOR OF KATHERINE TINGLEY

DURING many years past the comrades of Lodge No. 1, San Diego, have celebrated the birthday-anniversary of our late Leader, our beloved Katherine Tingley, by making a special gift to be used by her in the work, usually directly for her European lecture-tours. At the last meeting of Lodge No. 1, it was proposed, and unanimously agreed to, that this practice of celebrating Katherine Tingley's birthday-anniversary be made permanent; that all Lodges of The T. S. and all individual members of The T. S. be invited to keep this anniversary in the same way, namely, by making a contribution to the work in honor of Katherine Tingley; and that it be placed to the Katherine Tingley Memorial Fund which was established on August 4, 1929, in gratitude to her by the Trustees, Faculty, and Students of Theosophical University, and Instructors and former and present pupils of the Lomaland School (Râja-Yoga School). An invitation to all her friends and admirers and to all to whom her life-work and purposes appeal to join in this memorial to her for the extension of her work for Humanity, was issued by authority of Theosophical University, and signed by G. de Purucker, President, on August 4, 1929.

THE THEOSOPHICAL FORUM, having received this news from Lodge No. 1, San Diego, with a request to invite all other Lodges and unattached F. T. S. to join with them in this memorial, takes great pleasure in making this announcement. To help perpetuate and extend the noble work of our beloved Katherine Tingley is one of the most beautiful tributes that can be paid to her memory. All remittances should be made payable to Katherine Tingley Memorial Fund, care Theosophical University, Point Loma, California, U. S. A.

EDITORIAL REVIEW OF "THEOSOPHY AND MODERN SCIENCE"

(From *The Canadian Theosophist*, April 15, 1930)

G. DE PURUCKER, M. A., D. LITT., the new Leader of The Theosophical Society, Point Loma, has written a book entitled *Theosophy and Modern Science* which has just been announced. It is in two volumes and is priced at \$5.00. By passing in review the latest authoritative pronouncements of modern science, especially in the domain of astronomical physics and chemistry, he has produced the work that every student of *The Secret Doctrine* has been wishing for. He lays down no theories of his own. All that he says is a re-telling of the lore of Nature, of scientific truth and fact, and imbodyed in the archaic Wisdom-Religion, Theosophy. He points out that modern scientists are entering the doors of mysticism, that our solar system is an atom, or 'egg of Brahmâ.'

that Darwinism is moribund, that the ancestors of men were always men, that man's destiny is to become a conscious god. This volume marks the revival of the public work of the Society which arose out of the convention of the American Section of the T. S. at Boston in 1895.

"THE THEOSOPHICAL PATH" FOR JULY

THE *Sword of Light* attracts at a glance the attention of the mystical reader of *The Theosophical Path* for July; in it Art o'Murnaghan relates an ancient Hibernian tale of initiation, of ingenuous charm. As a pupil of all four of our Theosophical Leaders, H. T. Edge is in remarkable case to bear witness for *Katherine Tingley, the Preserver of Theosophy*. In this article he shows among other things how it happened that but for her there might be no living Theosophical organization today. In reading this month's instalment of Dr. de Purucker's translation of Seneca's *Researches Into Nature*, the reader has the wonderful sensation of being present at instruction given in some ancient School of the Mysteries, so esoterically suggestive are the insights therein disclosed. *Theosophy, the Mother of Religions, Philosophies, and Sciences* opens up a vista revealing the prevalence of esoteric teaching in all ancient races, including those called savage, up to the early days of Christianity, together with other matters of deep occult significance. *News from the Archaeological Field* offers a variety of topics of a highly popular kind, from which we learn what old Roman newspapers were like, and we are hardly surprised to discover that they were no better than they should have been. One never tires of hearing of the fresh ways in which modern research is vindicating the Ancient Wisdom and in *The Secret Doctrine of Antiquity*, H. T. Edge gives us the 'new view of human history' being developed today, which confirms the Archaic Teaching. The grand reprint from H. P. Blavatsky's pen, *What is Theosophy?* sound clarion keynote of pure, uncompromising Theosophy through the inspiring activities of the present New Time. *H. P. Blavatsky: the Mystery*, by Katherine Tingley and G. de Purucker, presents this month a variety of mystical viewpoints of absorbing interest. Certainly what is said about the relation of ethics to evolution is a most stimulating thought to offer to the seeking minds about the world. In the latest chapters of *The Popol Vuh*, P. A. Malpas unfolds the comedy of the wiles, and the tragic drama of this strange fragment of the scriptures of antiquity. We are introduced to one of the most inspiring phases of the occult history of humanity in the chapters here given from Dr. van Pelt's *Ancient History of the Human Race*. The Divine Dynasties and the mystic 'Tree' of Seers and Adepts according to *The Secret Doctrine* are outlined through question and comment. Grace Knoche's article, *Who Have Traveled The Way Before* reminds us with telling emphasis of our individual responsibility in the great opportunity now given to Theosophists. The conclusion of *The Never-Ending Wrong* by Kenneth Morris and Reginald Machell swiftly paints for us a dramatic climax where woman's love and loyalty strive in vain against human weakness, treachery, and dark ambition. Into this tragic texture is blended the color of lovely lyrics until at last "muteness lies on the lutes of jade and the lutes of gold."

— L. L. B.

"THEOSOPHY AND MODERN SCIENCE"

DR. DE PURUCKER DISCUSSES THEIR RELATIONS

Theosophy and Modern Science. By Gottfried de Purucker, M. A., D. LITT. Two volumes, \$5.00. Point Loma, California: Theosophical University Press

(From *The Boston Evening Transcript*, Saturday, May 24, 1930)

[Foreign readers will be interested in knowing that *The Transcript* is regarded by all cultured Americans as one of the finest, and by many as the very best, of journals in the U. S. A., especially in its literary criticisms]

IN an age which is more than ever stressing the debt which religion owes to science, there should be an opportunity for the Theosophists to claim affiliation with both, and especially to advance the claim that there are points of contact between the scientific, philosophical and Theosophic outlooks which are all in the interest of what we know as truth. It is this opportunity which is now taken by Dr. de Purucker, who recently succeeded Katherine Tingley in the leadership of the American Theosophical Movement, with the publication of a number of lectures delivered by him in 1927 and given to show "how very close is the approach of some of the greatest luminaries in ultra-modern scientific research and thinking to certain of the fundamental tenets and doctrines of the Ancient Wisdom, today usually called 'Theosophy,' or the 'Wisdom-Religion' of the archaic ages."

In working out this view the author appreciatively as well as critically calls up most of the salient positions regarding Nature and life which have been advanced by science. Asserting that there can be no conflict between religion and science, he holds that the most essential of those positions have been not only approached, but actually anticipated by Theosophical doctrine. As he envisages the revolutionary ideas that have come into the science of chemistry, they have all been along the lines of Theosophical thought: long before the discovery of radium, for example, the Theosophists taught that "everything is more or less radio-active." Nothing new, again, is the theory of relativity, for it is here described as one of the oldest of the Theosophical teachings "when properly understood and not in the form in which it is presented by speculative thinkers of today, such as Dr. Albert Einstein," the fundamental idea of the theory being that "everything in the illimitable cosmos is related to every other thing, and that there are absolutely no 'absolutes,' paradoxical as it may sound." Rejecting Darwinism as taught, along with the transformist theory of evolution, he describes the Theosophists as "evolutionists through and through," partly on the ground that the matter at work in evolution is not mechanical and lifeless, but that "consciousness is matter and matter is consciousness," evolution being "the drive or urge or effort of the inner entity to express itself in vehicles growing gradually and continuously and steadily fitter and fitter for it." Dr. de Purucker gives several of his chapters to explaining in detail the Theosophical view of evolution, at the same time paying tribute to "our great scientific researchers, for whom, by the way, we have immense respect for the good work they do in unveiling Nature's secrets."

As to the conception of God, he describes the Divine as boundless, subject to "no places of limitation," and as being "nowhere in particular because everywhere"; as to immortality, he writes that the "spirit-self," after its sleep in death, "reawakens again to take up another physical body on earth anew." He claims that Theosophy, with its age-long teachings, is "dependent on nobody's say-so," but is derived "from the teachings of great men, true seers, who have penetrated behind the veil of physical matter and who, in addition, have received by descent from master to master, certain teachings which were given to the primitive thinking human stock of millions of years ago." He also asserts that Theosophy is the "natural religion-philosophy-science of mankind," on the ground that it is "based wholly on the facts of Nature—not on physical nature alone, but on psychological nature and spiritual nature and divine nature." Nor does he hesitate to say that Theosophy is "the religion of the future," predicting as he does, that before many years have passed the scientists will realize it as the religion-philosophy-science for scientific men, that the churches will "take it over," and that "the philosophers, the co-ordinating elements of our common human organism, will likewise realize that anything which is not based on the sevenfold planes of the cosmic reality is fallacious, therefore untrue, and altogether unacceptable." A section given to the discussion of "Theosophy and Modern 'Hypnotism'" brings the book to its close. E. N.

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THE attention of members is called to a new Lotus-Circle Folder, just issued. It is prepared in the form of a Questionnaire, giving clear and concise answers to the questions most frequently asked, such as *What is the basic principle in Lotus-Circle work? What are Lotus-Circles and what do they aim to do? By whom are Lotus-Circles conducted? When and by whom was the work for children founded? Is it an international work? Has the word 'Lotus' any significance? What is the relationship between the Lotus-Circles and The Theosophical Club?* and others.

Judiciously distributed, this little Folder will do much to inform the inquiring public as to the spiritually educative work done for children throughout the world in the Theosophical Sunday-Schools, or Lotus-Circles, which are conducted under the general direction of the Leader of The Theosophical Society, Dr. G. de Purucker. It is the Leader's hope that not only individual members, but also the Lodges and The Theosophical Club, will seize this opportunity to reach interested or inquiring parents, friends, or teachers with correct information about this work. And who is not interested? The very word 'children' touches hidden springs of sympathy and love in every heart.

If you would like a Lotus-Circle in your city, but find the public apathetic, try this little Folder. Judiciously placed, it will work magic.

Not the least attractive feature of it is an excellent half-tone portrait of the Leader.

Price: 10c. a dozen; per hundred 75c. (Stamps acceptable). Order from:

CENTRAL OFFICE FOR LOTUS-CIRCLES.

International Theosophical Headquarters, Point Loma, California

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY
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G. DE PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

Neither The Theosophical Society nor its Leader is responsible for any

statements herein, except when signed by the latter

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

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A SUPER-SOCIETY OF THEOSOPHISTS WITH A SPIRITUAL TEACHER AND NO OTHER OFFICERS

(Extracts from Lecture No. 52 on "Questions We All Ask," delivered by Dr. de Purucker in the Temple of Peace, Point Loma, June 22, 1930)

THERE are two things that I am trying to accomplish: First, to bring about brotherly love among the various Theosophists belonging to the various Theosophical Societies of the world. It is a shame and a disgrace to the Theosophical name that the very Movement which was founded to promulgate brotherhood and mutual love and kindness among men, and also to teach the doctrines of the Ancient Wisdom, should today be split up into a number of bodies fighting a desperate internecine warfare. It is wrong. I will have none of it! If I am attacked and attacked untruthfully and unkindly, as long as the attack is against me personally, I will hold my peace. Let the attack be directed against my work, however — then I will act, because I have an ineluctable duty to perform. This, then, is my first wish: to work on a common Theosophical platform of mutual understanding and brotherly love with all other Theosophical societies.

Time will apply its invariable test as to in which Theosophical Society there flows the stream of Illumination from the Great Teachers of Wisdom and Compassion. My first step, therefore, is kindness of feeling, brotherly love mu-

tual generosity, among us all. My hope is ultimately to see established a Theosophical Society of the World, in which all Theosophical Societies will join, each one such retaining its own organization, if it wishes, its own officials, its own peculiar teachings if it wishes, but working for the fundamental Theosophical truths in brotherly union and comradeship.

I do not care a snap of the fingers for a merely political federation of Theosophical Societies. The idea seems monstrous to me — the idea of trying to confine spiritual truths within the limits of a politically federated body of Theosophical societies. I will have none of it; and I know the temper of the Fellows of The Theosophical Society which I have the honor and the heavy responsibility of leading. They will have none of it.

What I want and what they want is a Spiritual Brotherhood, one based on love, mutual understanding, and with genuine sympathy each for the difficulties of the others — a desire to help each other. Imagine trying to cramp the Theosophical Movement within the foolish bounds of a mere political federation! That is not my idea. I want no such super-society as that. Do you know what would ensue almost immediately? I will tell you: A continuation of the same intestinal troubles that have disgraced the modern Theosophical Movement already.

But let men meet with understanding hearts on the basis of love and brotherhood, genuine and sincere, and you will have no trouble.

Furthermore, as you have of course understood from what I have said, I stand irrevocably for Theosophy — the original pure and unadulterated Theosophy of the Masters of Wisdom and Compassion. If anyone else chooses to preach different teachings, different doctrines, that is not my affair. I will never throw a brick at them: I will never cover them with mud; that is their own business and for what they do they shall be held strictly accountable by Nature's ineluctable laws. They may choose. Karma and time will weave their magic solution of all such difficulties and aberrant wanderings into side-paths and by ways of thought and life.

Now I will go a little farther and will tell you somewhat of what I have written in my Seventh General Letter soon to be published to the F. T. S. throughout the world. It is in substance as follows:

I am looking forward to a super-society without officers, except one — a society held together by bonds of love, understanding, brotherhood, and ethical principles; that one official to have no power to meddle in the internal affairs of any of the societies composing this Spiritual Brotherhood; but he will stand as a Teacher and Leader by the right of training and by the right of having gained the love and confidence of the component elements who and which have conjoined to form this Spiritual Brotherhood.

Do I hear someone say: 'A Theosophical Pope?' My answer is an emphatic No! In my plan, this official shall be without any temporal power whatsoever. He stands as spiritual Teacher and Leader, as guide, but with no temporal power whatsoever as regards the Spiritual Brotherhood. And I hope, if I can bring this to pass, that there will become living as a vital current in the history of The Theosophical Society, the unbreakable, ineluctable tradition, that, as soon as one iota of temporal power be taken over by the one occupying this supreme

position, it shall be recognised as a sign of spiritual dissolution and decay; and then it will be the probable duty of the component societies to withdraw.

The Theosophical Movement, friends, is a spiritual movement; it has a duty to perform in the world — to give forth certain sublime, spiritual and intellectual, teachings, and all questions of inter-organizational politics would be entirely out of place in such a Spiritual Brotherhood. Such politics would be wholly wrong there. Remember this: Such a supreme position did the great founder of The Theosophical Society in modern times, H. P. Blavatsky, hold. No one needs to join such a Spiritual Brotherhood, who fears, who doubts. To such as these I say: Stay out. But to those who have the intuition to understand and to see and to realize how this Spiritual Brotherhood — after the manner in which I have described it so briefly to you this afternoon — will cause dissensions to cease, will bring peace where there is now discord, and will be a unifying and cementing power such as none other in the world is, because it will be based on the moral instincts of men, on their hunger for love and peace, for union and brotherhood, I issue the call.

It would mean that any society composing, or being one of the composite elements of, this Spiritual Brotherhood would retain all its own officials, all its own doctrines (or lack of doctrines), all its own traditions, its own sphere of work, would be as free as the ambient air, but would nevertheless be an element equal with others in such a super-society, such a Spiritual Brotherhood. The fact is that the hearts and minds of the members composing most of the different Theosophical Societies are hungry — hungry for light, hungry for peace, hungry to receive the divine wisdom.

'NEW ERA' CORRESPONDENCE

In his Fifth General or Circular Letter, dated February 17, 1930, the Leader inaugurated a New Era of Brotherhood and friendly co-operation among all Theosophical Societies. This month we reprint an official communication from Mr. A. E. S. Smythe, General Secretary of The Theosophical Society in Canada (Dr. Annie Besant, President) to Dr. G. de Purucker, which is a copy of the resolution, "moved by F. B. Housser, seconded by F. Ruark and carried by the General Executive of the T. S. in Canada at their meeting on Sunday, June 8, 1930":

"Having heard the correspondence between Dr. de Purucker, Point Loma, L. W. Rogers, President of the American Theosophical Society, and A. E. S. Smythe, General Secretary T. S. in Canada, we desire as the General Executive Committee of the Theosophical Society in Canada to express our approval of the spirit in which the correspondence has been conducted and to affirm our continued allegiance to the principles of real brotherhood and co-operation on which the Theosophical Movement is based; and we shall hope that these principles shall find practical realization in the co-operation which is suggested in the correspondence we have read. We desire to assure Dr. de Purucker that in every way possible for us we shall further this policy of co-operation by interchange of lectures and in such other amicable intercommunication as opportunity

may furnish. Should the observance of this policy lead in future to closer affiliation we shall welcome such a consummation as fulfilling our own highest ideals and the aims of the Masters in establishing the Theosophical Society."



The next communication along the same line to be received at the International Theosophical Headquarters, Point Loma, was addressed to our Scandinavian Committee, and was signed by Gunnar Knös, Vice-General-Secretary of the Swedish Section of the Theosophical Society, (Adyar). This letter, dated Stockholm, Östermalmsgatan 75, May 12, 1930, reads as follows:

"With great satisfaction we have received your kind invitation to co-operation. Since some time we have been talking about the same thing ourselves and we hope that from now on the two societies will work side by side in brotherly spirit for the good of the world. We have already got into touch with the Swedish Section of your Society and we hope that a great success will be the result of our common efforts."



A letter of similar tone dated Lahti, Finland, May 14th, and signed by John Sonck, General Secretary of the T. S. in Finland (Adyar), (Address: Kansakoulukatu 8, Helsinki) was received a few days later. Mr. Sonck suggested the formation of a Theosophical federation and advised the Point Loma Committee to address themselves to Dr. Annie Besant, Adyar, Madras, India, which of course had already been done.



Next came a friendly communication, dated Paris, June 4, 1930, from Charles Blech, General Secretary of the Société Théosophique de France (Adyar), assuring our Leader of his goodwill and desire to co-operate in a truly Theosophical spirit.



A letter has recently been received from Mr. J. Kooistra, President of Local No. 2 of the Dutch Section of our T. S. (Amsterdam, Aalsmeerweg 70, D), enclosing the following translation of a paragraph which appeared on May 21, 1930, in *Het Algemeen Handelsblad* — one of the leading dailies of the Dutch metropolis, accompanied by a photograph of our Leader, though the news-item was evidently supplied by the Adyar Society, 'Theosophische Vereeniging':

THE 'THEOSOPHISCHE VEREENIGING' MOVEMENT FOR UNITY MEETS WITH FAVORABLE RECEPTION IN OUR COUNTRY

We have recently reported that Dr. de Purucker, Successor of Katherine Tingley as Leader of The Theosophical Society (Point Loma, Calif.) in a letter addressed to Mrs. Annie Besant, President of the International Theosophical Society at Adyar and to leaders of other dissenting theosophical groups, has proposed concerted action of all theosophical currents. We have been informed that this idea has been very favorably received by the 'Theosophische Vereeniging' (Mrs. Besant's Society); at the Theosophical Convention, *i. e.*, the semi-annual meeting of the Theosophische Vereeniging which has recently been held

at Zwolle (Holland) a motion was carried, testifying agreement with Dr. de Purucker's suggestion. The possibility of such co-operation will presumably be brought up for discussion at the International Congress that will be held at Geneva from June 27th to July 1st next.



Dr. Kenneth V. Morris, our esteemed Welsh poet and Professor of History and Literature, is back in Wales (17 Balaclava Road, Roath Park, Cardiff), full of enthusiasm and stirring up a real Theosophical ferment there. In London, his brother, Mr. R. A. V. Morris, and Mr. A. Trevor Barker, the publisher of *The Mahatma Letters*, and of *H. P. Blavatsky's Letters to A. P. Sinnett*, are in harmonious correspondence with us, and together we are co-operating in the preparation of an encyclopaedic edition of everything that H. P. B. wrote, as one means of celebrating her centenary. We also have the assurance of Mr. L. W. Rogers's co-operation in this regard. Our Secretary-General, Dr. Joseph H. Fussell, has written to Mrs. Besant seeking her friendly assistance in providing material which is (or at least at one time was) in the Adyar Library and nowhere else.



In the U. S. A. the movement towards co-operation is going forward rapidly and so far without a serious hitch anywhere. In Chicago several of the most prominent members of the Adyar Society have been invited to speak from our platform and have accepted the invitation. Some of the Lodges in Chicago have invited Mr. Solomon Hecht, our most active representative and President of Lodge No. 7, also a member from the days of W. Q. J., to address their meetings, which he has done. Our Lodge No. 2 in Boston and the Adyar Lodge there are in somewhat the same happy frame of mind and are arranging several joint meetings. In Oakland and San Francisco all real barriers appear to be broken, and the same appears to be the case in Seattle and San Diego. And so the ball keeps rolling. Mr. Karl Offer, President of Lodge No. 11, San Francisco, reports that negotiations are under way for the leasing of a Theosophical Lodge-room or meeting-place there, that will be shared in by our own Lodge, two Adyar Lodges, and the U. L. T., who plan to divide the expenses among them, and for the present, to have the use of the hall on certain evenings to be arranged among themselves to the satisfaction of all groups concerned. Success to this undertaking!



Turning again to the New Era Correspondence from Europe, mention should be made of a very fraternal communication received by the President of our German Section, Herr Gewerbeoberlehrer Georg Saalfrank (Cottbus, Burgstrasse 50) from Herr Hugo Vollrath, Secretary-General of the Leipzig Theosophical Society, which is quite strong in Germany and has branches in other parts of Europe. Its Headquarters are in Leipzig. Herr Vollrath is full of sympathy and admiration for our Leader and his policies, and promised to bring the matter of closer affiliation and co-operation before the next General Convention of his Society, which will have met before this issue of THE THEOSOPHICAL FORUM reaches our readers.

From Nürnberg, Germany, come most encouraging reports of the splendid public work being done by our comrade, Frau Dr. Emilie Fersch (Blüthenstrasse 29, Nürnberg-Mögeldorf), giving assurance of co-operative work with "a large association of spiritually seeking and striving people under the name of *Neugeist Bund*" (literally, 'League of the New Spirit'). This is in addition to the establishment of several Lotus-Circles in the old city of the Meistersinger.



From Sweden have been received lengthy press-notices concerning the movement for harmony and co-operation among different Theosophical groups in response to our Leader's friendly gesture to them all. Among these reports special mention should be made of a long interview with Dr. Erik Bogren, Sr. (Jernvägsgatan 15, Hälsingborg), President of the Swedish-Finnish Section of The Theosophical Society, published in *Öresunds Posten* (Hälsingborg, May 8th) and articles in *Hälsingborgs Posten*, May 15th, *Höganäs Dagblad*, May 13th and *Falukuriren*, May 12, 1930. The publication of the last-named was evidently secured through the efforts of our artist-comrade, Carl Graumann, who has recently returned to Sweden from Lomaland and is helping this season at the Râja-Yoga Summer-School at Visingsö.



Friendly visits to our Point Loma Headquarters have lately been made by Miss Clara M. Codd, well-known lecturer for the Adyar Society, and Mr. Henry Orme, President of the Hollywood Lodge thereof. Mr. Orme was accompanied by his wife and their mothers, Mrs. Parks and Mrs. De Claire.



A request was made to our Leader by Mr. J. C. Crummev, District Lecturer of the American Theosophical Society (Adyar), that our Lodge No. 7 not called 'Chicago Lodge,' as this title led to confusion with their 'Chicago Lodge.' Regardless of which of the two Lodges had prior claim to the title, from the historical standpoint, the Leader advised the members of our Lodge there to yield to the request of the Adyar 'Chicago Lodge' and to call ours merely 'Lodge No. 7, American Section, The Theosophical Society.' The Leader suggests that similar action be taken by our other Lodges, should a request be made by officers of other Theosophical groups claiming prior title to the designation now used by our Lodges in other cities.



The following is a copy of a recent letter, which is self-explanatory, written by our Secretary-General, Dr. Joseph H. Fussell to Mr. L. W. Rogers, President of the American Theosophical Society (Adyar), at Wheaton, Illinois, and dated June 21, 1930:

"My dear Brother Rogers:

"Our Chief, Dr. G. de Purucker, has heard from one of our Comrades on the Pacific Coast of the letter that you have sent out to all your Lodges concerning the friendly advances of members of our T. S., and our Leader desires-

to write you and to express his hearty approval of the attitude that you have taken in advising the Presidents of your local Lodges that no official action should be taken until word has been received from your international President, Dr. Annie Besant.

"The general friendly feeling that is growing up among individual members of the two Theosophical Societies is indeed gratifying and augurs well for the future of Theosophy in the world.

"G. de P. desires me again to extend to you his fraternal greetings, and with my best wishes also, my dear Brother Rogers, I am,

"Sincerely and fraternally yours,

"JOSEPH H. FUSSELL, *Secretary General.*"

In the June issue of THE THEOSOPHICAL FORUM (page 27), there was published a friendly letter from the Detroit Lodge of the Adyar Society addressed to Dr. de Purucker. As a sequel to that friendly gesture comes the following from our young comrade, John Christie:

"I report a very wonderful meeting last evening with the Detroit Lodge, and a very encouraging response from all of the members present. Mrs. Manning-Hicks gave a very interesting lecture on 'Theosophy and the Drama' ending the evening with a recital of a short one-act play. Throughout the entire lecture she repeatedly brought in *Questions We All Ask*, by the Leader, and referred a number of times to Point Loma and the wonderful school that is established out there; so that I am sure the members of the Detroit Lodge received a very clear impression of the work that is being done. . . . The whole meeting reflected a spirit of friendliness and a desire on the part of the members of the Detroit Lodge to co-operate in this new era of understanding."

In corroboration of the above, Mrs. Hicks herself writes:

"There was a wonderful feeling of harmony, and although the lecture was no literary gem, it served, I think, to bring us nearer together, and at the end we all recited together the 'Watchwords of the New Era.'"

From our veteran-comrade, H. B. Thomas (P. O. Emerald, Victoria, Australia) come enthusiastic reports of the progress towards harmony and co-operation among representatives of our Society (of whom Brother Thomas himself is the most active) and the Adyar Society in Melbourne. Among other things he says: "Taking all together, things are moving splendidly." Mr. Thomas encloses the following clipping from *The Melbourne Age* of May 27, 1930:

WORLD-UNION OF THEOSOPHISTS

"In a recent address at the International Headquarters of The Theosophical Society, California, the world-president of the Society, Dr. G. de Purucker, invited Theosophists of all societies in all parts of the world to join forces in working to bring about union and harmony among men. He hoped that plans would shortly be under way for a unification of all Theosophical Societies in a world-union."

And Mr. Thomas adds: "I intend to give all the big dailies an opportunity to publish the same. Am also sending it to the press of Tasmania, Adelaide, and Perth."
— RECORDER

EXTRACTS FROM LECTURE NO. 50 ON 'QUESTIONS WE ALL ASK'
delivered by Dr. de Purucker in the Temple of Peace, Point Loma, June 8, 1930

I. THE DANGERS OF PSYCHISM

THERE is a great and impending danger to human sanity in the Occident today. Do you know what it is? It is the danger of psychism — psychism, so popular because misunderstood. It is the same peril that invaded early Christianity and finally overcame it, so that belief in miracle and dogma succeeded the teaching of holy Truth emanating from the great Avatâra Jesus later called the Christos.

The danger in psychism is not that it is an event in the psychological history of mankind, and thereby merits a certain amount of study. That is not the danger. But the danger is this: that unless you have the foundation-doctrines, in other words the key to it all, through ignorance your attention is distracted away from spiritual things to the illusions of the lower mentality, to the intermediate or psychical nature, and thus the glorious sun of the spirit is lost sight of, for you then see but the murks of the befogging brain-mind.

There is a wave of psychism passing over the Occident today which bears in its train, verily I tell you truth, the possibility of the loss of human soul — the loss of one incarnation at least, in which those souls might have learned more, and might have grown greater, nobler, beings more helpful to their fellows. Men's attention is being drawn to these things of psychical range which all die when the body dies, which have no essential permanence, which tell you no fundamental truths, which often merely captivate the fancy — which is not the same as the imagination, for true imagination is a spiritual faculty.

It is the great truths of the spirit which men should study, as imbedded in the age-old doctrines which represent in human language the operations, structure, and foundations of the great Mother, Nature, the source of us all.

These are the doctrines or teachings which it is the duty of a Theosophic Teacher to set forth to you; whereas it is the dangers lying inherent in the psychical realms against which the great Masters of Wisdom and Compassion have spoken, and in no uncertain terms: Beware of the false lights of *mâyâ* of illusion! — seductive, attractive, often captivating because misunderstood. These lights are like the moonlight working its unholy magic at night. On the other hand, turn to the sunlight of the spirit within you. Learn eternal truth which varies never from age to age. Let your heart expand with the divine energies latent within it: love, compassion, pity, understanding of others, kindness, the vision of beauty in the light of love, and of love in the light of the beauty that itself emanates.

Learn to forgive, for forgiveness is sublime. Learn to love, for to love is divine. Love is the very cement of the Universe, holding things in orderly sequences, keeping things together, and providing the great fundamental motive

ing force which in men expresses itself as noble and exalted manhood, thus producing noble civilizations. . . .

2. MY POLICY TOWARDS ALL THEOSOPHISTS

I now come to the questions which I have to answer this afternoon and the first one is the following:

"It seems to me, as an interested observer of what is going on in the Theosophic world today, that the objections that some evidently earnest and sincere workers for Theosophy urge against your policy of union of *all* members of the Theosophical Society, who are true to the original program of its founders, are due to vague impressions, misunderstandings, unwarranted inferences, surmises, and hearsay. Am I not right?"

Yes, the questioner is right; but the existence of these objections against my hope of union is not surprising. I do not expect people to understand all that I have in my mind, nor would you expect everyone to know all that you believe or work for. I do not wear my heart on my sleeve, nor do you. If I saw a man so think and act that, as the saying goes, he exposed his heart on his sleeve, I think that I should be a little suspicious of it all. I might be inclined to suppose that he is merely an actor, clothed with the habiliments of the stage and one who wants to make an impression on his audience by wearing on his arm some flaunting signal of policy.

I certainly do not tell all that I think. I most emphatically do not say all that I mean. But whatever I do say, is truth, and comes from my heart. Consequently, how can anyone doing as I do not be misunderstood? How can anyone be completely understood, in other words, who is obliged, as every real Leader is, to keep a great deal of his heart's hope behind the veil of privacy? But what I have said has been true, and what I say and what I will say will be true also.

I yearn, I long, for the day when the Theosophical Movement no longer will be split up into different and differing bodies, alas! but will become one spiritual brotherhood in actuality and not merely in name. It is shameful that a movement founded to preach brotherhood, to teach it, to live it, to enact it, should present to the world an example of a house divided against itself; and the sooner we Theosophists recognise this truth and try to correct any such existing fault, the better for us.

My invitation to other Theosophists or Theosophical Societies is a challenge to those who in their hearts feel as I do. How beautiful a thing it is for brothers to dwell together in peace and unity! Can we not forget superficial differences, overlook the differences and mistakes of the past, and stand shoulder to shoulder, hand in hand, and go forwards towards that mystical East, on the mountains which you can even now see the Light of the New Era, of the new Sun?

Have the vision; for those who lack it, sooner or later will regret its lack — and I do not say this with anything akin to unkindness in my heart; those who cannot see what is coming, who lack vision, who try to place themselves in the path of the on-coming wheel of destiny, will find themselves in the rear, forgotten mayhap, but in any case with hearts straining under the agony of the realization of a great and high chance, seen, had — and refused!

I do not expect the members of other Theosophical Societies to come to me and throw themselves on the ground at my feet and say: "I am going to come over to you. I want what you can give to me. Your Theosophical Society is the only one that teaches truth. I am going to turn against my Leader, against my President, against those I love in the Society in which I first saw the gleams of Theosophic light."

I would say to such a one: "Stand up! If you come to me in all earnestness of heart and sincerity of purpose because your instinct for more light is not satisfied, then you can join us if you will and we shall be glad to receive you; but if you come to us merely because your feelings have been ruffled in your own Society and your heart is still in your own Society, then I would say to you: 'Return to those to whom you belong.'"

The truth of the matter is: The doors of The Theosophical Society are open to anyone and anyone may become a Fellow if he believes in the principle of Universal Brotherhood, and whether he is a member of some other Theosophical Society or not. This seems clear enough. Anyone can join us who accepts the only prerequisite which is a belief in Universal Brotherhood and it matters nothing to me to what other Theosophical Society he may belong. But I want him to come to us with a full and sincere heart.

Furthermore, those who have long since left other Theosophical Societies and are, spiritually speaking, homeless and wanderers, to them likewise the doors of The Theosophical Society are open and we will gladly welcome them as collaborators in our sublime Work. Such as these last need our help and they can help us. They are not traitors or hypocrites.

As for traitors and hypocrites: I want no traitors and hypocrites in The Theosophical Society. I want true-hearted men, men who will not abandon what they believe to be right and true. My appeal is to the human heart, to the human soul, and I shall win, for nothing can withstand the all-penetrating power of almighty love, of sympathy, of kindness, of utter sincerity, of longing for peace, unity, and brotherhood. Those who have no conception of this should remain in their own Theosophical Societies.

Nevertheless, let us all work together. That is the first step on the path. Then — and this I will frankly say — Yes, I do want all Theosophists to join us. If they come aright and in the proper spirit they will be very welcome. I want all true and noble hearts in The Theosophical Society. Our Constitution has no barriers against any true-hearted man. It bars none. We Theosophists have no dogmas. We are searchers of and yearners for more truth, and we are students of truth.

As for me, in my office I am not a dictator, I am not a tyrant, I am not an autocrat. I am simply a man who is loved by those who know me. I want to see the time when the gods and the blessed Masters of Wisdom and Compassion bring it around in the karmic cyclic sequence of events that there will be but one Theosophical Society of the World.

But I never act unfairly. I use no backstair methods. My appeal is straight from my heart, to the heart of others, and I have said to all: Here is my hand. Take it. Love will win, and sincerity and pity are its handmaidens. Oh, how blessed a thing it is for men to dwell together in peace and unity! I would

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that I might live a thousand years in the depths of the most awful hell, if by my own personal suffering and agony I could bring the light that I have, and the love with which my heart is filled, into the hearts and lives of my fellows.

SAVING THE THEOSOPHICAL MOVEMENT

UNDER the above title appears an interesting article in *The Oriental Esoteric Library Critic* [monthly — 50c. per year], whose editor is Dr. H. N. Stokes, 1207 Q Street, N. W., Washington, D. C. The following extracts therefrom will be read with pleasure by all F. T. S.:

"I have begun again to think of the statements of Dr. de Purucker in his first general letter to members of the Point Loma Theosophical Society, in which he claims to have received direct visits from the Masters M. and K. H., and to have been commissioned by them to carry on their work. One is naturally suspicious of such claims, even when one has no doubt of the sincerity of the person making them. But . . . it must be said of the Point Loma Society that it is adhering strictly to the original teachings and does not manifest the slightest tendency to discord, outwardly at least, and further that its new leader has thus far shown a broad spirit of conciliation and love for humanity, and no tendency to follow psychic vagaries. Is it perhaps true, after all, that this society is to be the chosen agency through which the work of the Masters is to be carried on? We are often told that 'the Masters will protect their Society.' Which society, the one in which there is harmony and in which their teachings are being respected, or the one which is rent with ever increasing discord and which has now come to the point of proposing to cast them out entirely? I am not a member of the Point Loma Society and have no object in speaking in its favor in any way, other than from what I observe from the outside. Here, perhaps, we may say 'By their fruits shall ye know them'."

LODGE ACTIVITIES

Dutch Section, President: Mr. Arie Goud, Tolsteegsingel 29, O. Z., Utrecht. Word has been received that the Lodges of the Dutch Section have been re-numbered as follows: No. 1, The Hague; No. 2, Amsterdam; No. 3, Groningen; No. 4, Haarlem; No. 5, Rotterdam; No. 6, Utrecht. (For the addresses of Officers, see THE THEOSOPHICAL FORUM for April, 1930, pages 15-16.)

Supplementing the news from Holland contained in "New Era Correspondence," *supra*, it is a pleasure to quote extracts from a letter from Brother J. Kooistra, President of the newly founded Lodge at Amsterdam (Aalsmeerweg 75 D), dated May 6, 1930, addressed to the Leader, and signed by all the members thereof:

"At the end of the first Lodge-meeting of members of the T. S. at Amsterdam we feel that we must write to let you know how happy we are that a fresh opportunity has thus been created for us individually and collectively to do our very modest share in furthering the great cause of Theosophy along the lines you have indicated with such abundant clarity and inspiring emphasis."

In acknowledging the receipt of the above letter, the Leader wrote in part

as follows — which the Recorder has obtained permission to quote for the benefit of all F. T. S.:

"Nothing can stop the penetrating power of impersonal love, and when this is guided by Theosophical illumination and understanding and the knowledge that our wonderful philosophy brings, growth is bound to follow. It will follow most certainly. I am also very happy to see what you are doing to make possible the founding of a strong Lotus-Circle in your city. The one already established there is a splendid nucleus. Oh, my dear Brother Kooistra, if my members only knew what it means to work heart and soul for Theosophy! It brings such happiness, such peace, such understanding, that these alone are a recompense which nothing else could ever bring to you otherwise."

In a subsequent letter addressed to the Secretary General, Dr. Joseph H. Fussell, Brother Kooistra says in part:

"Although the news of it has undoubtedly reached you ere this we cannot refrain from mentioning the fact that No. 1 of the Dutch Theosophical Forum ('Het Theosophisch Forum') was issued last week, bearing the Leader's photograph on the front page. How grateful all Dutch members will be for this publication!"

In a recent communication from Brother Georg Saalfrank, President of the German Section he expresses admiration and wonderment at the achievements of our Dutch Comrades, which F. T. S. all over the world will join Longland in echoing!

German Section. Supplementing the reports from our German Section contained in "New Era Correspondence," (*supra*), a word of appreciation must be said for the tireless efforts of its President, Herr Gewerbeoberlehrer Georg Saalfrank, (Cottbus, Burgstrasse 50). Brother Saalfrank is truly a host in himself, and it is a constant marvel to the Leader and Headquarters how he manages almost single-handed, to accomplish the enormous amount of work that falls upon him. Herr Saalfrank has requested our new young comrade, Walter Lorenz, an educated young man of unusual talents and devotion, to undertake the translation into German of our Leader's book, *Theosophy and Modern Science*.

Since the publication of the roster of our German Lodges in the April FORUM the following new ones have been definitely constituted:

Lodge No. 5, HAMBURG, *Germany*. President: Herr Hugo Scharnick, Hildstr. 35|II, Hamburg.

Lodge No. 6, MUNICH, *Germany*. President: Herr Franz Hofmeister, Holzstrasse 32|I, Munich.

Lodge No. 7, WÜRZBURG, *Germany*. President: Frau Hilda Braunlich-Zaunlein, Kettengasse 17|II, Würzburg, Germany.

AMERICAN SECTION. Lodge No. 2, Boston, Massachusetts (30 Huntington Ave., Room 617). The Sunday evening meetings during May, 1930, have been very interesting and well attended, taxing the capacity of our Headquarters Room to its utmost. Real interest is shown by the questions asked, and at the social half-hour after the close of services. Lodge No. 2 has drawn into its membership some splendid young people hungry for Theosophy — willing workers who are taking an active part in the work. We shall no doubt have new

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larger quarters next Fall, as we are fast outgrowing No. 617.— FANNIE E. LEWIS, *Corresponding Secretary*.

To this must be appended the following extracts from a breezy and delightful report written by the Secretary, Mrs. Martha R. Franklin, on June 9th. ('Mr. Tatsch,' referred to below, is Dr. J. Hugo Tatsch, President of Lodge No. 10, New York—address Room 809, 34 West 33rd St.) Mrs. Franklin's report reads in part as follows:

"Last evening Mr. Tatsch surprised and delighted us all by staying over and coming up to the meeting. Before the paper of the evening he gave a short address—telling of the work in New York, and in a general way how he became interested in Theosophy. . . . We were all delighted with him personally, and with what he had to say. . . . Dr. Williamson read the paper of the evening in a very convincing, stirring way. Mr. Clapp (President of Lodge No. 2, Boston) always speaks with fervor and conviction. One gets the feeling that he knows what he is talking about."

Lodge No. 3, Seattle, Washington. (President, Mrs. M. T. Hageman, 936 North 72nd St.; Secretary, Mrs. Helen Dykes, 519 North 61st St.) The Secretary writes: "A public meeting was held in the recital hall of the Fischer Studio Apartments on Monday, June 16th. Those present showed keen interest, and after the meeting some of them stayed to discuss Theosophy more informally. The atmosphere was one of peace and harmony, as is always the case at our meetings. It was very informal, but lacking strict formality, perhaps we are able to come closer to the hearts of others."

Lodge No. 4, Oakland, California. (Acting President, Mrs. M. S. Ellis, 309 Monte Vista Ave.; Secretary, Mrs. C. V. Smith, 5659 Merriewood St.) During the month of May we took for our subjects at our public meetings, 'What Am I Here on Earth For?' and 'Evolution.' The speakers got their material for their talks from *Questions We All Ask*. Other members supplemented this with talks and quotations from other Theosophical books. We invited the members of other Theosophical Lodges in Oakland, Berkeley, and San Francisco, to unite with us in commemoration of White Lotus Day. Many representatives from the other Lodges were present and they spoke enthusiastically and appreciatively of Dr. de Purucker's suggestion that a spirit of co-operation and brotherliness between all taking part in the Theosophical Movement should exist. During the week several members of the Oakland Lodge attended White Lotus meetings of other Lodges in Oakland, Berkeley, and San Francisco. The Lotus-Circle meets every Sunday at Mrs. Darrow's home in Berkeley. Our monthly social was a great success and everyone enjoyed the music, refreshments, games, and the spirit of good fellowship.— JANE E. VAN DER SCHUER, *Recording Secretary*

Lodge No. 6, Petaluma, California. (President, Mrs. Ingeborg Anderson, 312 Washington St.; Secretary, Mrs. C. G. Fisk, 418 Sixth St.) Lodge No. 6 is now having brief reports of each meeting published in the *Petaluma Argus-Courier* and is announcing the meetings also in the Santa Rosa papers. The following is a typical notice, quoted from the *Petaluma Argus-Courier* of Wednesday, June 4, 1930:

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THEOSOPHICAL LODGE HELD MEETING

“The Theosophical Lodge No. 6 held an enthusiastic meeting on Thursday evening. *Theosophy and Modern Science*, by G. de Purucker, is being studied at the present time. We quote the following from it”: [Here was printed a striking passage].

Lodge No. 7, Chicago, Illinois. (President, Solomon Hecht, 233 So. Wells St.; Secretary, Mrs. R. Lee Roth, 1600 East 68th St., Apt. 2-B. Public Meetings held every Sunday at 8.00 p.m. in Conservatory Hall, 9th Floor, Auditorium Building, 431 So. Wabash Ave.) Besides the excellent Theosophical work already accomplished in Chicago by our indefatigable Brother Solomon Hecht, briefly referred to *supra* in ‘New Era Correspondence,’ we have from him suggestions of value to all Lodges as to preparing a syllabus with attractive titles for the summer months and holding meetings weekly, at the residence of a member if necessary. As Brother Hecht says: “Even three at a meeting keeps up a nucleus-center, and the devil takes no vacations!”

Lodge No. 11, San Francisco, California. (President, Mr. Karl Offer, 237 Ninth St.; Secretary, Mr. V. F. Estcourt, Apt. 9, 3151 Franklin St.) Besides what has already been said above under the heading ‘New Era Correspondence,’ the following extracts from a letter dated June 7th from Brother Karl Offer will be of general interest:

“I am exceedingly glad that Brotherhood is making headway amongst Theosophists. Here we are pleased with the acorn-seed that we set out among the local lodges of San Francisco and Oakland, the Bay Cities. Last Wednesday our second S. F. Lodge Contact-meeting took place in the Lodge-Rooms of the Pacific Lodge (Adyar). . . . The Pacific Lodge and the San Francisco Lodge (both Adyar) are altogether in harmony with us. . . . Mrs. Ellis in Oakland also is doing very good work in the getting-together movement, and has attended this week’s contact lodge-meeting. . . .”

Lodge No. 13, Silvermine, Norwalk, Connecticut. (President, Mr. Just Gruelle; Secretary, Mr. Clifton MEEK. Address either at Silvermine.) For the convenience of Norwalk people who are interested, regular meetings are being held every Thursday evening at 8 o’clock at Shadow Lawn Inn, Knight Street, Norwalk, through the courtesy of Mrs. Magaw, an enthusiastic member of the Lodge. The study of G. de P.’s *Questions We All Ask*, as suggested by Headquarters, is a great improvement over former methods of study, and is awakening a vital interest.

Theosophy and Modern Science, by G. de Purucker, has been placed on the shelves of the Norwalk Public Library, with *The Theosophical Path* and *Lucifer* on the reading-table with other current magazines. Publicity on this has been sent to the local paper, and will appear shortly. Much credit is due the Editor of *The Norwalk Hour*, whose friendly co-operation is doing much to bring the Theosophical Movement before the local public.—CLIFTON MEEK, Secretary.

Lodge No. 15, Rochester, New York. (President, Mrs. Florence E. Cowley, 658 Main St., West; Secretary, Miss Mayme-Lee Ogden, 1206 Park Ave. Meetings held in ‘Parlor D,’ Sagamore Hotel, every Thursday evening at 8.30.)

secretary writes: "THE THEOSOPHICAL FORUM means much to each one of us. How very happy we were to read of the astounding accomplishments in such a short time and under such trying conditions as are recorded in the May issue. We hope we may be a real help in 'hastening the day' for a solid basis, financially."

The steady, bright flame of spiritual enthusiasm that characterizes the Theosophical work of the members of Lodge No. 15 is a source of continuous joy to the Leader and his Executive Committee, and augurs well for the future growth and expansion of the Cause there.

It is with pleasure that we announce the formation of *Lodge No. 19, Fallbrook, California* (President, Mr. P. W. Jones, Box N 12). Several other lodges in the U. S. A. are in process of formation, and by next issue we hope to be able to announce the definite establishment of such in Washington, D. C., and in Redlands and Coronado, California.

BRITISH SECTION (President, Dr. Emmeline Medd-Hall.) The month of May has been a very active one for the London workers. The new Center at Bow, E. is now in full swing, with Mr. Frank Keep as President. The Lotus-circle has already about twenty children on the register: many old links are being renewed and new ones formed. It is hoped that branches of The Theosophical Club will soon be inaugurated. The Chelsea Lodge, S. W., has definitely started, and the Lotus-Circle there is thriving too. At the Headquarters, the open meetings have been splendidly attended. Professor H. P. Shastri's addresses on Sunday evenings, on 'The Philosophy of Religion,' and 'The Philosophy of Omar Khayyam,' have attracted widespread interest among members of other Theosophical Societies, besides the general public. His lectures on the *Mugavad-Gitā*, on alternate Wednesdays and Fridays, have also aroused the interest of the deeper students.

NEW LODGE ORGANIZED IN PARIS

IN an inspiring letter from Professor Lars Eek (Hellerup, Denmark. Rebeckavej 30), dated June 10, 1930, and addressed to the Leader, he tells of the successful organization of a fine Lodge in Paris on May 31st with a number of eminent members. He adds: "I stayed in Paris long enough to see the new lodge properly through its first steps. It is there now. The child is born. And it is not such a bad infant at that. . . . I spoke in French for an hour and a half, covering the outline of Theosophy and the aims and purposes of The T. S. Raymond de Maratray (32 Rue de la Charbonnière, Paris XVIII), is acting President, though M. Genty remains the Honorary President. . . . I am continuing for some time to stand by the new Center in an advisory capacity."

"THE THEOSOPHICAL PATH" FOR AUGUST

THEOSOPHICAL UNIVERSITY PRESS, POINT LOMA, CALIFORNIA

UNHELAS and *Lay Chelas* by H. P. Blavatsky, is a subject which enthralls and challenges all readers of *The Theosophical Path* in this significant New Time. For "there is no impossibility to him who wills" wrote the great teacher. Dr. de Purucker in this month's lecture on *Theosophy, the Mother of Religions, Philosophies, and Sciences* deals both entertainingly and profoundly

with a variety of subjects, from interesting writings and events in early Christian church-history and mystical allegories of the past, to Theosophy as the great Interpreter. In his review of *True and False Personality*, H. T. Edge has presented us with a new angle on immortality. *H. P. Blavatsky: the Mystery*, by Katherine Tingley and Gottfried de Purucker, has for its principal theme this month what many will think the most searching and useful analysis of the Seven Principles of man yet given. We find also a brief biographical sketch: *Helena Petrovna Blavatsky*, by Kenneth Morris, which brings together fact, comment, and narrative in the delightful prose-style of our Welsh poet. Seneca's *Researches Into Nature*, as translated by Dr. de Purucker, continues last month's discussion of 'celestial fires,' giving evidence that the ancient Mystery-Schools knew that the earth is round, and many other facts both known and unknown to modern science. For the many who delight in the ghostly and terrible no disappointment is anticipated in reading *The Upas-Tree Bough*, while those who are following the adventures of the two young princes in the strange wonder-book of *The Popol Vuh* in P. A. Malpas's translation, will rejoice that their high magic triumphs over the dark and evil kings. "The whole key to the mystery of evil," as H. P. Blavatsky gave it in *The Secret Doctrine*, is the subject-matter of her latest chapters of the *Ancient History of the Human Race* by Dr. van Pelt. Our chronicler of *News from the Archaeological Field*, C. J. Ryan, offers a number of fresh viewpoints, one of the best of which is suggested by his quotation from the eminent scientific thinker, J. S. Haldane, that "Materialism is nothing better than a superstition on the same level as belief in witches and devils."

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NOTICES

THEOSOPHICAL UNIVERSITY is in correspondence with various autograph collectors, and prospects are good for realizing considerable cash much needed for the expansion of our work from the sale of autographs which have been turned in by different comrades from such celebrities as Lincoln, Johnson, Booth, Thackeray, Dickens, Walt Whitman, Admiral Farragut, Jenny Lind, R. B. Mark Twain, Daniel Webster, Alfred Nobel, etc. If any other comrades have similar autographs that they would like to donate for this purpose, they are invited to send them to Mr. Iverson L. Harris, Secretary, Theosophical University, Point Loma, California.

LOMALAND SCHOOL teaches the *Art of Living* to boys and girls — *Right Thought; Right Speech; Right Action*; thus "Step by step, they climb." The new Catalog will be sent upon request.

A NEW Lomaland Product: the delightful LOMALAND TEMPLE-INCENSE. A fragrant blend of East and West. Compounded in accordance with H. P. Blavatsky's formula. Large-sized cones for Lodge-rooms, 65c. per dozen cones. Smaller ones for private use, 35c. per dozen cones. Postage extra. When ordering, address: *Art-Craft Dept., Theosophical Club, Point Loma, California.*

PHOTOGRAPHS of Katherine Tingley, reproduced from three snapshots taken just before her last trip to Europe, only one of which has as yet been published (in *Lucifer* for July), may be obtained in 'Courier' folders at \$1.00 each, sent from *The Theosophical Club, Point Loma, California.*

NEW SERIES: VOLUME I, No. 12 — AUGUST 15, 1930

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. DE PURUCKER, M. A., D. LITT., *Leader*

J. H. FUSSELL, D. THEOS., and M. M. TYBERG, M. A., *Associate Sub-Editors*

**Neither The Theosophical Society nor its Leader is responsible for any
statements herein, except when signed by the latter**

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

Issued monthly. Annual subscription to members, 50c.; to non-members, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

It is hoped that the present issue of "The Theosophical Forum" will be of especial interest, not only to members of our T. S., but to members of all other Theosophical Societies, and our members are therefore urged to give as widespread circulation to this issue as possible.

Additional copies of this double number 50c. per dozen. Order now.

HISTORIC CORRESPONDENCE

WLT (Cablegram)

"Geneva, June 28, 1930.

"Purucker, Sandiegocalif.

"The Federation of National Theosophical Societies in Europe convening in Geneva and I myself personally have heartily welcomed Professor Eek bearing your message of good-will and co-operation amongst all Theosophical Societies and we cordially reciprocate those sentiments. I shall gladly co-operate in the plan to issue the Centennial Edition of the complete works of Madame Blavatsky. I also accept personally as does my Brother, Bishop Leadbeater, the invitation to be present at Point Loma on August 11th next year to celebrate the Centennial of the birth of our Great Teacher, Madame Blavatsky.

ANNIE BESANT"

*The Leader's Private Office,
International Theosophical Headquarters, Point Loma, California.*

Dr. Annie Besant,
c/o The Theosophical Society,

July 1, 1930.

45 Lancaster Gate, London W 2, England.

My dear Dr. Besant:

Yesterday, June 30, 1930, I had the pleasure of receiving from you your very kindly and courteously worded WLT cablegram from Geneva, reciprocating my message of Theosophic good-will and my wish for all possible co-operation as among brothers, as conveyed to you from me at the request of Mr. and Mrs. Hotchener, who, I have no doubt, acquitted themselves of their task admirably.

I have had no official information or news of any sort as to what took place at your Theosophical Congress in Geneva, and consequently I can make no further comment here than to state that Professor Eek, a devoted and enthusiastic member of our Society, has been absent from Headquarters here for a year or more on family duties; and all he knew of the sublime object which I have been instructed to try to bring about, was contained in a few hurried communications sent to him from me by two of my secretaries, briefly apprising him of your Geneva Congress, of the fact that Mrs. Marie Hotchener had asked me to permit her to convey to you and to that Congress an expression of good-will and Theosophical fellowship, and also suggesting that if he, Professor Eek, could spend a day or two at Geneva, and perhaps obtain the courtesy of your floor, he might add a few words of his own to the message of good-will conveyed to your Geneva Convention and to yourself, my dear Dr. Besant, by Mrs. Hotchener from me.

I think it is only right and just that you should know more of the plans that I have been instructed to try to carry out among Theosophists alone, and I am requesting our General Secretary, Dr. J. H. Fussell, to write to you, which he will do within the course of a day or so.

With my most fraternal Theosophical greetings and best wishes for the success of all true Theosophical associates,

Believe me to be, my dear Dr. Besant,

Fraternally and cordially yours,

G. DE PURUCKER

THE THEOSOPHICAL SOCIETY,
International Headquarters, Point Loma, California.

July 3, 1930

Dr. Annie Besant, P. T. S.,
c/o The Theosophical Society,
45 Lancaster Gate, London W 2, England.

Dear Dr. Besant:

All the members of our Leader's Executive Committee have been greatly interested in the cabled response received from you to Dr. de Purucker's invitation for fraternal co-operation among all Theosophical Societies and Theosophists throughout the world, which was received by him a few days ago. He has, I understand, written to you briefly and he has asked me to write you more

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detail regarding his plans, which he has been instructed to try to carry out among all devoted Theosophists.

We do indeed feel that a New Theosophical Era has been inaugurated by this effort to bring about Theosophical good-will in the interests of harmony, peace and brotherly love among the different Theosophical Societies. We feel, therefore, that your cablegram of June 28th sent to our Chief has further accentuated the new Theosophical spirit abroad in the world, which we have felt to be so marked since our Chief began his work for Theosophical unity and a better mutual understanding, which are inspiring advanced minds everywhere.

So, without waiting for official notice of the proceedings of your Convention at Geneva, and in addition to what G. de P. has said in his letter to you, he desires me again to thank you in the name of the Masters of Wisdom and Compassion and Peace for your response, which is significant enough in itself.

As our Chief has said regarding you yourself: "Annie Besant has shown splendid courage, which has never failed her in undertaking and following any line of action that she believes to be right." So you will, I am sure, understand how welcome to him and to all of us will be your fraternal co-operation in this New Theosophical Era which is opening so auspiciously for the bringing of all true Theosophical workers more closely together in our common labors for our sublime cause.

We were very happy that, through two of your own devoted members and personal friends, as we understand, Mr. and Mrs. Hotchener, you could hear something of G. de P.'s plans and hopes for the future; and doubtless you have heard how this came about: that it was after Mr. and Mrs. Hotchener had received a report of what G. de P. said at our Sunday afternoon public Temple-Service on May 11th, that Mrs. Hotchener telephoned by long-distance from Hollywood to Point Loma to G. de P. and had quite a lengthy conversation with him through his private secretary. Mrs. Hotchener asked to be allowed to convey to you and the delegates at the Convention his message as contained in his public declaration of May 11th above referred to as to his hopes and policy, which he had previously outlined in other lectures and in written communications to members and friends.

As G. de P. expressed to Mrs. Hotchener, he was glad that she had telephoned and that, without any reservations she could tell you and your Convention from him of his genuine feelings of fraternal good-will, and that the declarations that he had made were addressed to all sincere Theosophists, working for Theosophy in the sublime labor for human betterment begun by our beloved H. P. B.

Then, as you have also heard, a similar message was sent to our devoted Comrade, Professor Lars Eek, who was in Europe, with the hope that he might be able to attend personally and support Mr. and Mrs. Hotchener in conveying G. de P.'s message to you and the Convention.

Besides all that our Leader has said, you will understand, I am sure, that there is much more that he has in mind, which he could not communicate either to Mrs. Hotchener or to Professor Lars Eek, all of which will be further disclosed in more detail in the course of time. But I am now glad of the opportunity to acquaint you more directly with what our Chief has in mind and which he was directed some months ago to endeavor to accomplish.

As he himself says, in view of the high purposes of The Theosophical Society, as outlined by the Masters themselves and by H. P. B., their Messenger—in view of the sublime destiny of the Theosophical Movement and of its great and outstanding work even at the present time, he feels strongly that it would be useless and therefore foolish for him and for those associated with him to devote either time or energy to any side-issues or to follow any by-paths of thought or work, however much merit those side-issues or by-paths may or may not possess. It is to Theosophy and The Theosophical Society alone that he is giving his life and all that he is and has; and, as he himself says, a part of his life's work is to bring about: first, brotherly love among Theosophists and among the different Theosophical Societies; and secondly, but by no means less important, to endeavor to secure mutual co-operation along strictly Theosophical lines among us all; and thirdly, but by no means least, he has his eye on the future where he envisages the union or re-union of all true Theosophical hearts working as one in a genuine spiritual brotherhood.

It is along these lines and for the purpose of taking steps to accomplish all this that he is planning to call the Convention next year to honor the Centenary of H. P. B.; for, to quote his own words, "personalities fade out of the picture where principles are concerned." And, as I have also heard him say, he doubts not that you realize this with the fervor and conviction that he does. Again and again, has our Chief stated that, just as his great-hearted Predecessor Katherine Tingley stood, so he stands, immovable for genuine, unadulterated and pure Theosophy—the Archaic Wisdom-Religion of Mankind, the Theosophy of the Masters of Wisdom and Compassion and Peace, as first brought to the modern occidental world by their Messenger, H. P. B. The stream of illumination and inspiration from the Great Lodge has not ceased, nor will it cease, as long as there remain true to the Masters' Cause, those willing and ready to labor in the fields which those Great Ones pointed to.

And you, dear Dr. Besant, as you come to know more of our Chief, will, I am sure, realize that it is with love in his heart for all beings and with hatred and malice for none, regarding the past as water that has flowed under the bridge of the present to disappear into the ocean of oblivion, that he is responding to this urge and is calling upon all Theosophists, as he has called upon you and your splendid and devoted co-workers, to join with him, if possible, in presenting to the world a united and enthusiastic Theosophical front. It is a union of Theosophists and if possible of Theosophical Societies that he hopes for, that he yearns for, and that, as a part of his work, he lives to bring to pass. And even if the larger part of his hopes cannot be immediately realized, at least there can be an agreement between you and us to differ if we must, on minor points among ourselves and to work in brotherly love and Theosophical co-operation for the grand and basic principles of our majestic Theosophical philosophy.

The Chief has suggested that I recall to your mind, as no doubt you will recollect, that it was at the home of a dear friend of his in Geneva, Countess Martha Prozor, in the winter-time of 1902-3, or thereabouts, that he met you and had a brief conversation with you. I have heard him speak of this incident and he remembers it well.

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And now it is his hope that, in accordance with the fine spirit of your cable to him of June 28th, both you and he hereafter will be able to work for the common good along the lines of this letter which he has asked me to write you, although but imperfectly outlined.

Official invitations will be issued at a later date for the Theosophical World-Congress to be held at our Headquarters here at Point Loma on August 11, 1931; and our Chief is glad to hear you say that you will be able to be present on that occasion. He desires me to assure you that you will be most fraternally and cordially received, as will also all official representatives of all the various Theosophical Societies, whatever may be the respective name or shade of philosophical color of each. No official invitations to anybody have been issued as yet, and nothing more has been done than to give a general invitation and to express a hope, both in private correspondence and in public lectures, of the possibility of assembling such a Congress. Naturally, as you will understand, there are several preliminary steps to be taken first.

As has been stated on more than one occasion by our Chief and published in the printed reports of his lectures, it is high time that Theosophists should realize that it is a standing shame and disgrace to the Theosophical name to talk brotherhood and to preach brotherhood and yet to lack the first elements among ourselves of the brotherhood that we preach.

G. de P. has been desirous of getting into touch with the chief officials of these various Theosophical Societies before he issues any formal invitation; and he was much pleased to avail himself of the offer of Mrs. Hotchener to have the matter presented to you informally, as he assumes was done, at the Geneva Convention. He is glad that you have so graciously and courteously signified your intention of being present, and, as he says: "It is a very good sign."

Being a Theosophical Congress, wherein he hopes all will meet together on a common ground of mutual understanding and brotherly love, it is of course obvious, as said above, that all side-issues of thought and all by-paths of effort not strictly Theosophical would be wholly out of place. Personally our Chief's own convictions and his sense of loyalty to his Master and to the Theosophical Cause make him feel, as he says, that the importation of any matters of business or of debate other than strictly Theosophical ones would be wrong; and in regard to this he doubts not that you are in most hearty agreement with him.

The responses that have been received — most of them quite unlooked for — from several of the other Theosophical Societies existing today in the world, have been very gratifying and tend to prove that the time has come for a sincere understanding among us all, as all must acknowledge that it is ignorance and misunderstanding that breed suspicion and distrust. On the other hand, it is knowledge of each other's difficulties and mutual sympathetic consideration of them all that will do away with all the elements of disharmony and disagreement among Theosophists.

Our Chief desires me to say that he will be glad to hear from you at any time and to assure you that any communications that you may make to him will receive from him the fullest, kindest, and most sympathetic thought.

The love that you have in your heart for H. P. B., the love that is in the hearts of all of us, constitutes an unbreakable bond of union on the inner planes;

and it is our hope that this may also be a basis for harmony and co-operation on the outer plane, uniting us all again in our common work for Theosophy before the world.

Remembering always that inner tie, I am,

Affectionately and fraternally yours,

JOSEPH H. FUSSELL, *Secretary General*

THE GENEVA CONVENTION — JUNE 28 TO JULY 1, 1930

OFFICIAL REPORT FROM PROFESSOR LARS EEK OF POINT LOMA

To Dr. Gottfried de Purucker, *Leader of The Theosophical Society,*

International Theosophical Headquarters, Point Loma, California, U. S. A.

Beloved Teacher: This is my report of what transpired during my stay at the city of Geneva as your envoy of Good-will, and 'observer' at the Congress of the International Federation of Theosophists belonging to the Society of Mme. Annie Besant, Headquarters at Adyar, India.

Leaving for the moment the various incidents leading up to my leaving Copenhagen on June 24th to attend the Congress at Geneva I step *in medias res* and find myself rapidly approaching the famous international city on the border of Lake Geneva. The electric train—and by the way there are nothing but electric trains in Switzerland—pulled quietly into the great, newly-constructed depot of Geneva-Corn., and on alighting from the *wagon* my eyes were met with great sign-boards announcing the Theosophical Congress, and the fact that information could be had in the vestibule of the depot. I was immediately impressed with the idea that whoever was in charge of preparations for this Congress was doing a good and effective work to assist travelers and advertise the Congress.

I went to my hotel, the Beau Rivage, a splendidly located and distinguished gathering-place of members of the various delegations to the numerous congresses that are being held in this famous city. After having arranged some of my private affairs I went to the place where the Congress was to be held in order to inquire about Mr. and Mrs. Hotchener to whom I had letters of introduction. I found out that they had not yet arrived and that they would arrive on the day of the Congress and put up at the same hotel where I stopped. I was asked if I wanted anything, if I were interested in Theosophy, if I wished to attend the Congress, etc., but I thought it wiser to avoid mentioning anything about my duties and intentions and instead await the arrival of the Hotcheners in order that nothing would have been said or done before their arrival that might interfere with the harmonious developments of affairs when the important matters were to be brought forth before the Congress.

In the meantime I refreshed my memory with the typewritten matter which had reached me from Point Loma in reference to the purpose of my attending the Congress. I tried to assimilate the various ideas so that I should be enabled later to present them in a living and powerful way calculated to reach into the hearts and minds of the members of the Congress and particularly of Dr. Besant.

Lake Geneva lay there mirror-like reflecting the majestic beauty of the Mont Blanc massive and the French Alps. Towards the evening the thousand

of lights from the windows all over the city shone and sparkled in the placid water like jewels from some treasure-house of real magic.

Next morning the Hotcheners arrived. I immediately approached them, and they met me very kindly and expressed a hope to meet me a little later when things were not in such a rush. Five hours later I was rude enough to call them again on the phone. But they were extremely busy getting ready for a number of committee meetings in connexion with the Congress. I sat down to wait a couple of hours or more longer, and then I called again. It was a quarter of six in the evening, and the Congress was to open at 8:30 that same day.

I explained to Mrs. Hotchener that my time was a little short, that other duties were calling me back to Sweden, and that I could not hope to be able to stay much longer than the first actual Congress day, that is, the only day when real private matters pertaining to the policy and fate of the Theosophical Society were to be dealt with. Then I should have to leave for Sweden. Of course I did not wish to cause her and Mr. Hotchener any trouble, I did not want to rush them at all, but I wondered if they did not feel as I did that this day was the day to act in the matter concerning us, the greeting from Gottfried de Purucker, the invitation to Dr. Besant to come to Point Loma, and the invitation to co-operation in the Centenary Edition of H. P. B.'s works.

Mrs. Hotchener was very sorry to hear that I was in such a hurry; she had thought that this matter could wait two or three days and then be taken up in due order at a special committee meeting of the federated secretaries from the various national sections. I agreed that her idea was splendid, and that perhaps it would be better if we were to act as she suggested, but that nevertheless, I should deeply appreciate if she and Mr. Hotchener tried to arrange that at least something were started already today, the real day of the Congress, as the rest of the days were to be devoted almost exclusively to public lectures and such like things. Though she was in a great hurry, she promised to see if she could do something. "There are so many secretaries, so many countries represented here," she said, "and I cannot possibly see them all today, but Mr. Hotchener and I had hoped that after the worst work of the Congress was over we would be able to see you and really present these matters to the Great Council and have have them taken up in a way befitting their importance."

I thanked her and said that I should be waiting in the lobby of the hotel until she were to phone telling me about the results of her efforts. And thereafter I sat down with a paper and waited.

Just about two hours later Mrs. Hotchener called me on the phone, and explained that I had been invited to attend that evening's congressional deliberations, and that a place would be given me well within hearing of the various speakers. She also mentioned that it would be wise if I were to stay over during the following day, as she was in hopes that the Council would appoint a committee to handle my particular matter, the greeting from our Leader and Teacher. I explained to Mrs. Hotchener that I should be delighted to attend, but that as far as Dr. de Purucker's message and the other matters were concerned, I really only hoped to be able to second the efforts of her and her good husband, and if possible say a few words to the Congress to support whatever they, the Hotcheners, were to say or do. She was extremely gracious and kind,

and so was her husband, and I was already beginning to have something of a fore-taste of the truly remarkable things that were to transpire during the next twenty-four hours.

I was met on the stairs of the Plain-Palais, the place of the Congress, by the Hotcheners, who conducted me through the throngs of people and visitors down into a very good front-row seat in the grand hall, which was already well filled and, before the commencement of the first address, was crowded. Here I sat down beside the Hotcheners and waited for something to turn up.

Suddenly there was a movement among the spectators, and a great many among them rose up in reverential greeting, and I immediately followed their example. I thought and felt that the spirit of the hour called for this action.

It was Dr. Annie Besant. Slowly, supported on the arms of Bishop Leadebeater and another gentleman, she walked up behind the stage and sat down in the center of the same in the midst of her many officials and prominent official delegates from many countries.

I had noticed for some minutes that Mrs. Hotchener was in a state of great unrest. She could not sit down, and was looking agitated. Her husband repeatedly told her not to worry about anything but to take everything quietly. But she could not. I was thinking: "Perhaps her spirit is urging her onward to serve in the Master's Cause? No wonder then, if she is moved to restless action."

All at once she disappeared and I found her a minute later talking with Dr. Besant on the stage. Practically at that very moment I heard a voice calling me, and rising I found myself being invited by Dr. Besant to come up on the stage and take a seat at her right side. I walked up and saluted her, kissed her hand, and allowed my eyes to rest a moment on her kindly, intelligent face, and I caught myself wondering. I took a lightning-like glance at her ring, the ring of Leadership which looks so much like the one K. T. used to have and which I now suppose our present Teacher wears. Many strange, searching thoughts passed my inner mind, and I was wondering at the ways of human nature.

Annie Besant looked aged and bent. But even so she is holding up her eighty-three years with a great deal of poise. She was dressed in white flowing garments and wore sandals on her feet. A touch of gold thread here and there and a very tasteful gold embroidery on her sandals gave to her gown and our appearance a great deal of distinction. Her eyes were bright blue, and although perhaps a trifle shy yet indicative of strong intellect and a considerable sense of humor.

Dr. Besant herself introduced me to the various officials present on the stage, and then turned to the audience in the hall and said: "I am very glad indeed to greet and welcome in our midst here tonight a representative of the Leader of the other Theosophical Society, whose Headquarters are at Point Loma. He is bringing with him, I understand, a message of good-will from their Leader and members. I am, indeed, happy to see him here tonight." (This is quoted from memory only.)

Whereupon I sat down and listened to the various official documents and reports that were presented to the Congress for its approval and attention, all of the matters concerning the world-activities of the Adyar T. S. 7

General Secretary brought his report, the General Treasurer was introduced to the assembled delegates, and Mrs. Besant took the occasion to say a few flattering remarks about the excellence of her treasurer, and I shall readily admit that he seemed worthy of her eulogy. According to Annie Besant her treasurer, Mr. Schwartz, had a way of filling in the deficits in the yearly budgets, whenever there appeared any such deficits, by personally making up the balance out of his private funds. Dr. Besant had every reason to admire her treasurer, for in her words he no doubt would be hailed pretty nearly everywhere as the ideal treasurer.

After Mr. Schwartz, Bishop Leadbeater said a few words expressing his happiness at being among old friends and co-workers again. He had come all the way from Australia to this Congress. He seemed elderly (I was told that he was about eighty-three); he was tall of stature, with white hair, and I was struck by a certain similarity in his outward person to the well-known Hindû poet and educator Tagore. Otherwise I cannot say that I was impressed either particularly one way or the other by him, although I could not fail to notice that Dr. Besant thought a great deal of him, and that he exercised a considerable influence upon her as well as upon a great many of the members of the Adyar T. S.

It was just about at this moment that Dr. Besant bent forward to me and whispered with a mannerism not unlike what I remembered from K. T.'s time on similar occasions: "Would you say a few words if I were to call on you?" — I answered smilingly that I would feel honored to do so, and a moment later Dr. Besant rose to her feet and called the attention of the audience to the fact that Mr. so and so, who was representing the other T. S. of Point Loma had brought a message from the Leader at Point Loma, and that she knew everybody would be delighted to hear it, "so please, Dr. Ecker." (The trouble with my simple name is that no one will believe that so simple a name does exist, so one makes real efforts to make it more subtil and intricate, but 'Dr. Ecker' is not so bad after all.)

So here was my chance, that is, now I was to have the opportunity of giving the greetings from our Teacher and of presenting officially to the Congress and its President the two other points contained in my instructions from Point Loma: the invitation to Dr. Besant and to representatives of all the national sections of the Adyar T. S. to come to the great International Congress next year at Point Loma to discuss the common problems of the great Theosophical World Movement, and to celebrate the Hundredth Anniversary of the birth of H. P. B., and secondly to Dr. Besant and her Society an invitation to co-operate with the H. P. B. Centennial Committee in their efforts to publish the collected works of our first Teacher. It was my hope to present these matters in such a way that they would be incorporated into the minutes of the Congress and taken up in due course by the International Council and passed and acted upon.

I spoke for about ten minutes. My speech will be printed and sent to all the national Sections of the Adyar T. S. and likewise to Point Loma, and as I have not yet received it in stenographic reprint I am unable to inclose it with this report. Shortly, it contained the spirit of the instructions I had received from our Teacher and the Secretary General and his assistant, and I don't believe

that I added anything of my own except the last words, and, perhaps, the happy triumphant feeling that surged up within me during those moments when I felt with my very soul that I was voicing hopes and aspirations of the noblest hearts on earth. I somehow imagined that our Teacher at Point Loma in his great sympathy for those among his fellows who have failed as well as for those who are pushing on and up would not have neglected to pay tribute to the good work actually done in the past, and being done still by Annie Besant, and so I said that I brought her the respect and admiration of the Leader and members of the Point Loma T.S. for that which she had sincerely done for the good of mankind and would continue to do in the future.

My speech which you will find was exceedingly simple and only touched on the essential subjects concerned was favorably received. Dr. Besant had introduced the idea of no applause, and it had been suggested that the only sign of approval should be the raising of the right hand. This was explained to me afterwards by some of the national secretaries lest I should think that my address had been received coolly in view of the fact that only portions of the audience were applauding in the usual way. But the enthusiasm evinced by every one was unmistakable, and there was no need of explanations or excuses.

Dr. Besant stood up and took my hand, holding on to it throughout her address while she was asking me to forward to the Teacher at Point Loma the brotherly greetings of herself personally as well as those of her whole society. She begged to thank Dr. de Purucker for the courtesy shown by him in sending a personal representative to this International Congress at Geneva, and she wished me to assure him as well as his whole society that *Annie Besant accepted the proffered hand of friendship: further that she was looking forward to the time when the two societies would work harmoniously together like one great Society*; further that the essential teachings and aspirations of the two societies were practically identical, and that she happily greeted the beginning of the new time when co-operation and fraternal understanding would be the watchwords. She further enjoined the various sections of her Societies to see what they could do to work out a practical way of approach between Point Loma and Adyar and the various local sections and the local sections of the Point Loma Society. I have not got the stenographic notes of Dr. Besant's speech before me, but this report contains the spirit of what she then said publicly to the whole Congress in response to the greetings expressed by me on behalf of the Teacher at Point Loma and the Society he is representing. The verbatim reprint of her address will be attached to the general report issued from Geneva and to be sent later to Point Loma by Mrs. Besant's officials.

Dr. Besant's response was met with exclamations of bravo, bravo, and the delegates raised their right hands with every sign of intense enthusiasm and ardor. It was a great historical moment, and I felt the thrill and wonder of it the more as I profoundly realized that it was the work of Those who love the human race and are working constantly for its greater advancement. The great hall was vibrating with the noble emotions of a thousand people, and somehow, somewhere, it seemed to me that the sense of joyous triumph that throbbed and surged in the hearts of those present must have struck yet nobler chords in the heart-life of humanity, and that the results of these present efforts would be

mately far transcend even the dreams and hopes of those who were the momentary actors in the memorable drama of Geneva on June 27, 1930.

Thereafter the ordinary course of business was dispensed with after the proper parliamentary procedure, and Dr. Besant was asked by the Congress to address those present, delivering any message that she might like to deliver.

She did. She spoke ably and with considerable fire, considering her age, and I was more than once surprised that her bent little body was able to produce such great volume of speech, such unquestionable power of logic, and I somehow understood that she had been admired and revered by many people throughout the world who had chanced to knock at the Theosophical doors at the cross-roads where the path leads to Adyar.

She accentuated particularly the idea of Theosophists being in danger of dogmatizing their Theosophy. She feared that the spirit of free and daring research into the realms where Truth abides would give place to a dogmatic emphasis on mere forms, a holding on to definitions and hypotheses long after they had served their purpose and ceased to contain the whole truth and she encouraged the idea of looking for Truth everywhere and holding on to it wherever you found it no matter if it were in the North or South or West or East. The best thing to my mind that she said, she said last: "And let me conclude with this thought, 'The true, clean, splendid Theosophical life is a greater sermon even than the greatest oratory.'" It makes one think.

Leadbeater rose to his feet and, supported on his arm, Dr. Besant slowly left the stage. Before leaving she turned around and wanted me to meet one or two of her prominent officials whom I had not yet met. She particularly wanted to see me shake hands with Bishop Leadbeater. All of which I gladly did. Dr. Besant was extremely amiable and asked me if I would not come to her hotel next day at 11:30 in the morning. I promised I would, whereupon I took my leave.

A great many of the members of the Congress came up to me and said many kind things which in my heart rebounded to our Teacher at Point Loma. I was stepping warily, however, and never forgot that I was a messenger of Good-will and nothing else really, if not an observer.

Right now it should be said that Mr. and Mrs. Henry Hotchener by this time were exceedingly happy and kind. I am sure they had never dreamt that their good work for Point Loma and its Teacher and the Masters would produce such truly great results. Mrs. Hotchener had said a few words on behalf of America, and she had before my speech expressed her hope that the hand of Brotherhood proffered by Dr. de Purucker would find a generous reception among Theosophists all over the world. The Hotcheners kept on to the very end very good and true friends, and I decided that it would be better if they were to be present at the private meeting that I was to have with Dr. Annie Besant next day. I went to them asking them to honor me by being present, for, I said, my intention really only was to do what I could to support their efforts on behalf of Dr. de Purucker. After some persuasion I succeeded in getting them to procure an invitation from Dr. Besant to be present next day, and thus it came about that at 11:30 on June 28, 1930 we were escorted into the presence of the Adyar President in her suite of rooms at the Hotel Beau Séjour. Right at the

entrance to her drawingroom we met Bishop Leadbeater and someone else and he saluted us very courteously, and left.

Dr. Besant greeted us with a winning smile asking us to seat ourselves around her table. Before sitting down she stretched out her hand to me and said: "Well, we have thought the matter over, and I think the best way to do would be for Dr. de Purucker to send three authorized representatives to meet three of my representatives at some neutral place preferably here in Europe, whereupon they could discuss the problem of finding a formula of approach between the two societies. I should like to see all other Theosophical Societies throughout the world likewise represented at this meeting, and I, truly, hope that after their discussions they will be able to bring to Dr. de Purucker and to me respectively some very good results of their efforts, whereupon we could in our turn see what could be done to achieve that which I desire as ardently as he does, the unification and co-operation of the Theosophical Societies throughout the world."

We were thereafter all sitting down. I promised to tell Dr. de Purucker about this proposition of Dr. Besant's, and I expressed my satisfaction at her willingness to co-operate.

She then said: "Of course, you see in our Society the Leader is elected, and he or she has no absolute authority in anything concerning the general policy of the Society. I, for instance, can only indicate a certain policy and then if the various national sections agree to carry out my suggestions, then they pass, otherwise not. The highest authority in our society then would be the International Congress where representatives of every section in the world meet to decide upon important questions concerning the welfare of the whole society. But, you understand, in reality my word carries a great deal of weight within the society, and all that voting and discussing business is really more or less a matter of form in many respects, though our constitution calls for it. I am merely saying this so that you will understand why I cannot bind my society without further ado to a policy without first calling the matter to the attention of the International Council which decides in the final analysis. *I declare as Leader of the Theosophical Society that I am fully in sympathy with the proposal of Dr. de Purucker, and that it is my personal hope that our societies will ultimately become only ONE SOCIETY.* And that which makes me so positive in this matter is the fact THAT I KNOW THAT IT IS APPROVED BY THE CHOHAN. You realize, Professor Eek, I could not do a thing like this if the Chohan did not approve of it."

Mrs. Besant had spoken with a great deal of vigor and there was a very friendly light in her eyes. I was profoundly surprised at what I was hearing, but it was only the beginning. Mr. Hotchener said that he was delighted to feel that of course Dr. de Purucker would never think of interfering with the Esoteric Section of the Adyar Society, for he had publicly declared in the Temple of Peace at Point Loma, that he desired no traitors into his Society leaving their pledged Teacher to enter the Point Loma ranks. Mrs. Besant's answer nearly made me breathless:

"Why, no. I don't see at all why the members of our Society who wish to do so should not form classes within the Esoteric School of Dr. de Purucker's Society. I have no right to prevent them, and no wish to do so. This co-operation and unification is approved, I have told you, by the Mahā-Chohan."

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Dr. Besant was altogether charming and seemed genuine when she said these things. There was something not unlike Someone we all love, and while I readily admit that I am unable to untangle or even begin to surmise the ins and outs of this whole affair, I yet like to imagine that the Great Ones behind the stage really have in some way communicated to Dr. Besant their hopes and wishes in this portentous matter. And judging from the really remarkable atmosphere in the room during this conversation they may have designed to shed some of the glow and splendor of their heart-life surrounding and ennobling the actors in this historic scene.

I realized that I could not keep the aged President of the Adyar Society much longer, and for that reason brought up the question of the Congress at Point Loma next year on August 11th, expressing my hope on behalf of The Theosophical Society at Point Loma that she, Dr. Besant, and representatives of all the national sections of her society would find it possible to come then to Point Loma in order that they might discuss with Dr. de Purucker the common problems of the various societies and thus arrive at an understanding and a basis for further co-operation. I declared that I understood that personal invitations to Dr. Besant would be sent directly from Point Loma in due time, and I was merely voicing on behalf of Dr. de Purucker his hope that it would be possible for Dr. Besant to accept his very genuine and sincere welcome.

Dr. Besant declared immediately that she would compose a telegram right away and tell Dr. de Purucker with what great pleasure she would accept his invitation to come to Point Loma next year August 11th, and that she would not allow anything to prevent her from going there. Someone remarked to her that she ought to say in the telegram *'if possible'* seeing that she was so busy and that so many other things might come up to prevent her from going to Point Loma, but the speaker was immediately interrupted by her exclaiming: "*No, I don't want any 'if possible' put in, for I am going there unless I shall have died by that time. I must go there and I shall go there if alive.* But, of course you realize, Dr. Eek, that Brother Leadbeater will be coming with me."

I had a feeling that it would be a good thing for the Teacher at Point Loma to know exactly what Dr. Besant thought in this matter and so I greeted the insertion of Leadbeater's name into the telegram with satisfaction, even though I perhaps for some reasons was in doubt whether it might not have been a happier thing for the Teacher to have such a communication by letter considering the important points connected with that piece of news. However, it is there, and I had never dreamt that it would have so happy an effect upon Mrs. Besant's members as it actually did. They exclaimed that it would truly be the beginning of a new time when old prejudices and enmities would be forgotten and the phrase of "the water that had flowed under the bridge" would not be merely a phrase for the day but a reality in the whole future life of the Theosophical Movement.

Another little side-light that I should insert at this point is the utterance by Mrs. Besant's personal companion, a lady who was with her all the time on her travels, and who said when Dr. Besant had made her memorable statement that this unification and co-operation plan had been approved by the CHOHAN, that this would be a wonderful thing in view of the fact that right at this hour within

the society of Dr. Besant there were a great many dissensions and difficulties on account of Krishnamurti and other things, so she, the speaker, was delighted at the new opportunities opening for the Theosophical Movement on account of Dr. de Purucker's proffered hand of friendship and Dr. Besant's acceptance of the same.

While I was leaving Dr. Besant, wishing her every good thing, her attention was called by Mr. Hotchener who wished to say a few words on the question of the Ojai Valley in California, which is said to be a piece of property either acquired by Annie Besant or by her representatives. He joined us shortly afterwards, and then we left the Hotel Beau Séjour in the luxurious 'Rolls Royce' of one of the English members of the Besant Society.

I was invited to be present at the official reception of Dr. Besant herself and the whole of her Congress by the mayor of the city of Geneva and the municipal council, and I received many other invitations in connexion with the Congress, but I refused politely all of them and did not attend a single meeting or conference outside of the actual work I had to do.

In the evening of this same day, June 28th, I met Mr. Freeman, the delegate from England, a member of Parliament and a very high official within the British society, and we went over the minutes of a special meeting which I had had with a committee consisting of Mrs. Hotchener, Mr. Blech of France, Mrs. Jackson of England, and Mr. Freeman, likewise of England. At this meeting it was decided that certain points arrived at during the Congress should be put on paper and placed before the Federated Council and thereafter passed upon by them. It should be a document which could be sent to Point Loma as well as to all other known Theosophical Societies all over the world in order that they all might see exactly what had transpired at Geneva this June 28-1930. Mrs. Besant had decided that her speech as well as mine should be printed and attached to this general resolution arrived at during committee and that the whole of it should be sent to every national section throughout the whole world as well as to every known Theosophical society in the world.

I met Mr. Freeman and changed a number of things in the statement and suggested that the whole of it be sent to Point Loma and to all other societies merely as propositions subject to the free decision of all and each of these other societies. I am giving below a reprint of the resolutions as agreed upon — all of which have already been more or less discussed and thought of by the Teacher at Point Loma.

When the Committee desired to suggest to Mrs. Besant that she be the Convener of this new meeting of representatives of all of the Theosophical Societies for the discussion of the subject of co-operation and fraternal fellowship between these societies, I suggested that Mrs. Besant might be embarrassed by such an invitation and that she would perhaps prefer that Dr. de Purucker be the Convener. In view of my suggestion the resolution was changed to state that Mrs. Besant would accept the position of Convener if this was desired, but that she would gladly cede this place to Dr. de Purucker or to anyone else who desired to be the Summoner of the preliminary meeting thought of.

I was further asked whether Dr. de Purucker, who was inviting the members of other Theosophical Societies to join his Society and to visit the lodge of his Society, would not also greet the idea of his members visiting their lodge

and reciprocate the steps and actions of the Besant members by attending the Besant meetings, etc., etc. I answered that I was not here in the position of an Ambassador Plenipotentiary but merely as an Ambassador of good-will, and that I did not know the policy of Dr. de Purucker in these matters and therefore could not give any answer, but that I felt certain that if they turned to him with their questions they would receive answers which would perfectly satisfy them. I answered in the same way whenever matters were brought up which lay outside of my jurisdiction as a personal representative and observer at this Congress, and I hope I can state with certainty that I have not engaged the Leader or the Society to any other policy than that which will result from my official greetings and messages from the Teacher.

When conversationally it was called to my attention that many of the members of the Besant Society had criticized the Society of Katherine Tingley because of its narrow policy of study, and its almost entire exclusion from their members of the psychical researches which were so favored by the Besant Society, I reminded those present of the fact that Katherine Tingley never condemned one way or other of study or effort when the student was a sincere lover of Truth and combined high moral integrity with profound study, but that she had hoped to protect the members of her Society from many sorrows and much suffering by pointing to them the Road of Discipline before entering on the Road of Philosophy, and that she had frequently told us that the shortest distance between two points in one sense may be said to be a straight line, so that while it may be that all of us sooner or later will have to learn all that there is to learn and master in the various worlds of matter and spirit, yet instead of traveling to Rome via New York if we are in Berlin we might as well take the way over Basle and Milan. The psychic phenomena may be interesting, but they may hardly be said to be the quickest road to moral and spiritual strength and development, though undoubtedly, even those who take that road will ultimately, if they are sincere seekers for Truth, reach Home.

One of those present then said that Katherine Tingley was a great Theosophist though perhaps too unbending in her ways.

In this connexion I will mention what Mrs. Besant said about our previous Teacher, K. T., and also about G. de P. She said of the first mentioned: "She was undoubtedly a remarkable woman of great power, and very strong in her convictions." I answered smilingly that undoubtedly Dr. Besant was right in her judgment, and I added that I had often heard K. T. express herself with admiration about Annie Besant, though of course even Dr. Besant will have to admit, I said, that the circumstances under which K. T. became the Leader of the T. S. were particularly calculated to make of her a woman of strong convictions.

Dr. Besant said of G. de P. that she had looked into his scientific honors, and had found that they were very fine. "He seems to be a very learned man, and I think that is a very fine thing, for then he can hold his own. . . ." These were her actual words.

The evening of this day I took farewell of the Hotcheners who were profoundly moved by the events of the two days, and they both declared that they felt that this whole Congress had only taken place for the one purpose of bringing the message of Gottfried de Purucker to the A. B. Society and to achieve

the first steps of co-operation between the two great societies for the benefit of the whole of humanity. They treated me with the utmost courtesy and kindness and hoped that they would find me back at Point Loma next year at the Centennial Congress — which hope I heartily echoed not only with my lips but with the very core of my being. They will report personally to Dr. de Purucker, whom they are very anxious to meet at the earliest opportunity that will offer itself on their return to America.

I walked on air when I left Geneva. It was one of the truly beautiful hours in my life for I had had the opportunity of serving the Masters and their Messenger, our Teacher.

I am now copying the telegram written by Dr. Besant to Dr. de Purucker after our private interview on June 28th in her rooms:

"Week-end Cable-letter Geneva, June 28, 1930.

"Purucker, Sandiegocalif.

"The Federation of National Theosophical Societies in Europe convening in Geneva and I myself personally have heartily welcomed Professor Eek bearing your message of good-will and co-operation amongst all Theosophical Societies and we cordially reciprocate those sentiments. I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky. I also accept personally as does my Brother Bishop Leadbeater the invitation to be present at Point Loma on August eleventh next year to celebrate the Centennial of the birth of our Great Teacher Madame Blavatsky.—ANNIE BESANT."

In this connexion I shall inclose the address to which the Centennial Committee at Point Loma should turn for information and assistance in assembling the complete works of H. P. B. Dr. Besant gave me this address and I have the original in her handwriting and inclose it likewise herewith. She said, that the man, whose address is given here, is the person who is her representative at Adyar while she is away, and that he will know to whom to turn among the staff at Adyar for the purposes of the Library and the letters, etc., etc., of H. P. B. which may still serve for the collected works of our first Great Teacher:

"Shri Rama, Esq., New India, Theosophical Society, Adyar, Madras, S. India

Mrs. Besant will in turn write him directly and tell him that he should take every step to facilitate the wishes of the Point Loma Committee when this will in due course write him for information and assistance.

The following is the rough draft of a memorandum of proposed co-operation between all Theosophical Societies, written in the form of a statement to be disseminated among all national sections of the A. B. Society and also among all other Societies. It will constitute a portion of the general report issued by the Geneva Congress in printed form and also including the greetings of Dr. de Purucker to the Congress as presented by the undersigned, and the response given publicly and in full congressional session by Dr. Annie Besant. This rough draft was sent to me here at Visingsö to ascertain if I saw need of any changes in its general form, if I found any mistakes in the actual report from said committee meeting, or if there might be anything I should deem necessary to add. But in view of the fact that this report presents as closely as I can recall the actual proceedings at said meeting, and further because of its general character and strict adherence to the general principles as already understood and suggested

the Teacher at Point Loma, further because of the fact that it in no way binds any individual or society to any definite policy one way or the other but merely embodies a proposal which was the natural result of the step taken by Dr. de Purucker in the event of a friendly reception of his action, and finally because it is in reality a written record and statement issued by the International Congress at Geneva embodying the desire of the President and the members of the Adyar Society to accept the proffered hand of fraternal co-operation and place themselves on record for all time as to their willingness in this respect — because of all these considerations I allowed the report to go back to Geneva unchanged except in the minor detail of one little word, and one or two other details, where it says that Professor Eek proposed May 1931 as a good date for this preliminary meeting desired by Dr. Besant. I merely suggested that that date might be suggested to Dr. de Purucker and the other heads of Societies for their consideration, my sole desire being that no date actually be decided upon by the Congress without first consulting Point Loma, as there might be reasons why some other date than the one desired by the Adyar Society might be deemed preferable by Dr. de Purucker. I then preferred to say May as good to suggest, thinking that Dr. de Purucker might be in Europe at that time, and should he not be there then, and should wish some other date suggested he would not find himself bound to any specific date, but would be in the position of offering suggestions for some other date as well as place.

MEMORANDUM

Geneva, June 28, 1930.

At the opening of the European Congress of the Theosophical Society, held at La Maison Communale de Plainpalais on Friday, June 27, 1930, Dr. Annie Besant (President) welcomed Professor Lars Eek, who had come specially from Sweden and who gave greetings from The Theosophical Society whose Headquarters are at Point Loma, U. S. A. Professor Eek was very cordially received and invited to convey to his Society the greetings of the Theosophical Society whose Headquarters are at Adyar, Madras, India.

Following the public reception it was suggested and approved by Professor Eek that informal conversations take place with the view to further practical co-operation between the two Societies; Mrs. Hotchener, Mrs. Jackson, M. Chas. Blech and Mr. Peter Freeman were appointed by the European Federation Council to meet Professor Eek for this purpose.

Such meeting was duly held on June 28th, when it was agreed that it *was* desirable that friendly and fraternal relationship be established between all Societies and organizations working for Theosophy at the earliest possible moment and the representatives of the two Societies agreed to do everything practicable to bring this about.

To this end it was further agreed:

1. That Theosophy — not depending on personal views, however revered — should never be restricted to personal opinions, but that the greatest liberty of expression and freedom in the Search for Truth be encouraged as the basis of mutual co-operation.

The Committee was much touched by a statement of Professor Eek's that

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many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character* and it was suggested that all Societies and Members be invited to take similar action wherever necessary forthwith.

2. That a list be made of all known Theosophical Societies and bodies having similar objects and ideals. (Steps to this end have already been taken.)

3. That a Meeting be held at an early date at the most convenient place and time of three official representatives of all known Theosophical Societies for the mutual exchange of opinions with the purpose of fraternal co-operation. May, 1931, was proposed (changed by L. E. to 'suggested') by Professor Eek, and the following places are suggested: (a) Geneva, (b) Paris, (c) London, (d) Berlin.

It was suggested that Dr. Besant, as representing the largest number of Theosophical members, be invited to act as Convener, and on being consulted, Dr. Besant agreed to act as invited, but intimated that she would in no way object to Dr. de Purucker or other individual taking the initiative of summoning this preliminary meeting.

4. That a joint public pronouncement be made on this matter as soon as possible afterwards, on any agreement reached.

5. That all Theosophical Societies be invited forthwith to encourage fraternal delegates to be present and to convey greetings to and from their respective Societies at all Lodge, Federation, National, and International Conventions and Congresses wherever suitable.

6. That wherever practicable joint celebrations be organized for such purposes as 'White-Lotus Day,' on which occasion Theosophical workers who have 'passed' into greater Light' are kept in memory.

(The Memorial Centenary of Madame Blavatsky's birthday was further suggested by Professor Eek as a specially suitable opportunity for such joint celebrations in view of the fact that it is the date tentatively decided upon by Dr. de Purucker for the Pan-Theosophical Congress at Point Loma.)

7. That Dr. Besant's Message of Welcome, Professor Eek's Greetings given on behalf of Dr. de Purucker and The Theosophical Society with Headquarters at Point Loma to the European Federation assembled in Congress at Geneva, and Dr. Besant's reply to said Greetings, together with a copy of Dr. Besant's

*This is a misunderstanding on the part of Professor Eek, the fact being that it was decided at the International Theosophical Headquarters at Point Loma, to withdraw from circulation all the remaining stock of the *Theosophical Manuals*, and some other less important publications, on account of their being out of date, in view of the great advances made during recent years in scientific research, also, in certain other cases to block out or remove one or two paragraphs containing personal references, as it was held that nothing should be retained in our literature that might be offensive to other Theosophical Societies to whom our Leader, Dr. de Purucker, is extending the hand of cordial friendship and whom he is inviting to join with him in friendly co-operation. The action taken by Professor Eek with our literature in Paris, as explained further on in his report was in accordance with these instructions.

telegram to Dr. de Purucker at Point Loma, be printed and forwarded forthwith, together with this Memorandum to all known Theosophical Societies.

Signed as an agreed informal statement

LARS EEK, for The Theosophical Society, Point Loma, U. S. A.

PETER FREEMAN, for the Theosophical Society, Adyar, Madras, India.

Geneva, June 29, 1930.

In the above statement I have made very few changes and merely in the form of typographical errors, etc., and one or two other points in order to make it as exact a copy as possible of the procedure of events as they took place on the date indicated and in Committee as above. These corrections I have sent to Geneva to be introduced in the printed statement.

Thus I have finished my report. I left Geneva the same day that the above statement had been passed on by Dr. Besant and approved by her for presentation to the Congress. As this statement also contains the telegram sent by Dr. Besant to Dr. de Purucker and therefore her acceptance of the invitation to come to Point Loma and also her willingness to assist in the assembling of the literature, letters, etc., for the purpose of issuing a Centennial Edition of H. P. B.'s works, and as the whole of this statement has been submitted to the Congress and read to all the delegates, and as it will also become a part of the published matter in every Theosophical magazine in the whole world, I believe one can say that the direct and indirect objects of our Teacher's action in allowing himself and his Society to be represented at the Geneva Congress were reached.

On my way back to Visingsö I passed Paris and went to our new Headquarters there at Quai de l'Horloge, 41, where I went over our whole library and with the aid of one of my friends tore out the pages referring to the differences between the Societies. We spent five happy hours in so doing and while in a way it might be regarded as an action *post festum* yet it was highly satisfactory to our sense of logic. And when I heard from the Head of the Library that a great many Americans and distinguished French were in the habit of coming to our Headquarters, reading the books, sipping their tea and pondering in intelligent conversation the various problems of our Ancient Wisdom-Religion, I felt anew the thrill of living and experienced a vague but wonderful presentiment of the growth and power of the Masters' Work.

With my salutations and deep fraternal regard to you, beloved Teacher, and with my heart's wishes for your Great Work, and for the true welfare and progress of all the splendid workers in beautiful Lomaland,

I am, as always, Faithfully yours,

LARS

DR. DE PURUCKER'S COMMENTS ON PROF. LARS EEK'S REPORT
OF THE GENEVA CONVENTION

(Addressed to the Resident-Members at the International Theosophical Headquarters, Point Loma, California, in the Temple of Peace, Sunday Evening, July 27, 1930)

IT is not easy, Comrades, to comment upon this document so excellent in many ways, emanating from so devoted a heart as that of our Comrade, Lars Eek, and I would indeed that I could allow the occasion to pass by in utter silence,

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and without commenting; but I cannot do that. Events are moving very rapidly, as all things begun at the proper psychological time do move. Events of wide reach are presently in the making. A single tactical misstep, but much more important a misstep due to a misunderstanding of the principles governing our Work, would now seriously impair if not destroy the work which took its root in the aspirations of Katherine Tingley's heart, and which, at her request, I launched after her passing; and which, if properly guided, is destined to achieve a glorious future.

I will have naught to do, in this particular work, with anything based on mere brain-mind precepts and divorced from spiritual vision, such as deciding matters by the mere expedient of counting noses or upraised hands. I will have naught to do with bringing down spiritual truths and efforts in order to subject them to the brain-mind sanctions of merely parliamentary proceedings. Our Theosophical Work reposes on the Laws of the Universe, and if the appeal that has been made, going out from Point Loma, cannot reach sympathetic human hearts and minds without having to pass through the distorting prisms of brain-mind preconceptions and prejudices, then we shall continue on our sublime way alone.

Once that our spiritual Hope is brought into the council-chambers of debating men, however well-meaning, and there discussed as they would discuss the advisability of increasing or decreasing membership-fees, that Hope will die. The idea of a preliminary meeting in May, 1931, or at any other date, as suggested in Lars Eek's report, would, I do believe, utterly destroy the spiritual appeal of the Centenary Congress which we have in mind for August, 1931; to which Congress I shall invite not a body of mere Theosophical congressmen convening for debate and discussion, but the heads and a few responsible officials of the other Theosophical Societies only, in order that we may meet in friendly conversation heart to heart, and mind to mind, where mutual understanding will overleap all parliamentary rules whatsoever, and where we can join hands as brothers and discuss and reach conclusions dictated solely by the fraternal love in our hearts.

You can easily see, in this remarkable document from the pen of our beloved Comrade, Lars Eek, beautifully drawn up as it is, one reason — for which reason Lars Eek is of course in nowise responsible — for the dissension and also the impending and wide-reaching disintegration, in certain parts of the Theosophical Movement. This is the same reason or fault that governed the early history of the Christian Church when, as ecclesiastical historians tell us, their bishops and other responsible heads kept the post-horses and post-wagons of the Empire busy in rushing from church-council to church-council, from convention to convention, these ecclesiastical debates drawing the bishops away from their sees and thus leaving their flocks shepherdless.

No spiritual reality has ever been determined or decided in mere parliamentary matters of wide-spread spiritual interest to the human race, apart from questions of mere political convenience or need, have ever been settled in congresses. In our Work I will have none of it. Responsible, as I am, for the policy and for the destiny of the Work confided unto my hands, I will carry that Work on as I was told to carry it on, in a purely Theosophic way, by the quiet appeal of an understanding heart to other understanding hearts.

I hope that our Theosophical Congress in 1931 will not be attended by the

sands of people coming from all over the world. However, if they come, then well and good. We shall not of course keep them out, but they will not come to vote, if I can have my way. Myself and our officials and the responsible officials of the other Theosophical Societies shall arrive at our conclusions by a meeting of hearts and minds, following the spiritual appeal already sent out, and I hope that we shall open frankly to each other the inmost depths of the soul; and if this our plan and this our hope is not understood, in other words if exoteric measures are to prevail over the esoteric, then I for one will have naught of them.

Can you imagine Masters' Work, which means the destiny of Humanity's only spiritual Hope today, being decided upon by a congress determining spiritual questions by voting or by a show of hands, whether in our Greek Theater, or on this platform of our Temple of Peace? Pause a moment in thought, and reflect. The appeal that I have sent out is addressed to Theosophists, and for Theosophists, and for Theosophists only. Nobody will be invited to this pan-Theosophical Congress who is not a Theosophist, and who comes not as a Theosophist. It is not a congress for Christians, nor for Buddhists, nor for Brâhmanists, nor for 'Liberal Catholics' so called, nor for Krishnamurti-ites, nor for Christian Scientists, nor for atheists, nor for Free Thinkers, nor for anyone else except Theosophists. It is for us alone, because it is to arrive at certain conclusions concerning our own inner Theosophical economy.

Pause again here a moment in thought. Theosophy is all-inclusive. Therefore to say that we work for Theosophists and intend to work for Theosophists and for Theosophy alone, means simply that we place our work and our efforts on a universal basis, which in essentials will last throughout all time. Can you imagine H. P. B. meeting bodies of other people, had they existed in her day, in congress, or at preliminary conventions, and counting noses as to what H. P. B. was to do or was not to do, whether her hands were to be free or her hands were to be tied, whether the doctrines that she was to teach should or should not be given in such or in another way, and whether the minds of those gathering with her were to be charmed by the brain-mind sweetness of high-sounding, rattling titles?

It is not the man who cries "Lord, Lord," who sees the 'Lord,' but only the one who feels Truth in the heart. Therefore all this fine talk about meeting on a common platform, no one able to decide anything except by the conventional Occidental method of a brain-mind vote, and that everyone must have free speech to waste time in argument and talk as the whim seizes him, sounds very pretty, very seductive, according to the idea of the day, an idea which is very young, for it has prevailed, let us say, some 250 or 300 years. It is a relatively new thing, even in the Occident. Being new, people have not yet discovered just what it means, but they are now beginning to find it out; and the precarious spiritual and moral situation that the world is in today, is largely due to the idea that a multitude of voices heralds truth and signifies the calm and dispassionate judgment of the true statesman.

Our hand of brotherly love and friendship is extended to all, to every true Theosophist; and indeed to all others who are not Theosophists; but in this particular Theosophical Congress of 1931, do we not hope to make it a meeting of Theosophists, not uniting in order to take political action, but in order sincerely

to understand each other? To all Theosophists our hand is frankly extended. We desire to be brotherly. We desire to be kindly. We shall meet these brother-Theosophists with a heart filled with fraternal good-will, with fraternal affection, yet remaining more on our spiritual guard than we ever have been before; because I tell you frankly, my brothers, that we are not facing merely the opposition of those who may differ from us. The Brothers of the Shadow are more deeply involved in this than you may realize, and they work through human agents who are often unconscious of the fact; and these human agents are usually seduced by beautiful phrases of eternal liberty and by high-sounding ethical verbiage, often forgetting the eternal laws, that right is right and that wrong is wrong, and that spiritual things cannot be easily understood by the brain-mind alone, but must be accepted with the awakened vision and the aroused decision of the spiritual Self. Such is the ancient teaching and law.

Even the great Buddha, the very incarnation of Wisdom and Love: he who looked upon his fellow-men as portions of the same spiritual Nature of which he himself was a child: never submitted his teachings to a congress of men — no matter how splendid those men might have been individually — holding office at the whim of an electorate, and who might have been supposed to be capable of understanding the lofty spiritual and esoteric verities that he was teaching at that time, for doubtless they could, most of them, have as little understood him as a babe sucking its mother's milk could solve a problem of Euclid.

I do not mean to imply that parliamentary forms and parliamentary assemblies are useless or futile. They are most excellent provisions devised by man as checks upon each other and as checks upon the exercise of political power; but our work is fundamentally and throughout an esoteric work, based upon vision, brotherly love, mutual trust and confidence, and belief in spiritual verities, and unless we can hold to this ideal which is not so difficult as it may seem to be we shall fall into the same unfortunate errors and run the risks of perpetrating the same mistakes and undergoing the same suffering flowing from those mistakes, as presently exists in certain portions of the Theosophical Movement. This truly we can never allow to come about.

I am trying to explain by allusion rather than by direct assertion what I have in my mind. I do not expect to be fully understood immediately; nevertheless it is my duty to speak because we are approaching dangerous frontiers, psychological and other, and I do not want you to be either astonished or alarmed at the things that you may see me do in the future, or that you may hear that I have done.

Dr. Annie Besant's statement that the Chohan has approved of my work — which is our work, my beloved Comrades,—is a true statement; but this statement is easy to make. The Great Ones, the Teachers of their fellow-men will undoubtedly approve any labor that leads to brotherhood, to a better and more fraternal understanding among men. It is perfectly safe for anyone to say that the immortal gods approve the movement begun by G. de P., but more truly begun by Katherine Tingley. Such a statement would be perfectly proper and safe to say, but as everyone can see, the statement itself is of no particular value.

There is this difference between our own beloved work and the work of our comradely Theosophic brothers of the Adyar Society. Our Work is what

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esoteric. is built upon an esoteric basis; and the life of esotericism, consisting so largely of self-dedication, self-renunciation, self-forgetfulness, love, and forgiveness. runs through it all as its life-blood, and consequently our own form of government corresponds to this inner life. Hence it is that we trust each other so fully.

In the outer world you have but exoteric forms, invented by men whose instincts were working no higher than their brain-minds — as checks on each other, as placing metes and bounds beyond which those others whom they do not fully trust may not go. But do you not see that when you trust your brother, you do not have to meet him on the other side of a council-table and bicker with him and lay down plans for acceptance of this and for rejection of that, and argue with him on fine points of political expediency? It is to the heart of good Theosophists, wherever they may be found, and in whatever Society, and to their spiritual intellect, that our appeal for brotherhood, for co-operation, and for unity has gone forth.

So then, Comrades, we firmly hold to our esoteric tradition. Those who wish to follow the exoteric pathways may do so. We shall limit our exoteric activities to the bare needs of a pragmatism, materialistic, workaday world. For more than a quarter of a century we have done so, and we shall carry on in the same way, at least as long as I live; and I will prophesy that should the day ever come when the ancient and esoteric traditions, as kept alive by us, are abandoned, then the holy light will no longer remain among you, for it will already have left your hearts. The loss of that light means the loss of vision, of discrimination, of judgment, of wisdom, and above everything else, of love for one's fellow-men and of trust.

I will trust these fellow-Theosophists of other societies. But because I trust, does this mean that I abandon my intuition and cast aside the Buddhic Splendor of which a warm and comforting ray infills and enlightens my heart? Nay!

DR. DE PURUCKER ON THEOSOPHICAL FRATERNIZATION

(Extracts from the stenographic report of a meeting of F. T. S. held at the International Theosophical Headquarters, Point Loma, California, July 10, 1930)

"PURUCKER, *Sandiegocalif*

"Oak Park, Illinois, July 8, 1930

"Wheaton Convention hundred percent friendly Rogers open and cordial Hecht's splendid work consummated American Section unanimously adopts resolutions endorsing Geneva action and accepting invitation Centennial Convention Keynotes idealism and Theosophical unity Hodson lecturing appeals for spiritual inspired leadership Convention unofficially addressed by me on Centennial work enthusiastic response love — BORIS"

Dr. de Purucker — Boris is the baptismal name of our splendid and devoted Russian Comrade Professor de Zirkoff. He attended the Theosophical Convention of the American Theosophical Society (Adyar) at the invitation of the President of that Society, Mr. L. W. Rogers, and was most courteously given the privilege to speak by Mr. Rogers and the Theosophists there assembled.

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I take this occasion to say that I am delighted with the courteous manner in which three of our F. T. S. were received at this Convention: I mean Brother Solomon Hecht of Chicago, Brother de Zirkoff of Point Loma, presently of Chicago, and Brother Karl Offer, President of our San Francisco Lodge, of whom the latter two each spoke to the Adyar Theosophists there in Convention, conveying our message of brotherly good-will.

This telegram from Mr. de Zirkoff gives me the opportunity to make a few observations which I will divide into two parts: First, my outstretched hand of brotherly love and Theosophical good fellowship extended to individual Theosophists and to other Theosophical Societies has been most cordially grasped in many directions, and this is something which should make us all happy, because it is an exceedingly good sign.

While this gesture of Theosophical amity and fraternal good-feeling was made more particularly for Theosophists, let us also remember that, according to the provisions of our Constitution, ARTICLE VIII, Sections 8 and 9, any body of people or any Society Theosophical or otherwise, which endorses the objects of The Theosophical Society in general, and which desires to co-operate in forming an active Brotherhood among men but whose members are not Fellows of The Theosophical Society, may become affiliated with The Theosophical Society.

Hence, while our work as Theosophists is specifically among Theosophists alone, and for the propagation of Theosophy alone, any Society or body of people may become affiliated with us providing that they co-operate in our work for Universal Brotherhood. Consequently, people who believe in the teaching and mission of Mr. Jiddu Krishnamurti, or in the so-called Liberal Catholic Church or Rosicrucians, or Christian Scientists, or Christians of any denomination, etc. can join The T. S. as affiliated bodies under the conditions hereinbefore set forth.

The same observation of course applies to Theosophical Societies which do not follow strictly and purely Theosophical doctrines. To any such affiliated bodies our hand of good-fellowship is extended in the same spirit of brotherly love, although of course it is obvious that such affiliated bodies are not as closely allied with us as would be other Theosophical Societies which follow a strictly Theosophical program, and work in strictly genuine fields of Theosophic labor.

Having, therefore, set forth and explained this much, I now proceed to the second series of observations which my duty both impels and compels me to make.

I have asked the Secretary to read this telegram to you because I feel the need of saying something along another line which this telegram gives me the opportunity to say. The movement towards fraternization, and the attempt to extend the brotherly love which exists among us to Theosophists of all other Societies, and likewise my hope openly expressed for an ultimate unification of all Theosophists into one body under one head, originated here. The setting forth of the general plan, of course, had to be done tactfully, diplomatically otherwise our Work might be stampeded by numbers of queers and erratics of all kinds, theosophical or otherwise; and we shall have to move very carefully even now and in the future in order not to permit the entrance into our holy atmosphere or into our Sacred Work of antagonistic influences emanating from people who, although they may belong to other Theosophical Societies, are not such devoted adherents to true and genuine Theosophy as we try to be.

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You understand of course, what I am alluding to. It may briefly be expressed as follows: Our work is for Theosophy. We have no other work to do. Theosophy includes brotherhood, spiritual unity, as its foundation-teaching; and the grandest secrets of the Universe are all included in Theosophy and explained by Theosophy. We as Theosophists must have brotherly love and kindness even for those who differ from us radically. We should treat all that lives, and especially our fellow-humans, with great kindness, with a sympathetic and understanding heart. But — and this should be most carefully remembered — the movement for unification that I have set on foot is for a unification of Theosophists only and of Theosophical Societies; and there are urgent and compelling reasons why this must be so.

For instance — and what I am going to say is not casting any shadow of reproof nor of blame: I am simply stating a fact so that you may understand my meaning clearly — the Krishnamurti-movement is a non-theosophical movement; and while there is much of good in it, it has nothing to do with us or our work, except as a side-issue; and it would be foolish to waste our time on side-issues when we have all that we can do in our own beloved Theosophical fields of labor.

The Krishnamurti-movement is an importation into the Adyar Theosophical Society apparently by the Heads of that Society. They are at perfect liberty so to do, if such is their pleasure; but it does not concern us. It is not Masters' particular and special Work for Theosophy. It is not what The Theosophical Society was founded to promulgate; and therefore it is something with which we have little or rather nothing to do.

Any follower of the Krishnamurti-movement we must treat with great kindness, with brotherly love, because he is a human being, he is a struggling soul, he is one learning. But our movement for unification — that which we at present are working for — has no interest for them; and there is much in the Krishnamurti-movement which leads one to think that it may actually become antagonistic to genuine Theosophy, to the Masters' Work.

Similarly the religious movement that originated in the Society of Adyar, the so-called 'Liberal Catholic Church,' has likewise little or rather nothing to do with Theosophy, and therefore nothing to do with us, and our field of labor. Please understand these ideas clearly which I have set forth very briefly, very succinctly, and without attempting to explain things that I take it for granted you already know.

Furthermore, the World-Convention of Theosophists of which I have already spoken publicly, and which I hope to call to assemble next year on the hundredth anniversary of H. P. B.'s birth, is to be a Convention of Theosophists and of Theosophists alone — not a Convention of erratics, nor of psychics, nor of adherents of the Krishnamurti-movement, nor of atheists, nor of Free-thinkers, nor of Liberal Catholics, nor of Rosicrucians, nor of Christian Scientists, etc., etc. But it is to be a Convention of Theosophists only, the reason for this being that we must concentrate on our own purposes, otherwise those purposes will become so diffuse as to have neither point nor force.

Any Theosophist, no matter who he may be, presenting the proper credentials to us, will be received as a Theosophist but *not* because he may be at the

same time a member of the 'Liberal Catholic Church,' or a follower of Mr. Jiddu Krishnamurti, or of anything else.

I realize with perfect clearness that Dr. Besant's amiable response to my message of good-will and fraternal and kindly feeling, sent through Mr. and Mrs. Hotchener and our Comrade, Lars Eek, and presented by them at the Geneva Adyar Theosophical Conference very recently — I realize, I repeat, that Dr. Besant's cabled answer to my message is based perhaps on a misunderstanding which, if so, would import into my message extraneous ideas, which, perhaps, if accepted by us might seriously hinder if not prevent the movement for genuine Theosophical fraternization and unity which we are so sincerely and earnestly and brotherly working for.

I do not suggest that Dr. Besant's reply contains any attempt to be unfair: possibly she misunderstood the import of my message, because I had had of course no opportunity to converse with her, or to write to her, in explanation. For instance she should understand, and clearly, that if Mr. Leadbeater, who is so prominent in the 'Liberal Catholic Church' movement, and whom she states in her cable as intending with herself to attend our world-convention of Theosophists next year, comes here, he would of course have to come as a duly accredited delegate of some Theosophical Section or Lodge.

For the reasons hereinbefore set forth and in order to make our world-convention a purely Theosophical one, we must limit the delegates coming to those who are Theosophists and who will be present as duly accredited Theosophical delegates.

We shall have to be very careful lest we allow the world to think for a moment that we have abandoned our Masters' Work, and our beloved H. P. B. work on the one hand; and that, on the other hand, my invitation later to be issued to the various Theosophists and Theosophical Societies, means that we are going to fall into the same perilous mistakes that have been made in other Societies. Such mistakes would ruin our work irretrievably, and place it in the same precarious situation in which the Theosophical work exists in Dr. Besant's own society; and I do not make this last observation in any attempt to be unjust or unkind, but simply because I feel it my duty to state a fact.

I realized, indeed I foresaw, when I sent to Dr. Besant and to the Adyar Convention at Geneva my message of fraternal good-will, just this situation that now has arisen; and therefore I now warn you — I beg of you — to be very careful in what you say and do in this connexion. "Watch your step!" Do not be too ready to accept quick acquiescence by Theosophists of other Societies, in my plan for co-operation and ultimate unity, as meaning that these other Theosophists are going to accept unreservedly our plans which we are laboring to bring about in the spirit of genuine fraternity and brotherly love which guides us.

Dr. Besant will be received with genuine fraternal good feeling as an accredited delegate to this Convention. So will any Theosophist of any other Theosophical Society be received with a hand-clasp of genuine Theosophical fellowship, no matter who he may be, if he come as a duly accredited delegate.

Arguments and whisperings against us it is quite possible may arise out of the situation as it at present stands; and even charges of bad faith may be made against us from a lack, on the part of other Theosophists, of a clear

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cut understanding of what we are trying to do. Such elements of opposition we shall pay no attention to.

The Theosophical Movement as a whole today is in such a precarious situation, due to the importation into its work of erratic and extravagant doctrines and ideas—in societies different from our T. S.—that the time has come when two things are imperatively and most urgently needed; first, the unification of all true and genuine Theosophists who live for Theosophy and who work for pure, unadulterated Theosophy; and, second, the honest, frank, and unequivocal statement by us that it is the Wisdom-Religion of the archaic ages, the Theosophy of the Masters of Wisdom and Compassion and Peace, as first brought to the western world by their Messenger in our age, H. P. Blavatsky, that we stand for, live for, work for, and shall die for. We cannot, therefore, waste our time or our energies in following side-paths of effort or by-paths of thought and feeling which diverge from the majestic Wisdom-Religion of Humanity.

We must keep our work pure, our doctrines undefiled and unadulterated. We stand for Theosophy, genuine and complete; the Wisdom-Religion of Antiquity as taught by the Masters of Compassion and Peace and by their first representative, H. P. B., as I have just said. Anyone who knows what Theosophy is, understands it to include everything that is of spiritual, psychical, or physical worth.

All these other movements, of which we have been hearing so much today, arise more or less out of the brain-mind and emotional effervescences of the ever active and unwise psychical nature of men, whether these other movements be dubbed religious or philosophical or what-not.

I will go even a little farther in what I have to say, and will state that I was hoping that the response from the chief officials of the Adyar Society would not be the too-ready acquiescence which in fact I feared might come, but which nevertheless I saw no way to prevent. A contingent or conditional acquiescence had pleased me much better, as showing a more thoughtful and more reserved attitude of mind.

However, because we are absolutely sincere in our wish for brotherly cooperation and ultimate unity, our outstretched hands of fellowship are extended from motives arising in hearts filled with genuine brotherly love, and with good feeling towards all others, and without either hatred or malice towards anyone. Our hands are outstretched to the agents, conscious or unconscious, of the Great Lodge; and as regards those who have, consciously or unconsciously, interfered with and diverted the direction and current of our Masters' Work, our hearts contain naught but compassion and a desire to help them to return Home again. You surely will understand the situation.

I am nevertheless glad to tell you that at the present time all is going well. I am well pleased with what has been done, with what is in doing, and also with the sincere and genuine responses that I have met with from many quarters; although I repeat that I had been better pleased had Dr. Besant's and Mr. Leadbeater's cabled acceptance been conditional or contingent upon other things which then would have given me the opportunity for explanations that I was hoping for.

Nevertheless, everything is moving like clock-work, according to my plan; and, to use the vernacular of the day, "whichever way the cat jumps will please me."

I will tell you briefly why I had hoped for a more conditional and not so ready a response. It is as follows: the Adyar Society contains numbers of splendid and fine people. These are truly heart-hungry, and in many, many cases have unsatisfied and uneasy minds. They really want genuine, unadulterated Theosophy. I am assured that many of them are not getting it. I am told that they are receiving a plethora of unsatisfactory psychical and so-called clairvoyant teachings, and other similar things; and thence I know perfectly well that just as the members of the Adyar Society are now beginning to come over to us, in future times they will come over to us in ever larger numbers.

I was desirous of a little more time in order to let these splendid people in the other Theosophical Societies know more than they do now of what we have and of what our teachings are. Such knowledge would — and even now it will — seep into their hearts and minds, and thus bring about a natural spiritual and intellectual awakening among them from within their own midst, leading them to feel that a genuine Theosophical co-operation with us on lines of brotherly love, is the right and only thing to work for; and thus there would have been — and I believe there still will be — in these other Societies a corporate movement towards us on earnest, frank, and open lines.

I trust that my meaning is clear. Time is a factor of enormous value in all psycho-spiritual equations, and in this case, time is on our side. Thus you see why I had been better pleased had a little more time passed, since extending our hand before receiving the otherwise amiable and comradely cable from Dr. Besant.

However, even as it is, I am not taken by surprise, for it is what I expected would happen, and things are moving on the whole just about as well as I could expect them to go, and I am not disappointed.

I do not know how many of you realize what some of the teachings are that are taught in certain other Theosophical Societies. Such teachings as I allude to are not genuine Theosophy. The mere fact that they are strange and unheard-of would in itself be nothing against them. My objection is that the teachings that I allude to are not Theosophy.

For instance, when Mr. Leadbeater teaches, as I heard that he taught from a letter* which Brother Joseph Fussell read to me this evening, that Jesus Christ was the wife of Julius Caesar — presumably in another incarnation of Jesus Christ — you can see that it is necessary that we limit our invitation to the Theosophical World-Congress to Theosophists alone. Had Mr. Leadbeater known

*The letter mentioned from which I read was from one of our Comrades in the East, and the statement referred to, for which Mr. Leadbeater is held responsible, is published in the book entitled: *Man, Whence? How? Whither?* together with some other equally fantastic and even revolting statements of a pretended recollection of former lives of himself and others. This book is written jointly by Annie Besant and C. W. Leadbeater; but I have every reason to think that the authority for the statements concerning previous incarnations is C. W. Leadbeater alone. The actual reference regarding the marriage of Julius Caesar to Jesus Christ (as a woman) occurs on page 328 of the above-named book. On page 487 of the same book the statement is also made that Jesus (as a woman) was married to 'Mars' (the keyname, according to the Appendix of the book, of one of the Great Teachers most revered by all true Theosophists).—J. H. FUSSELL

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that Jesus was an Avatâra, and as such an Avatâra had never had a previous birth — in other words, had Mr. Leadbeater known what the Avatâra-doctrine means — this fantastically preposterous assertion would never have been made.

There are many other psychic notions, as erratic as this fantastic idea is, that are taught in certain other Theosophical Societies as truths; and hence it is sufficient to allude to them, I think, dear Comrades, in order to show you the great need for drawing the line between pure Theosophy and the erratic and fantastic vagaries that are current in the world today under the Theosophical name.

As I have said before, any true Theosophist is welcome among us at any time. It matters not at all to what Society he may belong. If you understand Theosophy, you will understand that having it you have all; and it is for reasons such as those to which I have hereinbefore briefly alluded, my beloved Comrades, that, during the last three weeks or so I have been stiffening and defining somewhat more clearly the remarks and the comments that have been sent out from our Headquarters; because now that the news of our gesture of invitation — the outstretched hand — has traveled like wildfire all over the Theosophical world, the time has evidently come clearly to define the frontiers of our sacred labor for humanity.

Consider our teaching of Universal Brotherhood. Brotherhood is a fact. It is the first and fundamental teaching of Theosophy; but does it mean slobbering all day long on the neck of every individual whom you meet? True Brotherhood always implies decision of purpose and kindly strength in handling situations as they arise, and it also means great gentleness of heart. The old saying of the Christian *New Testament*, the saying of Jesus the Avatâra, is a wise one, and I leave this present line of thought in repeating it to you: "Be wise as Initiates (Serpents), and gentle and harmless as Neophytes (Doves)." Either without the other is incomplete. United, they are wisdom and love combined.

A CORRECTION AND EXPLANATION

Point Loma, California, August 11, 1930.

The Theosophist, 6137 Temple Hill Drive, Hollywood, California.

Will *The Theosophist* kindly publish the following corrections and explanations of certain statements appearing in the article entitled 'An Important Event at the Geneva Congress' by the Assistant Editor, published in the August issue, pages 689 to 693. First, with regard to a statement made by Professor Lars Eek, representing The Theosophical Society (Point Loma) and quoted by Dr. Annie Besant, President of the Theosophical Society (Adyar). Dr. Besant is quoted on page 691 as saying:

"... May I say that the Point Loma Society has taken a very fine initiative in the matter by destroying entirely, burning all the controversial pamphlets and other matter that was published from Point Loma some years ago."

Dr. Besant had evidently been misinformed, unintentionally, of course, by our representative, Professor Lars Eek; for in the 'Memorandum of Proposed Co-operation between all Theosophical Societies in the World' signed by him for our Society jointly with Peter Freeman for the Theosophical Society (Ad-

yar), there appears the following paragraph on page 692 of *The Theosophist*:

"(The Committee was much touched by a statement of Professor Eek's that many thousands of valuable pamphlets and books had recently been destroyed because they contained undesirable references of a personal character, and it was suggested that all Societies and members be invited to take similar action wherever necessary forthwith.)"

As no such burning of "many thousands of valuable pamphlets and books" has occurred at our International Headquarters, the following correction will appear in the August issue of THE THEOSOPHICAL FORUM (Point Loma), as a footnote to this part of Professor Eek's lengthy report of the Geneva Convention, and we therefore ask you kindly, in the interests of correct Theosophical history, to publish it also:

"This is a misunderstanding on the part of Professor Eek, the fact being that it was decided at the International Theosophical Headquarters at Point Loma, to withdraw from circulation all the remaining stock of the *Theosophical Manuals*, and some other less important publications on account of their being out of date, in view of the great advances made during recent years in scientific research; also, in certain other cases to block out or remove one or two paragraphs containing personal references, as it was held that nothing should be retained in our literature that might be offensive to other Theosophical Societies to whom our Leader, Dr. de Purucker, is extending the hand of cordial friendship and whom he is inviting to join with him in friendly co-operation."

May I also ask your courtesy in making a further correction, namely, in regard to the statement appearing on page 691 that

"The following day Dr. Besant read to the assembled delegates a letter she had received from Dr. de Purucker in which he appealed for her co-operation in the plan of greater unity amongst all Theosophical Societies, and concluded with the words, 'I appeal to all Theosophists to form again one Theosophical Society as it was in the days of H. P. B.'"

The above-quoted words were contained in a letter written by the undersigned and not in a letter written by Dr. de Purucker personally, who had not at that time written to Dr. Besant at all. The first and only letter up to date sent by Dr. de Purucker to Dr. Besant was written on July 1st as an acknowledgment of the friendly cablegram from Dr. Besant to him, dated Geneva, June 28th, and quoted in *The Theosophist* immediately preceding the paragraph now referred to. This letter from Dr. de Purucker to Dr. Besant is also published in the August issue of THE THEOSOPHICAL FORUM now on the press.

May I also be permitted here to pay tribute to the part played by Mrs. Marie R. Hotchener herself in the conveying of Dr. de Purucker's appeal for co-operation to Dr. Besant and the delegates at the Geneva Convention. As a matter of historical record it should be stated that the initiative was taken by Mrs. Hotchener herself in the following manner: On the morning of May 19th Mrs. Hotchener, by long-distance telephone, called up Dr. de Purucker to express the delight of Mr. Hotchener and herself with Dr. de Purucker's message of good-will to all Theosophists as contained in his public address of May 11th, and also to ask if they might be allowed to convey his greetings to Dr. Besant.

and to give his message of good-will and Theosophical brotherhood to all the delegates at the Convention shortly to be held in Geneva.

It is due to both Mr. and Mrs. Hotchener that the noteworthy part that they played in this historic event should be chronicled and published throughout the Theosophical world. I beg therefore that you will permit my calling attention to this in the pages of *The Theosophist*. May I also add the following request, namely, that all other Theosophical periodicals will kindly publish this letter.

Fraternally,

JOSEPH H. FUSSELL, *Secretary General,*
The Theosophical Society (Point Loma).

A. P. WARRINGTON WRITES ABOUT H. P. B. CENTENARY

IN a letter written from the Krotona Institute of Theosophy, Ojai, California, on June 2, 1930, in response to one from Dr. Joseph H. Fussell, Mr. A. P. Warrington, International Vice-President of the Theosophical Society (Adyar), said in part:

"It would be a very beautiful thing if all societies and orders looking to H. P. Blavatsky as their inspirer, while maintaining their own uniqueness and integrity, would show towards one another a loving kindness and understanding, for, if this were once established and sincerely and earnestly maintained, every aspect of the varied Theosophical Movement in the world would, in my judgment, become vivified and renewed in its life-giving energy. This, therefore, will indicate to you my personal opinion of the beautiful, friendly gesture which has been made by your leader, who thus I feel has shown himself to be a man of generous spiritual attainments.

"As to your thought of an effort in commemoration of the hundredth anniversary of H. P. Blavatsky's birth, I can think of nothing more fitting than that all Theosophists should have an opportunity of joining their hearts in loving remembrance of her birth, according to the plans which may be set forth for that purpose. I am glad that Mr. Rogers has given you his assurance of co-operation in this admirable undertaking."

"THE THEOSOPHICAL PATH" FOR SEPTEMBER

THEOSOPHICAL UNIVERSITY PRESS, POINT LOMA, CALIFORNIA

THE wondrous starry deeps of the Archaic Wisdom were never more movingly disclosed than in *The Theosophical Path* for September. First of all comes 'The Heart of Things,' Dr. de Purucker's theme in *Theosophy, the Mother of Religions, Philosophies, and Sciences*. This lecture is like "a gleaming arch wherethrough" we seem to wing out into the splendor of universal consciousness. The same atmosphere is felt in the second of the lyric dramas by Reginald W. Machell and Kenneth Morris, *The Night of Calangauaf*. The mysterious Swan-Queen, the secrets of Druidry, and the messengers of the gods move melodiously through these scenes in storied Wales. Then we find old Seneca through the clear medium of Dr. de Purucker's translation of his *Researches Into Nature*, giving us the very secrets of scientific divination and the magical occult relation between man's own individual fate and the familiar happenings of Nature. And now at last that grand story of the Soul of Man and the Universe,

H. P. Blavatsky: the Mystery, by Katherine Tingley and G. de Purucker, has come to the transcendent topic of Karman. We will not anticipate the reader's pleasure in unraveling "just what Karman is." The magnificent scroll of the *Ancient History of the Human Race* is still further unrolled for us by Dr. van Pelt's graphically related quotations from *The Secret Doctrine*, linked by her own illuminating thoughts.

We are invited into some pleasant Theosophical by-ways in a number of shorter articles. Professor H. T. Edge has two: *Einstein and Space*, in which he gives a delightfully lucid outline of the great thinker's ideas, and *The Path of Knowledge*, a title which speaks for itself. *Theosophic Light on The Bible*, by Grace Knoche, recalls some of H. P. B.'s just and beautiful comments on the Christian Scriptures. In *News from the Archaeological Field*, Professor Ryan has a budget of beguiling topics among which he rather startlingly links Ambassador Dawes with lost Atlantis. H. P. B. in *What Are the Theosophists?* gives us fascinating glimpses of the early days of the Society. *Pseudo-Mysticism in Modern Music* is succinctly treated by Martha Blake. There are fresh chapters from the naïve and captivating chronicles of *The Popol Vuh*, translated by P. A. Malpas, and another weird story from the treasury of H. P. B.'s *Theosophist* *The Phantom Dog*.

— L. L. W.

"LUCIFER, THE LIGHT-BRINGER" FOR SEPTEMBER-OCTOBER, 1930

LUCIFER' for September-October promises to be a most interesting number. Lydia Ross presents the age-old problem of self-knowledge in a fresh and altogether readable manner. A remarkable series of 'coincidences' in French history, quoted from an old book, and commented upon by Boris de Zirkoff, gives the reader food for thought as to the inner meaning and power of numbers. Osvald Sirén, recently returned from an extended sojourn in China, writes of its ancient and imperial sanctuaries. Samtan, the old incense-burner, figures prominently in another whimsical story by William J. House.

Chapter V of the *Bhagavad-Gîtâ* (Dr. de Purucker's own translation) is followed by Mr. Judge's valuable Commentary wherein he answers conclusively in the negative, the question: "Do you then condemn sympathy and love, and preach a cold philosophy only?"—thus linking the watchwords of our present Leader with the teachings as given out by our first Chief almost fifty years ago.

Those interested in the Theosophical interpretation of The Bible should not miss the most enlightening commentary upon the Old Testament, given by Dr. de Purucker at the close of a recent meeting of the Lomaland Club, Men's Section, which appears in this number.

In connexion with the Children's Section is a review of a charming book, written and illustrated by our artist-comrade Justin Gruelle: *A Mother Goose Parade*—a delightful gift for children.

— F. M. D.

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