

# THE THEOSOPHICAL FORUM

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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*

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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.

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## QUESTIONS AND ANSWERS

### QUESTION 34

*Are not ALL sparks sent out by That, conscious and capable of evolving back to the infinite? Do they start as infinitesimal consciousnesses, thrown out by the Gods (like first men begetting the offspring)? Does the ego in the stone-age pass through all kinds of stones, before evolving to the plant? How can a monad in a stone develop, what can it exercise on? Does it evolve when the igneous rocks, or others, change form or character, due to a cataclysm? and then on to the next plane or environment? — E. C.*

J. H. Fussell — You ask, "Are not all sparks sent out by That, conscious and capable of evolving back to the infinite?" Seeing that the Universe is embodied consciousness and that there is no smallest speck nor mathematical point from which consciousness is absent, the answer to the first part of your question must be "Yes," and "Yes" also to the second, because there is no smallest mathematical point of the Universe but has a potentiality of the whole.

"Do they start as infinitesimal consciousnesses thrown out by the gods?"—Yes.

"Does the ego in the stone-age pass through all kinds of stones before evol-

ing to the plant?" This is not clear. Do you mean the Stone Age of humanity? Evidently not. This is a phrase commonly used in modern science. But there is no ego in the stone. The stone-consciousness, if we may speak of it as such, is not yet evolved to the ego-stage of consciousness. This begins in the human stage. The following is the comment of our Leader, G. de Purucker, supplementary to the above:

"The Ego does not pass through all kinds of stones nor through the lower kingdoms; but the Monad does. The Ego is a ray from the Monad, which ray manifests only in vehicles suitable to the egoic stage of consciousness. This answers your own next question as to the monad in the stone: 'What can it exercise on?'

"Evolution is the perfecting of ever finer vehicles for the manifestation of successively higher and higher monadic capacities or powers. The stone vehicle can manifest only that phase of consciousness appropriate to that plane or kingdom. It is not until the human kingdom is reached that the mânasic capabilities or powers inherent and latent in the monad up till then appear. Evolution, in fact, is, or implies, the expansion of consciousness, which in one stage, which we call the human stage, appears as Manas, the principle of egoity."

Discussing further the next question: "How can a monad in a stone develop — what can it exercise on?" let us take the principle of analogy,—what does the Monad imbodyed as an ego in the human stage exercise on? It exercises on its own plane, which is its field of growth. The stone or mineral plane is not the lowest plane. It is only the lowest of the manifested physical planes. There are other planes below the mineral, but growth means expansion of the consciousness; and the monad, if we can speak of it as being imprisoned in the stone, has the whole Universe as its field for expansion, the same as any other monad on whatever plane it may be.

"Does it (the monad) evolve when the igneous rocks or others change form or character, due to cataclysm? — and then on to the next plane or environment?"

Evolution, even of the stone, does not have to wait for a cataclysm. Change is going on incessantly. Just consider the revelations of modern science in regard to the atom and the electrons and their incredibly intense activity. And though it may take untold ages for a rock to disintegrate, it does disintegrate in time—even the hardest. Right here on Point Loma there is a certain formation which I am informed by geologists consists of decomposed granite. This decomposition, of course, implies change, and change implies growth, for it implies the freeing in a sense of that which is the inner expanding consciousness. This may seem paradoxical, but it is worth while thinking over.

I have given you only mere indications of answers so far as I can do so, and while I do not wish in any way to discourage the asking of questions, and even though you may have pondered for a long time on these questions before actually asking them, I have found from my experience, when an almost insuperable question comes to my mind, that if I will let it lie in the back of my consciousness and pursue my studies, some day I shall find that the question has been answered. And yet at the same time, as said above — and here is the paradox that exists all through life — it is entirely within one's province to ask questions. One must exercise one's judgment in regard to this.

No doubt you remember the injunction in the *Bhagavad-Gîtâ*: "Seek this wisdom by doing service, by strong search, by questions, and by humility" — and it is well to remember the sequence: doing service comes first, for that implies altruism; and, as Mr. Judge says, altruism purifies the covers of the soul and lets the divine light shine into the brain-mind; and no progress is possible, nor is the attainment of wisdom possible, without preparing for it in this way. This is something that every Theosophist should ponder over, and for the Theosophist the *doing of service never ceases*; and along with it comes the strong search. It is well, as I see it, that these should be devotedly followed, and should precede the asking of questions. The humility spoken of in the *Bhagavad-Gîtâ* is not that of the Uriah Heep kind, but it is the humility of a strong man who finds himself standing in awe before the mystery of his own inner nature and the mystery of the Universe — but standing on his feet and facing it, knowing that the solution to that mystery is within himself.

To this, our Leader, G. de Purucker, adds the comment:

"The humility referred to in the *Bhagavad-Gîtâ* is really impersonality, forgetfulness of self; not exaggeration of self, which is really egoism, personality."

#### DR. DE PURUCKER ON THE H. P. B. CENTENNIAL CONVENTION

(Extracts from Lecture No. 6, 2nd. series, on 'Questions We All Ask,' delivered in the Temple of Peace, Point Loma, August 3, 1930.)

**T**HE last question that I shall be able to answer this afternoon, due to the shortness of time at my disposal, is the following:

"Your announcement of a World-Congress of Theosophists at Point Loma in August, 1931, has aroused so much interest in the Theosophical world that there are indications that literally thousands of people will be planning to come here to attend this Congress. Are you going to be able to receive such a crowd at your public sessions? Will you have living accommodations for them all here at Point Loma? Or will you have to 'shut your doors' on the greater number of these, even if they be earnest and sincere Theosophists?"

We certainly shall not shut our doors in the face of anyone, but if they come by the thousands where on earth could we put them? We have only two guest-rooms at the present time; so I am afraid that the only thing to do will be to ask the kindly brothers of other societies and of our own society, outside of one or two prominent officials who have already been promised accommodations here, to live in San Diego or in Ocean Beach or in some outlying but close-by place.

I want to tell you something about this congress or gathering of Theosophists in next August — 1931. I am very happy about the responses that I have received from all over the world to my suggestion to hold such a congress at which representatives from all the Theosophical Societies will be present; but I think that so large a gathering — I mean so huge a gathering as thousands attending it — would nullify any possibility of fruitful and efficient work. What I really desire is to have a heart-to-heart talk with the chief officials of the other Theosophical Societies with my own officials here present, so that we can come to some mutually honest and sincere understanding of each others' problems.

I want brotherly feeling among Theosophists. I want kindness, mutual charity, and forgiveness of each others' faults. That is what I want; and my hope is that next year, if I can gather the heads of these other Theosophical Societies at Point Loma, where they will meet me and my officials here in this our Temple of Peace or in our Greek Theater, we can then iron out things that bar a complete understanding at the present time. They will then know me; I will know them; and distrust I hope will give way to trust; suspicion will give way to brotherly love and kindness.

Some of these other Theosophists seem to think that I am going to 'swallow them all.' Well, I will frankly say that I wish I could. I am not a bit ashamed to say it. I am proud of The Theosophical Society which I have the high honor and responsibility of leading. I know, my brothers, what we have and especially what I myself have to give. I know what I have been taught to give to my fellow-men; and it is my duty to give it to them.

But does this mean that I ignore the rights of others? No indeed. How could that be? I were not worthy to be a Theosophical teacher if I could infringe the smallest right of any fellow human being. My heart tells me also that this my duty lies even more plainly in the case of other men and women who are Theosophists and who, through the mutual misunderstanding and distrust that have existed in the past among Theosophists, are members of different societies, and follow other leaders.

Now, I have no objection at all to the existence of other Theosophical Societies. What I want is brotherly love among them, and if possible a reunion. I want a common understanding among us. As I have said before, my idea is to found a super-society — not a political federation, for then there would be the same conflicts and trouble that we have had in the past; but my idea is to form a spiritual Brotherhood, to which every Theosophical Organization would give honest allegiance and also be able to withdraw from it at any time; every such component Theosophical Society (and our own would be the first) to give up no rights; each one would retain all its rights, its own officers, its own constitution, its own field of work, its own particular teachings — in fact anything it likes; but in the name of the Masters and of the immortal gods, let us meet on a platform where Universal Brotherhood shall reign over our hearts and live in our souls!

This supreme society, according to my idea, would have one supreme officer, holding his position by innate spiritual right due to his esoteric and occult training. This supreme officer would have no political powers whatsoever, but would be merely one who is accepted as the Teacher and Leader of this super-Theosophical Society: and he would hold office by and through the love and trust and confidence — the children of experience — that he would evoke in the hearts of all the composing Theosophical bodies and individuals. Here, therefore, is just an outline of the idea and hope that I have in mind to bring about if I can. Some day it will certainly come to pass, and I hope that we shall see it a living reality soon.

Our time to close has now come. I have tried to carry you into the spiritual Fairyland that I spoke to you about in beginning my lecture this afternoon. I have given to you ideas of supernal beauty. I have drawn your attention to the

beauty which is at the very heart of things. I have called your attention to the fact that cosmic love, almighty love, is itself that heart of things; and that each one of you is a channel for expressing it, if ye will; that the cosmic pathway to magnificent experience and growth begins within each one of you, and in following this pathway it will lead you to the Heart of the Universe; that the method of freeing your feet from the clinging mire of the personality is to become impersonal, self-forgetfully to love — to learn to love, and to learn to forgive. Then ye become already quasi-divine. Nothing except forgiveness and love and honesty will purge your heart of weaknesses, children of selfishness.

Remember, then, my brothers, that each one of you in the core of your being, is an imbodied god. Why will ye not be yourself — your greater self, your spiritual self!

### THE LEADER OF THE THEOSOPHICAL SOCIETY REFUSES TO CONVOKE A PRELIMINARY CONGRESS

(Extracts from Lecture No. 8, 2nd. series, on 'Questions We All Ask,' delivered in the Temple of Peace, Point Loma, Sunday, August 17, 1930. For further particulars with regard to Dr. de Purucker's position in the matters discussed in this and the following article, see *THE THEOSOPHICAL FORUM*, Vol. I, No. 12, August, 1930.)

Another question before me is the following:

"In the August issue of *The Theosophist*, edited by Dr. Besant, in a report of the Geneva Convention of Adyar Theosophists, your proposed congress for all Theosophical Societies to be held next year at Point Loma on August 11th is spoken of. But I also read that an effort will be made to call a preliminary meeting of the chief officials of these various societies to meet in May and to discuss ways and means, etc. It has been suggested that you convoke this preliminary gathering. Will it be done? It seems to me to cast an entirely different color on the whole thing and to give it more of a political aspect and less of a spiritual one."

The facts as stated are correct. It has been suggested that I convoke this preliminary gathering, and I shall refuse. The situation is not an easy one to face. The effort which originated at Point Loma for fraternization and brotherhood among all Theosophists and Theosophical Societies whatsoever, was a spiritual effort; and I greatly fear that if any such introductory meeting were held, the spiritual atmosphere or the spiritual appeal of the original idea would be lost; and, by the immortal gods, my brothers, I dare not take the chance! Too much is at stake! So, for my part, I shall be obliged to refuse.

My original invitation however stands just as it originally stood, and I am ready. The congress spoken of is not to be a universal congress to which anybody who is a Theosophist belonging to whatsoever Theosophical Society may come and vote. That was not at all my idea. The idea was in no wise that this convention at Point Loma next year should be a political gathering with all the soul-killing atmosphere of such a political meeting; but my effort took the form of an appeal to the spiritual feeling in men's hearts and minds to be brotherly, to be kindly. The idea was to have the chiefs and

perhaps a very few of the other principal officers of the different societies meet together and talk over their common problems together; to give each to the other his hand and to converse as brothers. That is what I want: that is what I hope for; and that itself, I believe, should be the only and sole preliminary step to something greater to come in the future.

Never shall I consent, as long as I remain the Leader of The Theosophical Society, to bring down a spiritual ideal to be judged and to be discussed and sat upon by men, however splendid as men they may be, sitting in conclave and adopting the results of their deliberations by the expedient of counting up-raised hands or noses or the ayes and the nays.

Has it never struck you men of the Occident, that it is great men who prevail in the world? No truth is so common; but when the application of this truth is called for, men are doubtful and timorous in following it. It is ideas which move the world; it is ideas which make and unmake civilizations; and ideas do not originate in the multitudes; they originate always in the mind of some individual.

Are ye going to cripple that individual's power by subjecting his thought to the votes of those who, even with the best of good-will, perhaps do not, because they cannot for the time, understand? Are ye going to kill a spiritual idea by subjecting it to the forms followed by political gatherings? I will have naught to do with such a thing. Here is my hand, extended to any brother, to any human being, genuinely and sincerely. Come, my brother. Take my hand. Let us live in peace and harmony. Is not that enough? There is my pledge and there stands my honor.

When will men learn that the hope of the world lies within and not without? The way to stifle a great and sublime idea is to discuss it too much, and thereafter to vote upon it. Immediately questions of expediency arise: "Shall I, or shall I not? Is it best?" Doubt, suspicion, immediately enter in at the door thus thrown wide open.

But in the heart of men there is the light of eternity. Personally I will trust my fellow-men. I have always trusted, and I have never yet appealed to this heart-trust in vain. There are some men who have tried to deceive me; but these men misunderstood me. Once my fellow-men understand me, there will be no more trouble. Fundamentally men are trustworthy. I trust them. Make an appeal to the god within your fellow and let the god within you be the one who appeals, and even though the one who hears the appeal may turn his back and pretend to be deaf, yet you have cast a seed into his mind and heart which will grow in the silences; and some day it will open, and your man is your captive — a captive of your heart, a lover of the love which you have given.

There is the difference between a spiritual plan, a spiritual ideal, and one which is tested and determined by the mere brain-mind adjudications of political conclaves. In each of you is divinity; you are a god within a man; and the man is enshrouded, veiled, by a body of atoms: hence you are three — god, man, atomic vehicle. You in your physical being not only represent the Universe, but I tell you that every one of you in his inmost is a living god. Take that thought home with you and ponder over it; and once it enters into your minds, once you catch the light, all things that are worth while will be yours.

## THE THEOSOPHICAL FRATERNIZATION MOVEMENT

**A**MONG the audience that filled to capacity the Temple of Peace on Sunday afternoon, August 3rd, to hear Dr. de Purucker's lecture on 'Occultism and Psychism'\* were several parties of out-of-town Theosophists, members of the Adyar society (not affiliated with the International Headquarters at Point Loma) who had motored from Los Angeles for the express purpose of hearing the Theosophical Leader speak, and also to be his guests afterwards at tea. Prominent among the visitors were Mrs. L. W. Rogers, wife of the President of the American Theosophical Society, and their son Stanley; Mr. J. Henry Orme, President, and Mrs. Emma Flemming, Vice-President, of the Besant Lodge of Los Angeles (said to be the largest Adyar lodge in the U. S. A.), and Mrs. Orme; Mrs. Banks; and Mrs. Graham.

A few days later, the following letter was received at the International Theosophical Headquarters, and the writers, Mr. and Mrs. Orme, have kindly consented to allow its publication in **THE FORUM**:

"1932 Ivar Avenue, Hollywood, California.

"Dr. G. de Purucker, Leader, August 8, 1930.  
Theosophical Society, Point Loma, California.

"Dear Dr. de Purucker:

"Your appeal for a practical demonstration of brotherhood between Theosophists and Theosophical Societies finds an earnest response in our hearts. For years we have believed that a new impulse from The Great White Lodge was imminent and that this force would carry the Theosophical Movement through to the end of the hundred-year cycle. And now comes your message with its spiritual note awakening hope in the hearts of so many of us.

"May I venture the opinion that it is only logical that this new impulse from the Great Lodge should have its origin in America, where the Theosophical Society was founded? And, also, quite in keeping with the trend of events, that it should center in California, which is to be the home of the new sub-race.

"In searching for a way in which to further this happy desideratum we have concluded that a few members here and there, who are in sympathy with the idea, might join your Society as an evidence of their endorsement of the plan and as a symbol of unity and co-operation. With this preface, we are asking you to send us the papers necessary to make this intention an actuality. This does not mean that we are severing our connexions with the Society in which we first found the light of Theosophy, but only that we are expanding our frontiers.

"With best wishes for the successful fruition of your splendid plan.

"Cordially and fraternally yours,

"J. HENRY ORME,

"ANTOINETTE DE C. ORME."

THE following copy of a Night-Letter telegram from the President of our Lodge No. 5, Los Angeles, is self-explanatory:

\*For the full text of this lecture, see *Questions We All Ask*, Second Series, Lecture No. 6, published by The Theosophical Club, Point Loma. Price 5c. per copy.

"Losangeles, California, August 10, 1930.

"J. H. Fussell, Secretary General, Pointloma, California.

"Very successful meeting held in honor of H. P. B. Losangeles Lodge No. Five acted as host. The speakers were Judge C. F. Holland, Vice-President American Section T. S. [Adyar] and J. Henry Orme, President Besant Lodge, Hollywood. Attendance included members from two Besant Lodges. Fine spirit at the meeting. All were much pleased. Greetings. — P. HENNING."

FROM A LETTER WRITTEN BY THE LEADER

(To a new Comrade who appealed to him for help)

. . . I am delighted to see your always steady spirit of devotion. You are getting much, more than you realize, for all growth is in the quiet, in the silence, in the peace of the inner life. Beware of anything which seems to promise sudden development or feverish activity. These things are not of the spirit nor of the spiritual Sun, but are all of matter.

Now, my dear —, I want to tell you one little secret of true occultism: Never let yourself be thrown off your guard or off your balance, by your feelings, or by the state of your health, mentally or physically. These are things which all students, and indeed all chelas, have to meet. The thing is to hold like grim death to principle and to loyalty, and never allow anything to swerve you from the path. This brings happiness, it brings peace, it brings contentment, and self-respect.

I am glad you overcame your storm, for it shows that you are growing, for all growth has what you may call growing pains, and these storms and little troubles, whether of the body or of the mind, are a sure sign that you are moving. Only be careful, dear —, to move ahead and not backwards, and then everything will come out right. . . . Beware lest you be turned aside or away from the call of your soul.

THEOSOPHICAL NEWS AND WORK

MR. A. TREVOR BARKER, widely known as the compiler of *The Mahatma Letters*, has accepted the Presidency of the English Section of The Theosophical Society, relieving Dr. Emmeline Medd-Hall, who has given many years of devoted service in this responsible post. Mrs. Barker has been appointed Superintendent of Lotus-Circle work in London, in which activity she has had wide experience.

LONDON reports that all Adyar Lodges in Great Britain received invitations to co-operate in commemoration of H. P. B.'s birthday and also copies of the Leader's Message, 'Theosophical World Ripe for Union.' Mr. A. P. Wilkins, President of Croydon Lodge (Adyar), has arranged an interchange of lecturers for the autumn season. Three Lodge-Presidents have joined the class conducted by A. Trevor Barker, studying William Q. Judge's *Ocean of Theosophy*. Professor A. F. Shastri's Sunday lectures are arousing widespread interest and his *Bhagavad-Gitā* classes are well attended. Members of other Theosophical Societies attended the joint meeting at our London Headquarters commemorat-



ing H. P. B.'s birthday, the Adyar group being represented on the program by the President of Paddington Lodge (West London).

ALMOST every letter from Dr. Kenneth Morris contains besides applications for fellowship a *Hai Atton* of hope and courage. He writes:

"Wales is howling to the heavens the memorable words of Patrick Henry: 'Give me Theosophy or give me death!' And, poor dear, she needs it! Bad! . . . Things are still coming my way . . . I can but imagine it is Hu Gadarn, Ceridwen and Co., who are stirring things up on the inside with a view to convincing G. de P. that they need auxiliaries here on the borders of space to wage their wars upon chaos. . . . People in Wales are *joining*, these times: it's getting the fashionable thing to do. . . .

"Well, we had our H. P. B. Birthday meeting this evening [August 10th]. One of the prominent and representative Adyar members was invited to speak, and he did so with splendid tact and force — we owed it to great H. P. B. to heal past wounds and forget past differences, etc. The others ably supported him. The harmony and feeling were splendid and altogether we feel happy about it."

IN two lengthy reports, dated respectively May 18th and May 25th, from Comrade Reinhold Bergmann (Berlin-Zehlendorf-Mitte, Waldhüterpfad 73), President of the Tingley-Blavatsky Lodge there, encouraging news has just been translated showing excellent progress in the fraternization movement among different Theosophical organizations. First on White Lotus Day, and later (May 25th) representatives of several Theosophical Groups met together at the invitation of Bro. Bergmann, and, as he says, "the wish for co-operation is in the air; already everywhere, not alone in Theosophical circles, it is expressing itself in action. The prospects certainly are wonderful! I am full of optimism and expect a sure and complete adherence." The leaders of six different Theosophical lodges in Greater Berlin, Mesdames Charlotte Bohm (Blavatsky Lodge), and Jutta Todtenhaupt (Parsifal Lodge), and Messrs. Fritz Ammon (I. T. V.), Anatole Rembe (Theosophischer Freundschaftsbund), Otto Kleeman (Charlottenburg Lodge) and Bro. Bergmann himself, met together at the latter's home on May 25th and had a most friendly and satisfactory conference. The heads of other lodges who were unable to be present nevertheless sent regrets and expressed their sympathy with the program of fraternization.

"Visingsö, Sweden, July 14, 1930. Wireless via RCA

"NLT. Purucker, Sandiegocalif.

"Katherine Tingley Memorial celebrated 7:11. Representative Delegates Swedish Section attending First Annual Congress 7:13 [at] Temple-School, adopted [adopted?] by-laws and solemnly dedicated refectory corner-stone. High hopes, optimism, universally manifest. Rejoicing at bright future. Swedish, Finnish, Delegates send Chief and Lomaland Comrades heartfelt greetings.

— "BOGREN, WICANDER, GYLLENBERG."

AT the first annual Congress under the new Constitution, held in the Temple-School on Visingsö, July 13, 1930, the following officers of the Swedish-Finnish Section of the T. S. were unanimously elected:

*President:* Dr. Erik Bogren, S:or, Järnvägstatan 17, Hälsingborg; *Vice-President:* Fru Konsulinnan Anna Wicander, Lusthusporten, Djurgården, Stockholm; *Managing Director:* Professor E. A. Gyllenberg, Visingsö; *Secretary:* Miss Alma Norrsell, Box 3062, Stockholm 3, which is also the address of the *Treasurer*, Miss Elsa Törnblad, and of the *Librarian*, Miss Gerda Stenmark.

Professor Gyllenberg in a recent letter says:

"These are historic days. The great spiritual wave has reached our shores too, and the evolutionary force rushes onward with irresistible power. It is useless trying to prevent it. All one has to do is to allow oneself freely to be carried on and up by the great wave ever ascending to heights undreamt of before."

The May, 1930, issue of *Teosofisk Tidskrift*, official organ of the Swedish Section of the Adyar Theosophical Society, publishes a sympathetic article entitled "An Invitation to Collaborate," the general tenor of which is summed up in the following brief quotation therefrom: "Dr. de Purucker seems to stand for a new trend and new possibilities which we are in every way willing to advance. . . . We hope that our co-operation with The Universal Brotherhood will bring unquestioned success to our endeavor."

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FROM Latvia we have the following:

*"Riga, Pulkv Brieza 17/19 W. 12, June 14, 1930.*

"Dear Dr. de Purucker: I do not know what the official attitude of the T. S. of Adyar is, but I for my part warmly welcome the *rapprochement* of all Theosophical Societies, and hope that our Society will heartily co-operate. I send you all fraternal greetings and congratulate you on the step you have taken.

"Yours sincerely, GEORGE J. BIRKS. *Hon. Sec. Anglo-Latvian Lodge, Riga.*"

And from the General Secretary of the Yugoslav Theosophical Society (Adyar):

*"Zagreb, Jogoslavija, 17th June, 1930.*

"To the General Secretary and Chief of the International Theosophical Society, Point Loma, California:

"Loved Friends: With much pleasure I read your kind letters and am happy to welcome the idea of unifying all Theosophical Souls into a nucleus of Universal Brotherhood. Being at one with you concerning this divine idea, and wishing you success, I remain. Very sincerely yours.—JELISLAV VAVRA."

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RECENT communications from Brother Arie Goud, President of the Dutch Section of our T. S. (Tolsteegsingel 29, Utrecht) and from Brother J. H. Venema, President of our Lodge at The Hague (Anemoonstraat 118) report friendly relations established with members of both the Adyar Society and the United Lodge. Brother Goud writes:

"The acceptance by Mrs. Besant facilitates the going ahead with our efforts and the signs are not unfavorable, as a number of the Adyar members attended our last public meetings, and some fine people show interest. . . .

"On June 15th we had here a meeting of the officers of the different Clubs and of the Presidents of the Lodges to appoint officials. For our National Section we have formed a Board consisting of a Council of the Presidents of all the Lodges: as First Secretary: Mr. L. F. Schudel: as Second Secretary: Mme

A. M. de Lange-Gouda; as First Treasurer: Mr. M. Goud; as Second Treasurer: Mr. J. H. Goud. . . .

"Dr. Peverelli at Weltevreden [Java] writes me that he had at his home a meeting of Dr. Hamilton, Mr. Ernest Erle Power, Mrs. Power, the betrothed of Mr. Hamilton, a school-teacher, and Dr. Peverelli's wife; that Mr. Power and perhaps two others would apply for membership and they intended to form a Lodge and further to have a National Section in the East Indies. . . . Dr. Peverelli writes most enthusiastically."

Brother Venema reports: "Very appreciative audiences at the fortnightly public meetings in Pulchri Studio, fine reports in the newspapers on the following days, enthusiasm and activity among the members assisting at these gatherings, vision and joy which always accompany work for others, and our sincere efforts 'to pass on the Light' — these are some of the experiences of Lodge No. 1, The Hague, during the last few months."

FROM Helsinki, Finland, on July 25, 1930, Miss Annikki Reijonen wrote to the Leader a letter which breathed the true spirit of Theosophical fraternity. She enclosed a pamphlet written by Pekka Ervast in 1921, in acknowledging which Dr. de Purucker said in part: "I shall have pleasure in calling attention to this neat pamphlet in the next General or Circular Letter that I shall issue to the Fellows of The Theosophical Society." The following paragraph from Miss Reijonen's letter recalls a historical episode:

"Finally, please send my compliments to those pupils of Mrs. Katherine Tingley, who during her lecture-tour to Europe, August, 1923, accompanied her. Maybe three of them will remember the young Finnish woman, who, at the Folk's House in Helsinki interpreted Mrs. Tingley's speech, 'Higher Education for the Masses' and upon whom Mrs. Tingley's call made an impression never to be forgotten. The interpreter is writing these lines."

THE August-September issue of the German edition of THE FORUM (*Das Theosophische Forum*), published by the President of our German Section, Herr Gewerbeoberlehrer Georg Saalfrank, announces the removal of the headquarters in Cottbus to Münzstrasse 27. Hearty congratulations are due Bro. Saalfrank and his collaborators for this most excellent double number of their 'Forum.'

Comrade Saalfrank also reports excellent Theosophical work and complete harmony among all members — including the new ones — in Nürnberg and Berlin, and adds: "Good reports are also forthcoming from the other lodges and comrades in our country."

Miss Maria Haertl of Bamberg is moving to Cottbus in order to be able to devote her whole time to volunteer work for our German Section.

"To the Point Loma Theosophical Library, in care of my friend Don José H. Fussell, with the compliments of M. Roso de Luna, Suance (Santander), 19, VII, 1930." This *dedicatoria* is written on the fly-leaf of a tastefully bound volume: *El Simbolismo de las religiones del mundo* ('The Symbolism of the Religions of the World') — 'Commentaries on *The Secret Doctrine*' of H. P. Bla-

vatsky, Foundress of The Theosophical Society — recently received at Headquarters. This distinguished scholar and veteran Theosophical student, writer, and lecturer, is one of the outstanding figures in our Movement among the Spanish-speaking peoples. Now a member of The T. S., Dr. Roso de Luna, in collaboration with his friend, our devoted and revered comrade Dr. Segundo Sabio del Valle, also of Madrid, is throwing the full weight of his wide experience in Theosophical work, his deep knowledge of the Ancient Wisdom, and his valuable connexions in many lands, into the inauguration of the New Era for Theosophy in Spain.

ANOTHER fine expression of the real spirit of Theosophical fraternity is contained in a letter to the Leader dated July 24, 1930, written by Sr. Don Mariano L. Coronado, General Secretary of 'Sociedad Teosófica Centroamericana,' from San José, Costa Rica, C. A. It reads as follows:

"Whatever administrative differences may exist between your Society and mine, I wish to express that your message of love invoking the highest of human interests and the responsibility of those who have had a glimpse of the splendor of Theosophy, has found an echo in my own heart, and I am happy to extend to you my hand in token of friendliness and send you my sincerest wishes, hoping that the day may come when all men of good-will, who feel for the sufferings of the world, may work together for the spreading of the ancient Wisdom, the sole cure against ignorance, and may lead humanity towards that happiness which comes from the realization of Eternal Truth."

READERS of the first item under the heading 'New Era Correspondence' in the July issue of THE FORUM will be interested to note the following communication addressed to Dr. de Purucker on July 6th by the General Secretary of the (Adyar) Theosophical Society in Canada, Mr. A. E. S. Smythe, 33 Forest Ave., Hamilton, Ontario:

"My dear Sir and Brother:

"At the Meeting of our General Executive this afternoon, the following resolution was adopted: 'That this Executive while reaffirming the action of last year's Executive regarding Dr. de Purucker's proposal for united action among the various Theosophical Societies, desire to express the hope that increased co-operation among the Societies may be speedily accomplished.'

"This is an official expression of our sympathy and desire to co-operate in your general plan for bringing the various Theosophical Societies into harmonious action, and more particularly with regard to the proposed celebration of the centenary of Mme. Blavatsky's birth next year. We do not feel that organic union would be possible or indeed desirable at the present time, but we feel sure that great progress might be made in impressing the public with our conceptions and ideals of brotherhood if the various Theosophical Societies would bring themselves to show a united front with regard to the fundamentals of Theosophy as the Society originally put them forward. Personally I can assure you of my earnest sympathy in your efforts for sincere and unselfish work in our great Cause.

"Cordially and sincerely yours. — A. E. S. SMYTHE."

A SYMPATHETIC letter has been received by the Leader from Elizabeth Lourensz, General Secretary of the Theosophical Society in Ceylon, the general friendly spirit of which is summed up in the following brief extracts:

"This 'practice of brotherhood' in daily life is the great Opener-Up to the understanding of Truth in its various phases and is, as said before, all-sufficing. There is *no* religion higher than Truth'. . . . On the basis of brotherhood we extend our hands, both our hands, to you and to all others, in all branches and outside them and remain in that common bond of brotherhood."

AN earnest and courageous Theosophist in Budapest, who loves the Ancient Wisdom brought by H. P. B., writes:

"It is the most urgent work to unite all Theosophical Societies and it would really need the Master's help to be able to accomplish the seemingly impossible, but let's hope, and work for it. . . ."

"I shall do my best to start one of your activities here, first perhaps a Blavatsky-Club, but not before the autumn. . . ."

FORMER Râja-Yoga students in Cuba — Sr. Enrique Columbié (Apartado 70, Santiago), Srta. Emilia de Moya (Corona baja 30, Santiago), Sr. Antonio Planos Goderich (Sugar Estates of Oriente, Central Palma), and Dr. Raúl López Castillo (Juez Municipal, Guanajay) — have been active in the work of translation, and distribution of Theosophical literature. Through their efforts articles have been published in *Diario de Cuba* (Santiago), and in *Carteles* of Havana. Issue of May 4, 1930, a photograph of our Leader with the following legend (as translated into English): "Dr. Gottfried de Purucker, Leader of The Theosophical Society, Point Loma, California. Successor of the great Katherine Tingley who did so much good in Cuba at the close of the War of Independence. Dr. de Purucker has made an appeal to all Theosophists to co-operate in the spirit of Universal Brotherhood."

They have also translated the 2nd, 3rd, 4th, and 5th General Letters of the Leader and distributed them widely in Spanish-speaking America.

BROTHER J. Emory Clapp, President of Lodge No. 2, American Section. (Room 617 Huntington Chambers, 30 Huntington Ave., Boston) reports a harmonious meeting on June 26, with Mr. Chester Green and Dr. Mitchell of the Adyar Society taking part. The announcement of the H. P. B. Centenary and the Centennial Edition of H. P. B.'s works met with an enthusiastic reception, and plans were made for all to join in the celebration of H. P. B.'s birthday on Sunday evening, August 10. The summer syllabus of this Lodge is given below, as it contains suggestions that other Lodges may profit by.

**June 19** — What is the trend of Modern Thought in Science, Religion, and Philosophy?

**June 26** — What is the Basis of Brotherhood? Who and what are included in the term Brotherhood?

**July 3** — What is the Soul? Are Spirit and Soul the same? Do animals have Souls?

**July 10** — What is Thought? Do good and bad Thoughts affect others? How can we control Thought?

- July 17 — How does Theosophy make for Justice, Friendship, and Peace among men?
- July 24 — What duty do Human Beings owe to the lower orders of Life? Does Theosophy help us to understand Life?
- July 31 — Is Theosophy needed in the World Today? How can Theosophists best help Humanity?
- Aug. 7 — Theosophy the Mother of Religions. Can a Jew or a Christian be a Theosophist?
- Aug. 14 — Who and What are we? Why are we here? Are we responsible for our present position in life and why?
- Aug. 21 — What are the undeveloped powers latent in man? Should they be developed?
- Aug. 28 — The Theosophical Society — what is its purpose? What has it accomplished since 1875?
- Sept. 4 — The Unity of the Universe. Is there a scientific basis for the Golden Rule?
- Sept. 11 — Who are the Masters of Wisdom and Compassion? Where do they live? What do they do for humanity?

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BROTHER Solomon Hecht, President of Lodge No. 7, Chicago, reports a joint celebration of H. P. B.'s birthday at which five Adyar Lodges and the Rosicrucians were represented. Brother Robert I. Clegg contributed a paper on H. P. B.; and Karl Offer, President of the San Francisco Lodge, spoke well and pleasantly.

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LODGE No. 11, San Francisco, Calif. (*President*: Mr. Karl Offer, 235 Ninth St. *Secretary*: Mr. V. F. Estcourt, Apt. 9, 3151 Franklin St.) reports: "Mr. Offer is back and we had quite a large meeting on Tuesday and are expecting another when Mr. and Mrs. Maurice Braun visit us next week. Representatives of our Lodges meet regularly in friendly conclave with representatives of the Adyar Lodges in the Bay Cities, and the U. L. T. people are friendly too."

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LODGE No. 4, Oakland, celebrated H. P. B.'s birthday anniversary jointly with the Adyar Lodge there at the latter's lodge-room. From the acting President of our Lodge, Mrs. Margaret S. Ellis (309 Monte Vista Ave.), we learn: "The President of the Adyar Lodge, Mrs. Shortlidge, and all the members, were most friendly and the spirit of the meeting gratifying and kindness itself."

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Mrs. Helen Dykes, Secretary of Seattle Lodge, reports the celebration of H. P. B.'s birthday anniversary on August 10th, at which many members of the Adyar Lodge were present. She says:

"It will be of interest to know that four of the guests who attended had heard Dr. de Purucker lecture at the Point and they were unanimous in their decision that he is a wonderful Leader and his message must have 'gone home' to them: for it seemed that this had been their incentive for coming. They commented especially upon the atmosphere of peace and harmony in the Temple. That is the one thing above all others that we strive for, and succeed in doing."

only not in such a large measure perhaps. It was a lovely meeting that we had and we all felt it was very successful; and we hope our message 'went home.'

On August 11 the resident-members and students at the International Theosophical Headquarters had the pleasure of listening to a lecture on astronomy given by our Czech comrade, Professor Karl Hujer. Dr. Hujer is not only astronomer at Yerkes Observatory of the University of Chicago, but is a Fellow of the Astronomical Societies of Czechoslovakia, the United States, England, and France; and we were interested to learn that he had his first instruction under the illustrious Theosophical scientist, Camille Flammarion. Dr. Hujer was accompanied by his wife, who has applied to become a member of the T. S.

On July 10th there appeared in the *Los Angeles Times* — one of the most widely read newspapers in the U. S. A. — a very sympathetic, entirely spontaneous interview by a staff-reporter with Miss Peggy de Purucker entitled: "Theosophist's Aims Disclosed. Mrs. Tingley's Successor Urges World Union. Sister Leader now in Los Angeles. Quotes Brother's Statement to Explain Views." Under the photograph of Dr. Peggy de Purucker appeared the legend: "She aids Brother's Point Loma Labors." The interview referred to one of the purposes of her visit to Los Angeles being "to be present last night as the guest of honor at a reception at the home of J. H. Orme, who is head of the Besant Lodge in Los Angeles, which is the local branch of the other great division of Theosophists." The interview stated in closing:

"Both the de Puruckers are American born, and though their father was a German their mother was of Colonial American stock. They were educated abroad, however, and Miss Peggy de Purucker has spent less than two years in this country. While her brother spent a number of years at Point Loma as an assistant to Mrs. Tingley, she studied music in Switzerland, becoming a concert violinist and professor of violin at the Geneva Conservatory. At present she is director of the Lomaland Conservatory of Music and has charge of all musical activities at Point Loma."

In answer to questions asked concerning the relative urgency of the different Theosophical activities, the Leader says:

"The main thing is to concentrate on the T. S. Lodges; then, as soon as you have the children, begin the Lotus-Circle, even a small one; and then go ahead with the liaison-bodies, which we call the Theosophical Clubs, when opportunity offers."

#### "THE THEOSOPHICAL PATH" FOR OCTOBER

THE autumn months are intimately connected with the mystical nature of man and appropriately "The Theosophical Path" for this month gives us many occult insights into the mysteries of Nature and life. The path of Initiation, "the Great Quest of self-conscious becoming," is Dr. de Purucker's magnificent thesis in *Theosophy, the Mother of Religions, Philosophies, and Sciences*. In *Occult Powers in Man* Professor Ryan entertains us with some actual

experiences in prophetic visions and second sight, and Seneca explains, through Dr. de Purucker's translation of his *Researches Into Nature*, how true occult knowledge has for one effect the removal of man's fear of natural phenomena. The lyric drama, *The Night of Calangauaf*, by Reginald Machell and Kenneth Morris, is brought to a breathless climax of Druid magic and mystery in old Wales. The vast cosmic adventure of Reimbodiment and its repetition on a smaller scale in Reincarnation is the Key-subject in *H. P. Blavatsky: the Mystery* by Katherine Tingley and G. de Purucker. There is a lively and fascinating reprint from H. P. Blavatsky, *The Popular Idea of Soul-Survival*, and Dr. van Pelt continues in interesting narrative vein her *Ancient History of the Human Race*.

Latest chapters of *The Popol Vuh*, translated by P. A. Malpas, give a curiously similar version to the Hebrew of the creation of man, though woman's rôle therein is more sympathetically depicted. Professor Edge erects a gleaming sign-post for present study and activity of true Theosophists in his article *Our Common Ideals*. Being the detective in one's own murder-mystery is the novel plot-material of *A Specter-Guide*, a true story of the gruesome by Mme Jelihovsky, the sister of H. P. B. *News from the Archaeological Field* discourses genially of the archaeological puzzle of the Glozel 'discoveries' and other interesting matters; and we rejoice to hear again from our Welsh Poet Kenneth Morris in a heart-inspiring sonnet to the memory of our great Teacher, Katherine Tingley.

#### THE LOMALAND SCHOOL

LOMALAND SCHOOL has just issued an attractive, illustrated, four-leaf circular for distribution to prospective patrons. Members everywhere, especially in the United States, Canada, and the Western Hemisphere generally, are urged to mail immediately to the Secretary the names and addresses of parents or guardians likely to be interested in sending children to this excellent boarding-school.

#### NOTICE FROM THEOSOPHICAL UNIVERSITY LIBRARY

As is well known, genuine first editions are of great value to book-collectors, especially first editions of works by American authors such as Mark Twain, Lew Wallace, Owen Wister, and by English authors such as Hardy, Kipling, Stevenson, Barrie, Galsworthy, etc. Through the sale of the first editions above referred to, which the T. U. Library can well spare, it is hoped to realize considerable cash for the expansion of Theosophical activities.

Members and friends interested in contributing towards this end, and having first editions of books by any well-known authors, or other rare books, are invited to communicate with Miss Helen Savage, Librarian, Theosophical University, Point Loma, California.

Please note that first editions should, as a rule, bear the same date on the title-page and on the verso of that page; *i. e.*, the date of publication and the date of the copyright should correspond. There are, however, some cases where this does not obtain.

Original autograph-letters, photographs, cards, etc., from famous persons will be gladly accepted as donations by Theosophical University for the purpose announced above. These should be addressed to Mr. Iverson L. Harris, Secretary.



# 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.

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## QUESTIONS AND ANSWERS

### QUESTION 35

*If the monad or ego passes through "a stone, a plant, an animal, a man, a god"; and also, if man (or ego) precedes the animal on this planet; and, if an animal is formed from the cast-off emanations of man: then how can man follow the animal, and also create him? Whether the animals are from the preceding Manvantara or the present, does not alter the proposition if the relations continue the same, in his evolutionary progress.— E. C.*

J. H. Fussell — In respect to the sequence: "a stone, a plant, an animal, a man, a god," from which it appears that a stone comes first and a god last, and that "an animal is formed from the cast-off emanations of man"—these statements do not really conflict. There never was a time, or a manvantara, when all the various stages of life did not exist. Such a thing is unthinkable. There have always been men and gods; and taking the whole scheme of evolution for any coming manvantara, it is the gods that awake first and always the higher hierarchies, successively from higher to lower.

In other words, spirit descends into matter, and all the time the higher are giving birth to the lower, and man continually sends out or emanates thoughts and these are living things. Each thought takes to itself form in the elemental world. Each thought has in it some of the monadic essence, and as stated in one

of the 'Mahâtâmâ letters' quoted in Sinnett's *The Occult World*: "Every thought coalesces with an elemental," which, after passing through the lower elemental kingdoms, takes on the form of a stone. And the monadic ray having successively imbodyed itself in a stone, a plant, an animal, finally imbodyes itself in a man, and thus it is that a man in this sense follows the stone, the plant, the animal. But the stone does not become a man, for a stone as such is only a form, and the stone-form dissipates and gives place to another form. It is the divine inner monad that clothes itself first as a stone, then as a plant, then an animal, then a man, etc. And yet, as I have most briefly said, the origin of that which becomes a stone was an emanation — or that entity which emanated from man.

After writing the above I took the liberty of showing it to our Leader, G. de Purucker, who made a few comments which I am very glad to pass on to you:

"The monads which clothe themselves or manifest in the humanity of one manvantara, manifested in or were clothed with animal forms in the preceding manvantara. So, similarly, we or our monads which are human in this manvantara will in the next manvantara become Dhyân-Chohans, or gods; and the animals of this manvantara will become men in the next manvantara. This last statement, of course, means that the monads now in animal forms in this manvantara will clothe themselves in human forms in the next manvantara."

#### QUESTION 36

*Do or did any of the Mahâtmans get back to the Primordial to learn how the first gods were evolved, from what and how? — E. C.*

G. de Purucker — Yes, in two ways: first by examining the indelible records of the Astral Light, which contain the portrayal of all evolution from the very dawn of time; and second, through initiation, by which, in the highest initiation one comes face to face with one's own Inner God; for, divine wisdom, all knowledge, is wrapped up in and a part of the Inner Divinity, a part of Nature, and this knowledge is drawn upon at initiation and becomes open to the purified sight of the Initiate.

#### QUESTION 37

*What is the esoteric meaning (if any) of the sign Sagittarius, the Archer? — M. O.*

C. J. Ryan — Sagittarius, the Archer, is one of the oldest of the zodiacal constellations: it is found on ancient Babylonian monuments as well as in early Egyptian and Indian zodiacs. It is one of the ten signs of the zodiac originally known to the general public, Libra being omitted and Virgo-Scorpio blended into one. It belongs to the southern or descending six signs which symbolize the descent of evolution from the subjective to the objective. It is a 'fiery' sign and its planet is Jupiter. In the Brahmânical zodiac Sagittarius (Dhanus) is presided over by the elephant-deity Ganeśa, the god of wisdom and magical science. In Greek mythology Sagittarius represents the famous centaur, Cheiron, the preceptor of many heroes, who was accidentally slain by Hercules with a poisoned arrow. Very little is said in Theosophical literature about Sagittarius except in general as a part of the cosmic and terrestrial symbolism ingeniously hidden in the zodiac to which H. P. B. gives one key and suggests more in reserve.

## A. TREVOR BARKER'S INAUGURAL ADDRESS

We give below the address of Mr. A. Trevor Barker at a members' meeting on the occasion of his assuming his duties as President of the English Section of The Theosophical Society on September 7, 1930.

**F**RRIENDS and Brothers: I want tonight, with your permission, to have a heart-to-heart talk with you as members of The Theosophical Society. I want to tell you frankly and intimately what is in my mind and heart in taking up the responsible position of President of the English Section, which our Leader, G. de P., has placed upon my shoulders.

Before dealing with the problems which confront us in our future work together for the great Cause of Theosophy in these islands, I want to express my profound gratitude to my predecessor in this office, Dr. Medd-Hall, for the generous way in which she has stepped aside and helped me to the best of her ability to take up the threads of her work. It would not have been possible for her, I believe, to have done this without the profound and true devotion to the Cause which at this difficult transition-stage Dr. Medd-Hall has shown that she possesses to a degree which necessarily evokes sincere admiration in every one of us. She has had to deal in the past with a situation of immense difficulty, and although I am not aware of all the circumstances, no one realizes more fully than I do that it has been achieved at the cost of heroic personal sacrifices, not only on her own part, but on the part of all those members who have contributed to the very heavy financial and other burdens of maintaining these premises for so long.

I have had the privilege of being a Fellow of this Society only since the 30th of July, and in those few short weeks things have happened so quickly that the making of the necessary changes has unavoidably made things more difficult for all of us, especially as it coincided with the necessity of leaving our present Headquarters, and finding new ones — which all means a lot of extra work.

In this connexion, however, I have some good news for you, at least as far as it goes; we have found a house suitable for our new Headquarters, close to Baker Street station. It is larger than these premises, and will give us all the accommodation we require in the way of lecture-room, book-shop, library, club-rooms and offices. . . . It is, of course, still possible that the negotiations now in progress may fall through, but the situation at the moment is that our offer has been formally accepted by the landlord, subject to a license being granted so that we may use the premises for our purposes. May I say that, assuming these arrangements are possible, there will always be a warm welcome at our new Headquarters to all members of the Society whenever they can call there, so that we may perhaps be able to have some social life as well as our more strenuous Theosophical activities.\*

In view of the fact that I am personally unknown to the majority of mem-

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\*Later communications announce that desirable headquarters have been established at 62 Baker St., and that Mr. Barker's private address is 101 Cheyne Walk, Chelsea.

bers in this country, it may perhaps be interesting to you to hear what it was that caused me to join your ranks. Up to February or March of this year I had never contacted any member of this Society, nor had I had any correspondence with Point Loma. Together with my friend Mr. R. A. V. Morris I had been working for some time upon the preparation of the old magazine writings of H. P. B., with a view to their publication in book form. The work was already far advanced when Dr. Kenneth Morris arrived in this country from Point Loma, and hearing from his brother what we were doing, and realizing that similar work was in progress at Point Loma in connexion with the H. P. B. Centennial Committee, the work of which at that time had not been made public, he drew our attention to the matter. This resulted in a meeting and some conversation between Dr. Morris and myself, during the course of which he suggested that it might be worth while communicating direct with G. de P. in regard to these literary matters.

Incidentally he naturally inquired as to my own attitude toward the Point Loma Society, and I was bound to confess that I had absolutely no first-hand information about it at all, and that doubtless owing to the propaganda carried on in the past in other societies with which I had been in contact, my own views were colored and even prejudiced rather more against than in favor; but as I told him, I realized that what little prejudice I had was based upon entirely insufficient reasons. And I can tell you, friends, that it was almost entirely due to Dr. Morris's enthusiasm for the work of Katherine Tingley and her successor that my mind was opened to new possibilities.

I immediately wrote to Dr. de Purucker, stating frankly what we were engaged upon, and offering to co-operate with him if our purposes should be the same. I received in response one of the most courteous and friendly letters that it has been my lot to receive from a leader of any Theosophical Society. The correspondence continued. The co-operation of Mr. Morris and myself with the H. P. B. Centennial Committee became a fact, and it was not long before we turned over the whole of the manuscript of the H. P. B. articles which we had prepared to Point Loma.

This led my wife and me, in natural sequence, to pay a visit here to the London Headquarters of the Society, and the friendly reception given us by Dr. Medd-Hall and her associates led us eventually, at Dr. Medd-Hall's suggestion, to try to help in the lodge work.

You will understand, of course, that all this time I had been doing a great deal of hard thinking. I had read and re-read carefully the six or seven General Letters of the Leader to the members of the Society, together with the information contained in THE THEOSOPHICAL FORUM, and it became necessary for me to weigh up and decide exactly where I stood, not only in regard to the many important statements made by G. de P. but upon the whole question of Successorship. As you know, of course, it is a great bone of contention outside our Society. I found it necessary to advance with caution because the issues involved were too great to risk making a false move. I had also the added responsibility that there might be a certain number of Theosophists in different parts of the world who would conceivably be influenced to some extent by my own attitude in this matter — in view of the work which it was my privilege to perform in connexion with the publication of *The Mahatma Letters*. And I therefore now say

publicly, what I have said to our Leader privately, that I am profoundly convinced as to the reality of his mission, and that his various utterances, epoch-making as they are, have come forth from the realm of eternal Truth, and are not a mere figment of his imagination.

The various steps which led to that inner conviction are naturally of a private nature and proof but to me alone. I can only say, however, that it has been a revelation to me to experience the stream of living spiritual energy from the great Lodge of Masters which is spreading its beneficent influence all the world over through the Society of which G. de P. is the Leader. I have seen with joy that although up to comparatively recently there has been little outward evidence of activity on the part of the members, still there is here in your ranks the nucleus of a real living fraternity of devoted hearts and minds, waiting for the opportunity of the dawning cycle to engage in the work of spreading the great teachings which in silence they have studied and practised.

I reasoned that if the genius of Katherine Tingley had been able to draw together so many true Theosophists and imbue them with the fundamental principles of Theosophic living, and as a crowning achievement to have helped to make her successor what he is today, then there must be indeed some basis of fact for the statements which G. de P. has made. Then it became my duty to apply the touchstone, the key, which is the heritage of every student of H. P. B. — I mean the comparison and checking up of the principles which she taught, with the teaching given by Katherine Tingley and G. de P. And herein, Brothers, lies the crux of the whole matter for all Theosophical students wherever they may be — Masters. Their message, and H. P. B. stand or fall together; and just as we know and can prove to anyone at any time that the teaching which H. P. B. gave is a consistent whole which does not contradict itself, to those who understand it, so it follows as a corollary that the teaching of those who have claimed to be her successors will carry the same imprint — and check up with the ancient standards of the archaic wisdom.

For this purpose I read with care some of the published writings of Katherine Tingley together with those of our present Leader. With what joy did I recognise that they are true in every part to the lines laid down by H. P. B.! They may be different in form, they may be expressed in different or other language, they may be expanded, illustrated and applied, as H. P. B. meant that they should be, but Judge, K. T., and G. de P., I venture to assert, will never be found by their actions or their words belittling H. P. B., or contradicting her teachings. Katherine Tingley spent her life in teaching and helping her students to realize and practise the ethics of the philosophy, and everything that I have ever heard about her from those competent to speak, has proved that Katherine Tingley knew her job.

You will, I know, forgive me for speaking of what some might consider a few purely personal matters tonight. It is after all a privileged occasion, and I have mentioned these matters in order simply that we should understand each other better. So now let us turn to the impersonal consideration of the work which lies before us together.

It is our duty to make our Society known in every corner of the land, to open our doors in welcome to all sincere seekers who desire to enter in. We want

to give as many opportunities as possible, not only to members of other societies, but to men and women everywhere who are hungry for the truths which we have to teach. We want to give as many opportunities as may be possible that they should be partakers with us of the life of this great movement. It will be our duty to establish friendly contact with the other societies wherever we are permitted to do so, and this policy will of necessity expose us to certain dangers. Many will no doubt come to us full of teachings which they believe to be Theosophical, but which in reality are not so. The reasons for that we are most of us aware of, and there is no need to consider them. But this influx of members from other societies lays us under the necessity of digging ourselves in upon a firm foundation of H. P. B.'s teaching. It is the Leader's policy that our platform should be reserved exclusively for the dissemination of the message which Masters gave through H. P. B. Many members of our society have studied the teachings of Katherine Tingley, which I understand were very largely esoteric in character, and which they are not in a position always to state publicly. The great value of a knowledge of H. P. B.'s writings is that it does, as it were, provide us with a reliable exoteric form, if you like to use the term, in which to present the Theosophical truths to the public. By studying those teachings we acquire a Theosophic education which can be turned to immediate account in enabling us to teach and help others.

As you will discover when the Centennial Edition of her works is published there will be something like *thirty* large volumes of those teachings for our instruction—so much is there that I venture to think for most of us, what remains to us of one short life will be insufficient even with concentrated attention thoroughly to grasp and understand it. The task of a real Theosophic student demands some little sacrifice of personal preconceptions, of the ideas which he may have acquired as a result of his education, heredity and environment, and from teachers of other systems of thought. If we would truly enter into the spirit of her teaching, then we must try to come to it with a fresh mind.

Our Leader has declared in no uncertain terms that we must concentrate our efforts upon what he calls our *magnum opus*, the understanding and dissemination of the teachings of Theosophy. In order to do that successfully a spirit of union, peace, and brotherly harmony is essential. Whatever we do, therefore, in the promulgation of Theosophic teachings through the lodges in this country I appeal to all members everywhere to regard it as a sacred duty to let it be known and understood that in this Society we are loyal to the great Founders of the movement, and to the teaching which They gave through H. P. B. There is a dynamic force in this idea which together with the principle of brotherly charity for all, is alone capable of unifying the Theosophists of all societies—which is the aim which lies closest to our Leader's heart. All the bitterness and strife which has occurred since H. P. B.'s passing is rapidly being forgotten under the beneficent policy which our Leader is following. No Theosophist would dare to belittle H. P. B. and remain worthy of the name. And while it must necessarily take them some time to prove for themselves that our Society has never departed from the program and the teaching which she gave, they will all respond to the note of H. P. B.—because H. P. B. is in reality but a symbol of the work of the Masters Themselves.

Now to come down to the practical application of these ideas in regard to our future work. Here in London we have had cause to be grateful for the interest aroused by the public lectures and study classes conducted by Professor Shastri, and we hope that he will see his way to continue to give us his assistance along these lines. We regard it as a happy augury and symbol of the unity of East and West in our Society that we should have in our midst an Indian brother of such distinguished attainments, who comes to us from the land of our Masters.

Let us look at the matter now quite impersonally, and let us get the idea that we are not here, as it were, to enthrone a president, but rather to enshrine in our hearts a few main ideas which will help us to guide our activities along the main lines which our Leader has laid down.

The first great need for us here in London is for our members to come together once or twice every week in order that we can bring about greater unity, consolidation and understanding among us. The great resolver of personal differences and opinions is corporate study of our sublime teachings. As we work and study together the consciousness that we are all doing our best to understand a teaching which we all accept, will unify all hearts and minds and bring about in union and harmony a strength and solidarity which no outside disturbances or influx of new members can destroy. To this end I am going to ask all London members who are free to do so, to try to make it for the time being, a Theosophical duty to attend our regular public lodge meetings. We propose for the time being that we shall continue the study-classes in Mr. Judge's *Ocean of Theosophy* at 8 p. m. on Wednesday evenings in which all students are invited to participate in the platform-work; and in addition, to continue the Sunday evening public lectures. We can all learn something from each other, and it should not be forgotten that the very presence of true Theosophists in meetings of this character, even though there may not be an opportunity for them to utter one word, is of the very greatest assistance, benefit, and value in the furtherance of our work.

The great guiding principle to be followed in these meetings is to endeavor to forget our own views and personal opinions entirely. The public in general and students in particular are not interested in or hungry for the necessarily incomplete personal opinions of any one of us on philosophical matters in general, but I suggest that they and we do want to hear the Message of the great Masters on any aspect of the teaching which may be under consideration. Therefore let our attitude be not 'I think,' but rather 'the teaching is' so and so. In this way, all answers to questions should be given in terms of the teaching so far as we understand it — ever bearing in mind that there is meaning within meaning, and that as veil after veil is removed from before our eyes, still beyond there are yet other veils before we reach the final understanding and know the whole Mystery.

And so I stand before you, Brothers, pledged to carry out this great task, and asking for your help, your co-operation and your encouragement. With hearts aflame with the Light and the Peace of the Great Lodge, let us go forward shoulder to shoulder, knowing that we can trust each other because we are united by a common purpose, a common teaching and a common love for all humanity without distinction of race, of caste, of creed, or of color.

J. HENRY ORME ACCEPTS PRESIDENCY OF THE AMERICAN  
SECTION OF THE THEOSOPHICAL SOCIETY

**I**N the Leader's General Letter, issued on September 21st, the announcement was made that Mr. J. Henry Orme had accepted the office of President of the American Section of The Theosophical Society. In response to a request Mr. Orme has consented to the publication in THE THEOSOPHICAL FORUM of the following letter:

1932 Ivar Avenue, Hollywood, California, September 15, 1930.

Dear Fellow-Members of Besant Lodge:

In relinquishing the highly honorable position of President of Besant Lodge, which you accorded me for the second term last June, I feel that I must express my heart's reasons therefor, so that there may be no misunderstanding between us. I also wish to acquaint you, to some extent, with the new field of Theosophical service in which I shall work.

Let me first say that, in stepping into what I believe to be a wider field of usefulness, I am not severing my connexion with Besant Lodge into which I have poured my energies for the past year or more; nor am I leaving the dear old Adyar T. S. in which, more than twenty years ago, I first found Theosophy—in those days when H. P. B. was still a living influence and her teachings were studied and revered. My tie with the Adyar Society will remain the same, but I am planning to widen my scope of work for the Cause to include the 'Theosophical Movement.'

As a student of the Law of Cycles, I confidently expected a new occult impulse to occur about the fiftieth year of the Society's life; the time when, cyclically speaking, the T. S. was at the lowest point in the arc of its hundred-year life cycle. At just this expected time there occurred the first adumbration of that secondary impulse necessary to carry the Movement through to the completion of its cycle. This was the publication of *The Mahatma Letters to A. P. Sinnett*. The appearance of these remarkable documents awakened into life, throughout the entire Theosophical world, the sleeping (and to many seemingly dead) H. P. B. impulse. Since then many important activities have arisen within the Movement, all based upon the Theosophy of H. P. Blavatsky and her Teachers, the Masters of The Wisdom.

A few months ago we were startled by a challenge to 'brotherhood within the Theosophical Movement'; a call to Theosophists to demonstrate within their own family-circle the love and forgiveness they had been preaching to the world for over fifty years. The voice was that of Dr. Gottfried de Purucker, the new Leader of The Theosophical Society with Headquarters at Point Loma. With Dr. de Purucker's ideal I have been in most hearty accord since its first enunciation, for it announced the dawn of the New Theosophical Era which I had been confidently expecting. That it should arise in America, where the Society was founded, and that the impulse should center in California where the new sub-race is forming, seems to me particularly appropriate. Very fortunate are those of us who live here that we are so near to this center of the 'Lodge-Force' and that those whose hearts are hungry for the esoteric knowledge may find this Western 'Gate of



Dâna.' And I think it significant that this wave of pure esotericism should, at this time, contribute its cohesive force to the Theosophical Movement.

With the aim of co-operating with the new impulse, and of furthering the ideal of fraternization and unity of all true theosophical hearts and between the various units of the Theosophical Movement, Mrs. Orme and I, with the assistance of others, are planning the inception of a 'New Era Lodge' that shall, as its name implies, express in spirit and policy Dr. de Purucker's beautiful ideal, while devoting itself to the study and dissemination of the teachings of Theosophy as entrusted to us by the Masters of The Wisdom. New Era Lodge, with charter from Point Loma whence is emanating the new impulse, will welcome to its meetings and classes members of all Theosophical Societies, and its members will be ever ready to co-operate with other Theosophists and other Theosophical Societies in all true Theosophical work.

For a time the meetings will all be held at our home, 1932 Ivar Avenue, Hollywood, and we herewith extend to every member of Besant Lodge a cordial invitation to attend. One of our activities will be a Secret Doctrine Class which will be held every Thursday evening, beginning October 9, 1930. In this class we will now have the added advantage of the rich treasure of Dr. de Purucker's Secret Doctrine expositions, as well as the writings of other Theosophical scholars of the Point Loma Headquarters. Other activities will be announced later and all will be open to all brother Theosophists.

In closing this my last official letter to you, let me say that I have greatly enjoyed my work as your President, and I want to thank you for the fine spirit of co-operation you have shown at all times. I have been deeply touched by the many expressions of regret that have come to me because of our official parting. Besant Lodge will continue to be dear to me and I shall always be interested in its work and welfare, but undertaking this wider work I shall have to concentrate upon that and leave to my able successor the growth and happiness which result from directing a lodge so well equipped in members and officials.

On October 1st I shall accept the high office of President of the American Section of The Theosophical Society (Point Loma) with the duties and responsibilities which this office entails. In this capacity I shall always be glad to confer with officials of our Adyar Society as to matters of policy in relation to the Theosophical Movement.

With the most heart-felt wishes for your continued progress as individual brothers and friends and also as a lodge, and with deep appreciation for the affection you have shown, I now herewith present to you my resignation as President of Besant Lodge to take effect September 30th.

Cordially and fraternally yours,

J. HENRY ORME.

## A SUGGESTION TO LODGE-MEMBERS

International Headquarters, Point Loma, California.

October 2, 1930.

**D**EAR Comrades: It is a wonderful opportunity that has come to all members of Lodges — not alone of long-established Lodges but of those which have only recently been chartered by our Leader. We are now enabled

to come into more direct relation with the public. This fact, of course, necessitates a careful consideration of the question of preparation, in order that the teachings of Theosophy and our Lodge-work generally may be presented in the best possible light — especially to members of other Societies who may attend our public meetings or be invited to attend our Lodge-meetings or classes.

Such preparation is not merely a matter of study, though this is fundamental and therefore necessary, so that whatever subject may be presented, it will be in complete harmony with the teachings given in our standard works; and I make special reference to H. P. B.'s *Key to Theosophy*, *Isis Unveiled*, and *The Secret Doctrine*; to W. Q. J.'s *Ocean of Theosophy*; to *The Mahatma Letters*; to G. de P.'s *Theosophy and Modern Science*, *Questions We All Ask*, and other teachings given by him in *The Theosophical Path*: and, for the more devotional aspects of Theosophical study and for the deep teachings of Esoteric Wisdom which they contain, I refer especially to *The Voice of the Silence*, the *Bhagavad-Gîtâ*, and to all of Katherine Tingley's books.

And while it is natural and right, indeed it is expected, that one should ever try to assimilate these teachings, so that they will be expressed in one's own words, such expression will be given added force if verified and supported by constant reference to, and even quotation from, the writings of our Teachers.

The other factor of even greater moment in our Theosophical work is in regard to the relationship that exists among the members of a Lodge. It goes without saying that the most effective work can be done only by that Lodge whose members work harmoniously together. Such harmonious working together, in order to be enduring, must be based upon a common deep devotion to the teachings of Theosophy and upon impersonal love as a bond that should unite all true Theosophists. If we permit ourselves to be swayed this way or that way by special attachments to and predilections for, or antagonisms against, this, that, or the other personality in any group, we shall by just so much hinder the work of our Chief and the work that lies before each Lodge to do as a corporate entity.

The two factors referred to above: (1) Adequate preparation and presentation, and (2) Harmonious working and sympathy, must go together. There should be no criticism of another's presentation of Theosophy, if such presentation is fundamentally correct; for it is expected that every devoted student will speak out of his heart. In connexion with this, however, here is a suggestion along the line of a plan that has been set on foot by The Theosophical Club at Point Loma, and to which reference is made in the present issue of THE THEOSOPHICAL FORUM. It may be found helpful to establish a class in Theosophical public speaking at which not only the method of presentation will be considered but also the content of what is said, the purpose of the class being to give helpful criticisms and suggestions with an understanding that there shall be friendly give and take. Otherwise there should be no criticism at all, because criticism dampens enthusiasm. It should, however, be possible for everyone, even the most sensitive, to accept gladly any helpful suggestion that may be made in the right spirit.

On all occasions it is to be understood that each will interpret the teachings according to his own state of evolution and understanding and probably no two students will express the teachings in exactly the same way. As the Leader has said in regard to differences of presentation, if they do not fit in entirely to one's

own viewpoint: "Forgive, and try to learn from each other and to love each other and to be kindly. That is all there is to it. If there be the background of devotion and sincerity, then everything moves as smooth as silk."

Theosophy teaches 'the Middle Way'—the way of harmony, thus avoiding in the presentation of its sublime doctrines both the Scylla of a narrow and rigid literalism and the Charybdis of expressing merely personal opinions. There must be sympathy for the work in hand; there must be the bond of sympathy between all who take part in it. Corporate study of this kind has a wonderful and unifying influence upon those who participate in it, and out of it can come something of real value if brotherly harmony is maintained. And if the method followed is impersonal and the efforts self-forgetful, there will be a clarifying of the mind and thus a deeper understanding of the teachings—the essential nature of which is truth and proclaims the unity of all that is.

On this rock of truth and on sympathy for all who with us are seeking the light, each Lodge can build its foundations firm and strong and erect a structure thereon that can stand in the face of any onslaught that can be made against it.

It is important, therefore, that the members of each Lodge should seek to bring about true harmony of minds and hearts; and this can be done only if the bonds that unite the Comrades forming any group are along the lines of impersonality, self-forgetfulness, and real devotion to Theosophical principles. One of the most beautiful passages in *The Voice of the Silence*, which I think must have appealed to everyone who has felt the deeper tie that we are taught exists among all men, is the following:

"So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

True personal affection is of course a very beautiful thing and has its place in one's life; but it should not be the controlling factor in our group-work or study-classes, where, if accentuated, it may interfere with the harmony and the larger purpose of the whole. At such times especially—though we should try to make it so always—our deepest devotion should be to the teachings of Theosophy and the light that they shed on the problems of suffering and unenlightened humanity.

Fraternally,

JOSEPH H. FUSSELL, *Secretary-General*.

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## WAS JESUS MAN-GOD, GREAT SAGE, OR MYTH?

**T**HE above is the title of the lecture given by Dr. de Purucker in the Temple of Peace, Point Loma, on Sunday afternoon, September 14, 1930. Below is a summary of the contents:

Jesus in various aspects: the Sage, the central figure in a 'Mythos,' the Avatâra. — The terms 'Buddha' and 'Avatâra' explained. Is the accepted birth-date of Jesus correct? — The Gospels not historical truth but symbolic truth. — The story of initiation. — The teaching of Jesus: the immanent Christ. — The testimony of the disciple John according to Irenaeus of Lyons. — 'Baptism' a mys-

tical word. — The two kinds of Avatâras. — The appearance of Avatâras at cyclic times. — Did Jesus meet death by violence? What about the spear-thrust? What about the cry from the cross? — Initiations take place even today. — What is the significance of the cross? — Parallel symbology in the Scandinavian Eddas. — The intuitive vision of the poets. — At what age did Jesus receive initiation? — In regard to mental healing. — There is always a vision beyond. Follow the Pathway and pass through the portals of the sun!

Such great interest has been aroused by this lecture that the verbatim stenographic report was published on October 5th (instead of waiting its turn, which would delay it several weeks) in pamphlet-form in the series *Questions We All Ask* — Second Series, No. 11. Members and friends are urged to give it as wide-spread circulation as possible. If ordered in bulk the pamphlet may be obtained at the rate of 25 copies per dollar, 100 copies for \$3.00. Other issues of *Questions We All Ask* dealing with this subject, though not exclusively devoted to it, are Nos. 5, 15, 17, 19, 34, 44, 51. The price of each is 5c. per copy. Order from The Theosophical Club, Point Loma, California.

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#### PRE-VIEW OF THE NOVEMBER "THEOSOPHICAL PATH"

**H**EROIC, delightful, incomparably witty H. P. B.! *Judges or Slanderers*, her article reprinted in *The Theosophical Path*\* for November will inspire and amuse every reader, and especially all F. T. S. of whatever affiliation. A profound vision into Reimbodiment and Reincarnation is uncovered by Dr. de Purucker in *Theosophy, the Mother of Religions, Philosophies, and Sciences*, while the same theme in its historical relation to Christianity is of special interest to Theosophical speakers and students in *H. P. Blavatsky: the Mystery*, by Katherine Tingley and G. de Purucker. Seneca enlightens us, in the latest chapters of his *Researches Into Nature*, translated by Dr. de Purucker, as to the ancient view of the facts which were later imbodied in alchemy and are now admitted by Science. *Meditation*, by Dr. Joseph H. Fussell is a heart-satisfying consideration of this subject. Professor Edge compels us to an acute realization of present esoteric opportunities in *Ask and Ye Shall Receive*. In her final chapter of *Ancient History of the Human Race* Dr. van Pelt creates pictures of Atlantis which are surprisingly alive and colorful; we part with regret from this interesting series. The barbaric charm of *The Popol Vuh* in P. A. Malpas's translation takes the form this month of the strange fire-myth of this antediluvian Scripture.

*The Sapphire Necklace* is a glowing — yet droll — cosmic fantasy by Kenneth Morris, and his new book, recently published in America by Longmans, Green and Co., *Book of the Three Dragons*, is reviewed. The romance of modern astronomy and the sublimer romance of Theosophy are contrasted by Professor Ryan in *Recent Scientific Developments*, and Professor Edge shows that *Theosophy, Religion, Science* take their rise from the same Pierian Spring.

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\**The Theosophical Path*, November, 1930: for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

## FROM A LETTER WRITTEN BY THE LEADER

**I** WISH briefly to touch upon your remarks concerning Mr. Krishnamurti, and his particular work, of which you speak. Undoubtedly the Indian thoughts which Mr. Krishnamurti occasionally utters have all the beauty and truth of the ancient Hindû philosophy behind them, and nobody would or could take exception to such truths. Certainly I never would.

When it comes, however, to his or anyone else's stating that organizations and human unions are detriments and non-useful, then indeed it is my duty to point out a flagrant error, for it is the duty of men to combine in brotherly union not only in order to help each other, but in order to help the world; and this is a million times more necessary for us, working in our sublime Masters' Cause.

Mr. Krishnamurti, with all his kindness of heart, overlooks the fact that while the spiritual individual should not be 'dependent' on organization — which is a mere truism that every thoughtful man knows — because the god within is the sure and certain guide, and this everybody admits, nevertheless a still nobler and more sublime thought is what Mr. Krishnamurti apparently ignores, and that is that love, impersonal, inspiring, and holy, is the element in the Universe and in the heart of man which brings men together in order that men may help each other.

Hence organizations are not only very useful, but can be made the instruments of furthering spiritual causes, and it is just along this line of thought that the Masters of Wisdom and Compassion and Peace founded the Theosophical Movement, just as the Lord Buddha, or the Avatâra Jesus, began the movements respectively known by their names.

Surely this little hint from me will explain to you exactly what I had in mind in calling attention to Mr. Krishnamurti's profound spiritual error. He is a good lad, undoubtedly, and means well, and in some ways I am sure is doing a good work; but his attention is concentrated apparently, from all his utterances that I have seen, upon the growth and progress of the individual; and this has a narrow and restricted and individualistic aspect about it which pains me.

How much grander and more sublime is the teaching of the great Sages of the ages: the combining in brotherly love for mutual help and for the purpose of carrying wisdom and brotherhood into the world!

Therefore organizations are very useful, although it is an obvious fact that every thoughtful child knows, that men must be makers and rulers of organizations, and not allow organization to control them. In such latter case we have a mere dogmatic church.

You are quite right about the need of liberation of the human spirit from any such narrow organizational bonds as I have just suggested. Surely in the deep, tranquil, and serene recesses of the human spirit there abide light and holy love; and these are men's eternal and invaluable guides, and to them every human being should constantly turn; but only in order that he may give from the abundance of his soul to others. And this is best achieved by means of unity and human combinations called organizations or societies.

Union is strength; aloofness is often selfish. I hope you understand me, my dear Comrade.

## "LUCIFER: THE LIGHT-BRINGER"

WITH the work of fraternization among the various Theosophical Societies rapidly gaining ground, the reprint of W. Q. Judge's article *Friends or Enemies in the Future*, appropriately opens the pages of the November-December issue of *Lucifer: the Light-Bringer*.\* From his pen also is another of the series of Irish mystical tales, *The Coming of the Serpent*; and his studious and illuminating Commentary on the *Bhagavad-Gîtâ* follows Dr. de Purucker's translation of Lesson VI. A series of concise articles on technical Theosophy is inaugurated with Israel Regardie's *The Astral Light*. Professor Ryan reveals to us the night-skies of the season in *Planets of Autumn*, and a touch of Yuletide is given by the story, *The Christmas Guest*, adapted from the Swedish of Selma Lagerlöf by Frances M. Dadd. Bernhard Mollenhauer writes with appreciative understanding on *The Message of Kant*. Delightfully we are carried to the world of faery in a breezy reminiscence of an actual experience *So Early in the Morning*, from the pen of an Irish contributor, the Rev. F. H. Aldhouse; and marking the centenary of the birth of Christina Rossetti, Madeline Savage gives us another of her interesting literary studies. Club members are fortunate in having the words of their Director interpreting the life-story of Christ. "Jesus," he says, "was not physically crucified, and . . . did not die an ordinarily physical death." The Parent-Club gives reports of activities, and invites participation in a Theosophical Questionnaire. The section for Children will be discontinued after this issue. The attention of those interested is directed to *The Lotus-Circle Messenger*, started last September.

## ITEMS OF INTEREST

ON August 9th the following cablegram was received from Visingsö, Sweden addressed to the Leader: "Assembled preparing close unusually successful school. Teachers, assistants, remembering beloved Foundress, send heartfelt greetings you and Lomaland Comrades, eagerly hoping soon meet you at sacred Visingsö. — GYLLENBERG, BOGREN, LARS, NYSTRÖM."

In reply to which the Leader sent the following message: "Congratulations Beloved Foundress ever near. Affectionate greetings. — PURUCKER"

PAUL JENTSCH, retired government official living at Dresden, Germany, expresses an eagerness to co-operate with our Leader in establishing fraternal relations with the Hartmann Theosophical Society, of which he is a member, and writes: "Where there's a will, there's a way," and the Blavatsky Centenary should be a fitting occasion for union or at least for co-operation!"

Mr. T. W. WILLANS of Sydney, Australia, cables that a very united and enthusiastic meeting of Theosophists of different societies was held in King's Hall there

\**Lucifer: the Light-Bringer*, Point Loma, California: Theosophy for Every body. Subscription (six issues) \$1.25; foreign postage 20c.; single copy 25c.

on September 3rd. And a report from the secretary of Lodge No. 1, Sydney, quotes a beautiful tribute given by the President on July 5th to the memory of our beloved Teacher, Katherine Tingley.

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OUR artist-friends of Lodge No. 13, Silvermine, Norwalk, Conn., are co-operating splendidly in the work of arranging for the sale of Theosophical University's autograph-collection in order to raise funds for the expansion of general Theosophical work. Bro. Meek writes:

"I consider it a rare privilege that I am fortunate enough to be in a position where I can be of some service to our Holy Cause and be given the opportunity to repay, in a small degree, the debt I owe to Theosophy for the great light that it has brought into my life."

Bro. Gruelle has also rendered valuable assistance in this work and has contributed some items to the collection.

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LODGE No. 15, ROCHESTER, New York. *President*, Mrs. Florence E. Cowles; *Secretary*, Miss Mayme-Lee Ogden. Miss Ogden writes:

"The enthusiasm that comes through all the letters and literature from Lomaland should make a propagandist out of anyone! The Leader's 'Watchwords' will change the world! And the FORUM — that is GREAT! The momentum is gaining fast. What beautiful wisdom the Leader writes! Nothing has given me more happiness than to do all I can to help him and the Great Cause. Please don't ever think anything we could do would be a trouble to us. It is a rare privilege to have the opportunity."

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Mr. CHESTER GREEN, President of the Adyar Lodge in Boston, expresses his hearty agreement with Dr. de Purucker's conclusions as printed in the August THEOSOPHICAL FORUM and says: "We can naturally expect differences of opinion, but if voiced with a loving heart, this will do much to more strongly knit those together whose ideals and aspirations run along parallel lines."

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LODGE No. 1, San Diego, California, has recently acquired a fine house and lot on the corner of 4th and Olive Streets in San Diego, for its activities and those of the Theosophical Club and Lotus-Circle.

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MEMBERS of Lodge No. 19, Fallbrook, California, frequently motor some sixty miles to attend the Leader's lecture in the Temple of Peace. The President, Mr. P. W. Jones, writes: "My aspiration is to make, with the help of all comrades, a Lodge ensouled by our highest and noblest ideals, a living center of activity actuated from within and carrying such a feeling of good-will to all that lives that friends will be drawn to us and we to those above us on the evolutionary ladder."

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THE Point Loma Theosophical Club has had for several months now a class in public speaking. It is conducted by four experienced lecturers who act as

coaches, listening to each speaker in turn and then lending suggestions and friendly criticism. This class is supplemented by classes in Theosophy, which help to supply appropriate subject-matter for the speakers.

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RECENTLY organized Lodges are: American Section, Coronado and Redlands; English Section, Bow and Chelsea, London; and another Lodge at Sydney, N.S.W., Australia.

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### NOTICES

*The Lotus-Circle Messenger*, the children's own magazine, published by the Central Office for Lotus-Circles, Point Loma, California, is 50c. postpaid by the year (10 issues); half price (25c.) per year, when sent in bulk orders of not less than four copies to a single address.

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LODGES, ATTENTION: Issues of *The Theosophical Path* of October, November, and December, 1929, are available at a special price of 10c. per copy, postage extra. Allow 10c. domestic postage, or 35c. foreign, for every 10 copies. Excellent propaganda-material. Send in your order at once. Address: Theosophical University Press, Publications Department, Point Loma, California.

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LOMALAND SCHOOL has issued an attractive, illustrated, four-leaf circular for distribution to prospective patrons. Members everywhere, especially in the United States, Canada, and the Western Hemisphere generally, are urged to mail immediately to the Secretary the names and addresses of parents or guardians likely to be interested in sending children to this excellent boarding- and day-school

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### SUGGESTIONS FOR HOLIDAY GIFTS

ATTENTION of members and friends throughout the world is called to the opportunity now offered them by Theosophical University to purchase as holiday gifts to lodges, to fellow-members, and to friends, numerous works of art, souvenirs, etc., formerly belonging to our late beloved Katherine Tingley and turned over by her to the University a few years ago to dispose of whenever desired.

Among the works of art now offered for sale are paintings by the late Reginald Machell, and by Maurice Braun, Edith White, Leonard Lester, and other Lomaland artists, as well as beautiful souvenirs costing less. The University also offers the entire Fussell Collection, consisting mainly of water-colors, sketches and engravings by the grandfather and father of Dr. J. H. Fussell, Secretary-General of The T. S. The grandfather's work belongs to the first English water-color school of the early nineteenth century.

All interested in obtaining such holiday gifts and thus assisting Headquarter to raise funds for the expansion of its work, may apply for particulars to The Art and Crafts Department, Theosophical University, Point Loma, Calif., U. S. A.



# 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*

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## THEOSOPHICAL CO-OPERATION

BY THE CO-EDITOR

**Q**UESTIONS as to the present situation of the co-operation of all Theosophical Societies are coming to us from all directions, so I think it would be well to state something here in answer to them.

So far as our Leaders are concerned, we have not heard anything from them in addition to what took place at the Geneva Congress, fully reported in the August and September numbers of this magazine.

The Hon. Peter Freeman, who was Chairman of the committee which reported to Dr. Besant and the Geneva Council, after preparing with Prof. Eek (a Point Loma member sent to the Congress to represent that Society) a 'Memorandum' on the situation involved, says that he has already found that there are twenty-two independent Theosophical Societies in the world.

This was a great surprise to us, and caused feelings of shame and regret that

the followers of the Inner Founders and their great Messenger, Helena Petrovna Blavatsky, are so widely separated and at odds on some of the interpretations and the methods of dissemination of the precious and inspiring truths of the Ancient Wisdom which she brought to us in Their name. No wonder Theosophy has suffered so many hindrances, especially from the world's point of view, with twenty-two Societies divided against themselves! One knows the great good that Theosophy has done, in spite of these internal dissensions and periodical crises; but how much greater good could have been done if there had been peace and unity of endeavor instead of dissensions to divert so much of its power! These dissensions and differences have opened the door to the Brothers of the Shadow: it behooves us all to close the door, and to do it as soon as possible. Thousands have come into the different Societies and received great benefit, but many, very many, have been carried away by the unrest, quarrelling, and differences *among* personalities and *about* personalities.

As I look back over twenty-three years of service to the Adyar Society, and keeping in mental touch with several other independent Theosophical Societies, I can see clearly, as I synthesize the causes of our difficulties, that the majority of Theosophists in all the Societies have failed to heed the warning, so clearly, so fully, so emphatically stated by the Messenger of the White Lodge, that we should make the future of Theosophy safe by being so well grounded in its fundamentals of truth, its principles of brotherhood, and its spirit of divinity, that the inevitable vagaries and imperfections of personalities should not be allowed to react as obstacles to its future welfare.

Alas! the partings of the twenty-two crossways that our sad eyes vision are a stinging rebuke that should awaken us to determined action before we are wrecked on the shattered remains of particular Societies and Lodges, struggling, battered internally by their own lower-mind weaknesses, because of having separated themselves off from the safe and secure streams of unity and power flowing from the White Lodge, the Source of truth, within which alone the divine spirit of Theosophy — its original purpose — can live and bless humanity.

This situation causing the present petty differences and difficulties amongst us was recently emphasized by Dr. de Purucker, Head of the Point Loma Society, in a letter to his members dated February 17th, 1930. He made a strong appeal to all Theosophists to co-operate with that Society in an effort to bring peace and unity, to eliminate the unessential differences, and get together on the original principles of Theosophy, and thus form, at no distant future, one great Theosophical Society of the world. He feels that the Point Loma Society would be the safe refuge of all who are dissatisfied where they are, and also for those who feel that his Society is of such broad Constitution that members of other Theosophical Societies can join it to help its work as well, without leaving their own Societies.

I sincerely believe that there was a Plan within his plans, even beyond and greater than any of those which he, perhaps, recognised as essential to the moment (though he may have done so). That Plan originated in the minds of our Great Inner Founders and, when recognised by all and practically instituted, will surmount any *personal differences and limiting opinions of individuals*. I refer to methods of co-operation, efforts of individuals to point out which Society has

been right, which is teaching 'pure Theosophy,' which Society should be the one to encompass the whole — differences of opinion which are bound to arise and be expressed. That Plan of the Inner Founders is, I believe, to awaken the Theosophists of the world to the fact that unity is the actual Command of the Lord of the World to all men in every walk of life, no matter what separative actions, feelings, and thoughts they may have at present.

It is my personal opinion, for what it may be worth, that Dr. de Purucker (in spite of some of his sincere individual opinions, personal to his own Society) is now being used as an instrument for broadcasting that Plan to awaken Theosophists to the necessity for self-analysis and heart-searching in their relation to the ideals of Theosophy, and their part in the present unrest, doubt, criticisms, and disputes existing in all our Theosophical Societies, his not excepted. Hence his appeal to his members and to Theosophists everywhere to cease furthering the causes of separation and unrest. I quote from his appeal, which was sent to me last February and which determined me to help him in every way practical and possible:

"Comradeship, brotherhood, unity, union, combined efforts, and the sense of Theosophic solidarity, belong to the distinctive spirit of the new Theosophical Era into which we of the T. S. are now entering. It is my earnest prayer that my beloved *Comrades on the Path will understand, and in understanding, will seize the spirit and meaning of my words, rather than allow themselves to puzzle over the mere phrases in which this my message is conveyed to them.* Never before in the history of the Theosophical Movement has the world needed so greatly as it does today the work and combined efforts of the members of a genuine Theosophical brotherhood, without distinction of race, of caste, of creed, or of color; and last but not least, we should feel that no matter to what Theosophical Society we belong, if the Theosophical Movement as such, and as contrasted with the various Theosophical Societies, is to succeed and do its best work, we must come together and work shoulder to shoulder.

"I tell you in all seriousness, and with all the solemnity that I can bring to bear, that personal opinions, personal differences, society-opinions, and society-differences, should not merely be laid aside, but should be dropped and forgotten, and that we should all work together for a common end. The Masters of Wisdom and Compassion are with us — with you, my beloved *Comrades on the Path*; and I address these words to you also, our brother-Theosophists belonging to other societies. I call upon you all to realize the imperative need of union as contrasted with disunion, of Theosophical good-fellowship and good feeling as contrasted with differing and, alas, sometimes antagonistic, personal views and opinions."

It is this statement of Dr. de Purucker's that overshadowed all other statements in the appeal mentioned; everything else seems secondary. No matter if there were mental reservations on his part (which we learned some months later), the force behind that appeal, I believe, was more powerful and far-reaching than he himself knew. It does not take a seer to see that the call is from the Great Ones — not from Dr. de Purucker himself, alone.

I am sure that when he wrote the appeal he did not know that it would prove to be the impetus behind the message given to the Geneva Congress in June, four months later, by his representative Prof. Lars Eek, and Mr. Hotchener and myself. There were delegates and representatives there from practically all the European countries, and from India, Australia, America, South Africa, and other distant countries. When Dr. Besant so courteously, whole-heartedly, and spontaneously responded to the greetings and appeal for harmony and co-operation expressed in the message of Dr. de Purucker, given her by Prof. Eek, and pledged her complete agreement before that large and important gathering, and accepted the invitation to visit Point Loma next year, the general Plan was broadcast among them and its fulfilment is sure. The delegates and friends trusted her decision, felt the power behind the appeal and showed their pleasure. They know that when she decides that co-operation and brotherhood among all T. S. Societies must become an accomplished fact, it will be done. It may take time and it may not be carried into effect in just the way that Dr. de Purucker may have planned particularly and stated since, *but it is to be*; the Great Ones alone know the manner in which it is to be brought about, and when.

Each one of the Theosophical Societies has its own Leaders, its own literature, its own point of view, and each naturally regards these as better suited to it than those of other Societies. The policy of some of these Societies has been to criticize many of the books, and their authors' work in other Societies, as not being true to 'pure Theosophy,' 'original impulses,' etc., and sometimes these criticisms have shown very strong personal opinions — often unkind. But as the very essence of Theosophy is complete liberty of thought and opinion, it would be expecting a great deal for these criticisms to cease immediately — they have been habitual too long. It will require a great deal of tolerance, restraint and good-nature on the part of all of us to learn to ignore and forgive each other's personal habits, weaknesses, and idiosyncrasies, until time and better understanding wipe them out in the interests of all, and of the brotherhood, Theosophical ideals, and unity which we are seeking to exemplify.

Among the Leaders of the different Theosophical Societies, many of whom I have the pleasure of knowing in person, nothing is more strongly marked than their sincere devotion to what they believe the best interests of their particular Societies, their methods of teaching, and their interpretation of the truths and ideals of Theosophy. It is to be feared that it will take a good deal of time in some cases to get them to grant that the wisdom and devotion of the Leaders and members of all other Societies than their own are equally sincere and equally necessary. There needs to be developed an "inter-Society spiritual consciousness" which will recognise the Plan for unity and let nothing interfere with it.

It is well to remind ourselves that there will be happening all sorts of things that will seem to be obstacles in the path of the unity and co-operation Plan. But if members individually will let bygones be bygones and determinedly and unflinchingly work for unity, the temporary differences that seem inevitable between Leaders, concerning the best ways to bring about the co-operation desired, will be eliminated more speedily.

One of the seeming setbacks to the Plan occurred in August about the time of Mr. Hotchener's and my return from Europe. It was the article by Dr. de

Purucker printed in the Point Loma FORUM, August 15th. He stated fully and in no uncertain terms his ideas for co-operation among Theosophical Societies, and also his plans for the celebration at Point Loma of the one-hundredth anniversary of H. P. B.'s birth. His statements seemed so different from the one herein quoted, which urges that all past differences be laid aside and forgotten and appeals to Theosophists everywhere to co-operate with him in helping to bring unity where there is now separation. What he said in this later article voiced objections to the 'Memorandum' drawn up at the Geneva Congress and signed by Professor Eek (the representative of the Point Loma Society) and the Hon. Peter Freeman. And there were other criticisms in the same FORUM that reflected directly and indirectly upon Dr. Besant and Bishop Leadbeater; our members are much disturbed about them.

Wishing to be quite fair to the principals in the events connected with co-operation at the Geneva Congress, to our Leaders, and to Dr. de Purucker, we accepted an invitation from him to visit Point Loma. We were received by him and his staff of workers with the greatest courtesy and sincerest cordiality, and spent a very delightful afternoon with them.

While there we were given an opportunity to talk over the disturbing points in the FORUM article with him and Dr. Fussell together. Dr. de Purucker expressed profound regret that there had not been time to inform Prof. Eek and ourselves more about his ideas for co-operation and plans for the Centenary Celebration next year, before we arranged for Prof. Eek to speak to the Congress. So he felt it his duty to state frankly in his FORUM what he desired Theosophists to know. He said his criticisms had no ill-feeling whatever in them. We said that we felt they were due to a misunderstanding on his part.

There is not space to print here the entire article, but summarized the most important of his objections are as follows:

1. He did not approve of arranging for a meeting in May, 1931, somewhere in Europe, of three representatives from all known Theosophical Societies for the mutual exchange of opinions with the purpose of fraternal co-operation, as suggested in the 'Memorandum.' He did not desire his hopes for co-operation brought into a council-chamber and debated upon, however well-meant such procedure might be. "No spiritual reality has ever been determined or decided in mere parliaments," etc., are his feelings about such councils.

2. He said that he did not desire thousands to attend the Centenary Celebration at Point Loma in 1931, but if they came, well and good, and the hand of brotherly love and friendship would be extended to all. But what he really desired was that Heads of Societies and representatives be invited by him officially and attend as such.

3. The World-Convention of Theosophists that he is calling at Point Loma "is to be a Convention of Theosophists, and of Theosophists alone"; the reason being that he desires to concentrate on Theosophic purposes and work only. He considers that the Krishnamurti movement, Liberal Catholicism, Rosicrucianism, and other such movements are foreign to Theosophy. Members who attend must come as *Theosophists*, and not because they happen to be members of other organizations. He says that Dr. Besant may not have understood this because she included Bishop Leadbeater in her telegram when accepting his invitation to

attend the 1931 Celebration; that if he comes he would be made welcome. but it must be as a duly accredited delegate of some Section or Lodge.

It is not my intention to go into further details of Dr. de Purucker's explanations, because no doubt many of the members have read them already. His 'plain facts' are surrounded by expressions of the loftiest motives, and sincere and earnest appeals for 'heart understanding,' brotherly kindness, and love. But there is no doubt about his opinion that the co-operation he is determined upon does not include any of the 'side lines' of other Theosophical Societies. It must be based on the straight, unadulterated Ancient Wisdom as taught through H. P. B., the Messenger of the Great White Lodge.

We shall all be grateful to Dr. de Purucker for inaugurating this great movement to bring all Theosophical Societies together, and we shall not let differences of policy or personal opinions in the 'brain mind' turn us aside when they occur. He told us that he did not desire to intrude on the integrity of other Societies, or to "swallow them up," that they were free to have as many side lines as they choose, and that these need not destroy his hopes for peace, fraternization, and unity in the great fundamentals and spirit of Theosophy; but that the Point Loma Society prefers the line of unadulterated Theosophy, and that he desires all other Theosophists to realize that that is the purpose of his Society and members, so that they will give him and them 'heart understanding.' That is why he felt it necessary to be so plain-spoken at the beginning.

We shall all try to help this great movement of co-operation in every way that is practical and possible, for we know in the depths of our hearts that the time has come for true brotherhood and tolerance to become accomplished facts, and each one of us has a duty to help that fact to be realized.

I feel impelled to sound this note of tolerance among members, for I have in mind a Lodge of our Adyar Society, some of whose members are greatly disturbed because two of its members have joined the Point Loma Society. Some members of the Lodge think this shows signs of disloyalty to Dr. Besant, and they are disposed to be critical of what they call 'deserters,' even though the two mentioned continued as members of the Adyar Society.

It is just this very attitude of emotion (I was going to say mind, but that would not be exact) that will tend to impede the great wave of unity that is flooding the world. It is *much* better for members who are not happy in a certain Theosophical Society to search until they find a place where they *will* be happy. Contentment is a very great factor in the permanent benefit to be obtained from Theosophic study and work, and it is not for members to criticize unkindly those who seek it. Just because you and I and the majority of our members may be happy and enthusiastic in the Theosophy as presented in the Adyar Society and in its work is no reason to believe that all members are so, or that some may not be happier in another presentation of Theosophy. There is enough of fundamental teaching and spiritual help in each Theosophical Society for Theosophists everywhere to seek to understand each other, and to stop these criticisms that are undermining the solidarity of the Movement.

Nor is there any question of disloyalty to Leaders when a member joins another Society. It depends upon the member himself, his own conscience and understanding. If a member has received benefit from certain Leaders and then

desires to seek others. it is his own business what he feels to his former Leaders. *Karma* will adjust wrongs.

Do let us live and express true Brotherhood. Above all, let us work hard for this great Movement of co-operation so long as carried forward in a just, sincere and brotherly manner; and pray for the day when we shall all be one great united Theosophical Movement with contented, happy Societies within it, co-operating in love and understanding and free from dissension and strife.

Dr. de Purucker has outlined explicitly his ideas of how the Point Loma Society desires this world co-operation to be carried out. In addition to this it will be valuable and helpful when all Theosophists learn from the various Leaders of the different Theosophical Societies in what way those Leaders feel it possible and practicable for each of their particular Societies to initiate ways for the consummation of a fraternization that will preserve the integrity of each Society and still open the spiritual pathway where all can go forward in one great, harmonious Movement throughout the world.

In the meantime let each member keep constantly in his mind the ideal of co-operation with his brother-Theosophists throughout the world, and work as much as he can for the unity that is bound to come in the future.

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(The following letter relative to the above reproduced article is published with the consent of the writer, Dr. de Purucker, and of the addressee, Mrs. Hotchener.)

International Theosophical Headquarters

Point Loma, California, October 18, 1930.

Mrs. Marie Hotchener,

6137 Temple Hill Drive, Hollywood, California.

My respected Friend and Fellow-Worker:

I am impelled to write to you these few lines after reading your really very admirable article in the October number of *The Theosophist* which reached my hand this morning. I do not know what caused the delay in my receiving it, but at any rate that is neither here nor there.

I had heard of this article as written by you from a number of friends who expressed their admiration for the broad-minded and truly Theosophical spirit of brotherhood which it evidenced. I expected nothing else from you, my dear Mrs. Hotchener, and my Friend, but, nevertheless, reading the article by no means diminished the pleasure which I had anticipated from the reports.

After the really deplorable misunderstanding of our otherwise beloved Mr. Rogers in his article in the *Wheaton Messenger*, it was most interesting and good to read what you wrote in the October issue of your most interesting magazine.

I am deeply gratified at what seems to me to be on the whole an accurate and loyal report, although of course in general terms, of the delightful conversation we had when you and dear Mr. Hotchener visited Headquarters a short time ago; and I am sure that this article will do a great deal of good and will help to allay the needless feelings of alarm and the mists of misunderstanding that seem to be prevalent in the minds of many members of your Society who do not know me and

who, doubtless, therefore have a totally distorted vision of the work which my Master has instructed me to try to bring about.

You are a real co-operator, dear Mrs. Hotchener, and I thank you from my heart in genuine sincerity. If we can achieve nothing else, at least we can put a stop to the old, disgraceful recriminations and feelings of suspicion, doubt and, alas, even enmity, that have hitherto existed among various Theosophical Societies and the members belonging to them.

There is one point, nevertheless, my dear Friend, which I am in duty bound to call to your attention. I mean a reference in your most excellent article to my having had "mental reservations" when I issued my Call or my Appeal, or whatever you like to call it. Indeed, indeed, indeed, I had no mental reservations whatsoever! It was a very natural thing for you to suppose, perhaps, but nevertheless I am in duty bound to call your attention to it. It is not a matter of outstanding importance, perhaps, but the phrase "mental reservations" might readily give certain critical minds pause. I think you understand what I mean.

The truth of the matter is that I had to embark upon this work of unity and brotherhood very slowly, proceeding step by step, and gradually, as time went on, elaborating with ever greater clearness and larger detail the whole plan; and the August *Forum* was not so much called out by the events of the Adyar Geneva Congress, but what I there stated I had expected to say when the proper time came; and the reports which I had from the Geneva Congress gave me the opportunity to do this in a language at one and the same time applicable to events at Geneva and also still more applicable in the development of my plans.

You see, therefore, it was a very natural thing, I suppose, for you to think that I had indulged in certain reticences of mind, but indeed, it was not so. Had I felt that I could have been understood in the very beginning, I had elaborated and developed the whole matter in the beginning-time, but I felt strongly that this would have been a mistaken psychological move, and therefore, as I say, I proceeded step by step, elaborating always a little more, and giving more and more details, with each new lecture or article containing references to this plan of fraternization and brotherhood and unity.

There is the whole thing in brief, dear Mrs. Hotchener, and my Friend, and I am sure that with this explanation you will not do me hereafter the injustice to think that I could be guilty of "mental reservations" of any kind. This phrase "mental reservations" always seems to me to imply a certain amount of Jesuitical insincerity, and I hate it!

Let me thank you for the beautiful spirit that you show in this article. You have your own phrasings as I have mine, but I can easily penetrate beneath these and see the genuine love of kindness and brotherhood motivating what you wrote. You and dear Mr. Hotchener have especial bonds of loyal friendship with Point Loma, which of course means with those of my splendid staff whom you met, and with myself; and nothing will ever happen at this end to rupture these ties of the soul.

Turning to a more personal matter before closing, it may interest you to know that my dear sister Peggy took a real fancy to you, and frankly told me so. She liked your open, sincere, and whole-hearted way, and was loud in admiration of



your beautiful French -- a most unusual accomplishment. it would seem, in American ladies.

Please remember that you and your devoted husband will be welcome at Lomaland whenever you care to drive down. Just let us know a few days beforehand, and we shall be very happy indeed to see you again at any time.

Yours in cordial friendship and in a loyal feeling of Theosophic brotherhood.

G. DE PURUCKER.

COPIES OF CABLEGRAMS EXCHANGED BY G. DE PURUCKER AND W. KINGSLAND

Point Loma, California. October 26, 1930.

NLT William Kingsland, Claremont, Strand, Ryde, Isle of Wight, England.

"May I reprint your Open Letter in our November Forum? Please cable reply.

— PURUCKER."

Ryde, England. October 27, 1930.

LCO Purucker, Sandiegocalif.

"Yes if in full.

— KINGSLAND."

AN OPEN LETTER TO DR. G. DE PURUCKER

BY WILLIAM KINGSLAND

Dear Dr. Purucker.

Every responsible Theosophist in the many Theosophical Organizations now existing, must be more or less interested in the propositions and manifestoes which you are putting forward with the excellent object of bringing these Organizations into closer touch, understanding, sympathy, and co-operation with each other.

You have asked that all the dissensions and differences of the past should be laid aside with this object in view; and that Unity should be once more established on the basis of the original intention and teaching of H. P. Blavatsky and the Masters.

With such an object we must all be in profound sympathy; and had you gone no further than this, I think that not a single voice would have been raised in protest or criticism.

Unfortunately, however, this is only one aspect of your manifestoes. You have not concealed that your hope is that ultimately all the existing independent Organizations should be reunited into one single world-wide Society; and that this should be accomplished by a process of absorption into *your* Society, and with *yourself* as its Leader and Head. Moreover, you are endeavouring to begin the process of absorption by inviting members of other Societies to join yours, while retaining their membership (in the first place) in their own Society.

In this, and in other respects which I will presently mention, it behoves us to examine very critically your proposals and claims, lest perchance the same old evils, strifes, and divisions should again crop up, or even be already manifest in your propaganda.

Let us be quite clear in this matter. We have two issues involved. On the one hand we have the proposal for closer union between existing Organizations: a more Brotherly feeling, and certain joint concerted action in the way of meetings, public demonstrations, interchange of views, speakers, etc. Well and good.

But on the other hand there is a second issue which concerns the status of your own Society as being the one into which you wish to absorb all the others. This, unfortunately, is of quite a different character from the first issue, and even clashes with it most fundamentally.

If you had merely expressed the wish — the vision, shall we say? — of an ultimately unified world-wide Society, and had left that to work itself out on a *spiritual* basis: one could have had nothing more to say than to express the same hope.

But you do not appear to recognise that in putting forward the second proposal in the manner in which you are doing it, you immediately raise the question as to your own position and claims. Why should *your* Society be the one into which the others are to be absorbed? That question is bound to be asked, and it involves your own special personal claims, of which otherwise we might have taken no notice. I find you answering that question by saying that "here with us lies the truth"—but I will comment on that immediately. In the meanwhile I note your declaration that you want "to destroy no other Society." But in inviting members of other Societies to belong to yours at the same time that they belong to their present ones, you are going at least half way towards undermining their allegiance to their own. Must not the Officials of those other Societies naturally resent such a proposal? How then can it make for unity? You have not hesitated, indeed, to express your hope that these members would leave their present Society when they join yours: but at the same time you have cut the ground from beneath your own feet by your own argument as to the reason why they should do so.

I quote the following from a printed report of a lecture by you issued from Point Loma under date May 20th, 1930:

"Would it not be better, however, if every Theosophist who joined the Theosophical Society [Point Loma] resigned his fellowship in other Theosophical Societies? I will tell you truthfully what I think: it would be better and for one reason only, that thus his energies would not be dissipated by a diversity and variety of interests."

Precisely. Then why ask them to join you at all? — since you say in another place (*Theosophical Forum*, June, 1930, p. 3) "To destroy those other Societies is the very last thing I would wish to do. I want to help them to grow, to become strong." Rather a strange way of doing that, is it not? to ask them to join yours, whether with or without resignation from their own.

Then there is, further, the claim that your Society is **THE** Theosophical Society; the only *direct* successor of the one founded by H. P. B. and others. We all know that there are other Societies making the same claim. I do not say that this ought to be a bar to united action in certain ways, but it certainly is a drawback until it is dropped.

Then there is your claim to an "occult succession." This is more serious

and, in fact, we must examine this very carefully lest in any way co-operation with you should lead us to be identified with such a claim.

Let me notice a few other of your pronouncements.

I turn to the pages of *The Theosophical Forum* (Your Paper) for June, and I find the following on page 9.

"Do you ask — some of you perhaps belonging to other Theosophical Societies: 'Do you then expect to win over everybody to your 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 the\* 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 with Theosophical food; cast stones at the Theosophical Society wherein you first saw the glimpse of Theosophic splendor.' Never. My message will be: 'Remain true to the teacher whom you follow and love.'"

How does that square with your invitation to members of other Societies to join yours; and your hope that in doing so they will leave theirs? There is moreover an insinuation in this paragraph that you have "truth" to offer which the other teachers have not. "With us lies the\* truth." What truth? What truth or teaching that the other Societies or teachers have not?

"I have been sent to give you that truth," you say. And in answer to the question: Who sent you? you reply:

"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."

Here we have your direct claim to occult authority; a claim which you further make at the end of your periodical Letters "To the Members of the Theosophical Society throughout the world, and to Members of the E. S." when you say: "Published in the Masters' names, and under the authority that has devolved upon me."

What, then, about similar claimants in other Societies, in whose claims we have come so profoundly to distrust?

Now, what the members of your own Society or E. S. may believe or accept about you or about your claims, is no business of mine; but it necessarily becomes a consideration when you ask me to co-operate with you in any way. I might even say that it becomes very much my business to consider them in reference to the general Theosophical Movement of which your and all the other Societies are a part; and because in this respect what affects one affects the whole. Can there be any real Unity when such individual claims as yours are put forward by yourself and others?

But apart from that, and as a matter of general principle, I must challenge

\*The not in the original: "here with us lies truth." said Dr. de Purucker.

the right of anyone in any Society calling itself *Theosophical* to issue documents or to speak "In Masters' names."

Your claiming thus to speak contravenes the fundamental principles on which the T. S. was originally founded and intended to exist; and I see no reason to believe that those principles, or the policy of the Masters towards the Leaders of the Society, or towards the Movement as a whole, has undergone any change from that which is so clearly defined in their Letters to A. P. Sinnett.

Supposed, and often contradictory, "Masters' orders" have been at the root of all the trouble in the original T. S. ever since Annie Besant practically seized the Presidency on that supposed authority. "Masters' orders," conveyed by *her*, have governed the Society ever since; and woe be to any who disputed *her* authority. We all know that she set up an E. S. autocracy, with members pledged to obey *her* orders in all matters relating to the T. S.; and that this was always used to outvote any proposition which was displeasing to her. It is a matter of open history that this policy resulted in the loss of thousands of members, who were cold-shouldered out of the Society for not bowing to this supposed occult authority; and that they have even been expelled wholesale.

You must also be well aware that contradictory "Masters' orders" were at the root of the original split between Annie Besant and W. Q. Judge.

Yet now I find you perpetuating this fundamental error. It must inevitably lead to further trouble and divisions. Speaking in the cause of true Unity, I do not see how that Unity can be obtained in the Theosophical Movement as a whole, or how that Movement can take its rightful place before the world, so long as these occult claims are made by this, that, or the other individual Leader.

I am obliged to say that even now it is a bar in my case, and in the case of those who think with me in this matter.

I cannot speak too strongly about this. The evil has been so great that one cannot protest too vehemently against the right of anyone to claim Masters' orders and authority for anything done in any *exoteric* Theosophical Society. Was it not even done by Annie Besant as a justification for using the Society for the purposes of her political agitation in India? Moreover, these claims to authority "in the Masters' names" lay the whole Movement open to the most objectionable attacks from outside, and to a charge of charlatanism.

I find you speaking somewhat strongly in *The Theosophical Forum* for August of "the perilous mistakes that have been made in other Societies";—referring in this principally to the various Movements which have been imposed upon the Adyar T. S. by its present President. But all these movements were declared by her to be initiated under an authority higher even than that of the Masters, though they have led, as you well say, to the "precarious situation in which the Theosophical work exists in Dr. Besant's Society."

And now we have the Leader, who has ruined the Cause in her own Society through the imposition of this supposed Occult Authority, openly stating that *your* plan has the approval *from her side* of the *Chohan*; thus linking up *her* occult claims—so disastrous in the past—with *yours*: of which we have yet to see the result.

Looking at the pass to which she has brought her Society under "Masters' orders" (or shall we say those of C. W. L.?) how can either you or I give any

credence to her present statement that she hopes that her and your Societies may ultimately become one; and that she hopes this because, "I know that it is approved by the Chohan." (*Theosophical Forum*, August, p. 12.)

All this juggling with the sanctions of Masters and Chohans who approve of this, that, and the other Movements which subsequently turn out to be disastrous, is no more *Theosophy* than are the Movements these High Beings are supposed to have sanctioned, and which have been imposed upon the Adyar T. S. in their names.

I protest with all my might against any Theosophical Organization being involved by its Leaders in any such claims or "authority."

You may say, and have said, that "in the T. S. [Point Loma] our members can believe what they please. All they have to subscribe to in applying for fellowship is: 'I believe in universal Brotherhood.'" That may be so when they apply for fellowship. The same thing is declared in other Societies. But members certainly do not under these conditions of imposed occult authority continue to believe "anything they please." They are certainly expected to believe in that authority. It is offered as something which must necessarily have great weight with them; and it is something which, as we have seen, has drawn thousands out of the stream of pure philosophical Theosophy into a disastrous psychism and credulity, and even into immorality.

Please understand that I am raising no question as to the genuineness or otherwise of your claim to be acting under the direction of the Masters. It is quite possible that you may honestly believe that you are, and yet may be deceived. I certainly do not accuse you of either dishonesty or insincerity in any of these matters, for that is not the point. The point is as to whether the authority of the Masters should be openly put before any *exoteric* Theosophical Society.

Opinions as to this may of course differ. I have now merely expressed my own opinion; and, I hope, have given sufficient reasons for it.

I could wish that you had said, "Join us because with us is universal Brotherhood," instead of, "Join us because with us lies the truth." This is the common cry of every sect. Will you not expect your members to accept that "truth," whatever it is? And will you not also expect them to believe in *you* as an "authorized" teacher and leader: superior, as you yourself imply, to all the others? Have you not, indeed, in a passage which I will presently quote, explicitly denied that there are any others? And yet at the same time you profess not to want to alienate members from those others!

We may go back to early Christian history to see the evil of these personal claims — even though the claimant may not desire such consequences. "I am of Paul; and another, I am of Apollos. What then is Apollos? and what is Paul?"

It is simply human nature thus to set up a personal worship. We see it in evidence everywhere, and in the case of people making the most extravagant and preposterous claims. But to deliberately set it up in the T. S., instead of doing everything to suppress it, is not merely to run counter to all the principles of Theosophy, but is perpetuating the very evil that has proved so disastrous to that Organization in the past.

You will probably say that you do not encourage it: that you ask for no per-

sonal worship; that your members may believe "anything they like." But you *are* making the claim — and human nature will do the rest.

No. Once again: the T. S. must rest on *Theosophy* if it is to prosper, not on any such claims — for Theosophy is *impersonal*.

Leaders and teachers the Society may have, but these should suppress all personal claims, and keep all references to their connection with the Masters — if they genuinely have such a connection — a profound secret, at least from the *exoteric* Society. The very fact of making such claims publicly would appear to be in fact against their being genuine, if we examine the statements in *The Mahatma Letters*. The passages bearing upon this are too numerous to quote, but are in the clearest of terms, and unmistakable in their import. An examination of H. P. B.'s *Letters* also show how bitterly she regretted in the end the open use that had been made of the Masters' names. I am of course not referring to *esoteric* matters.

If the Theosophical Movement is to be purified and kept pure in the future, it must be freed from the incubus of any such claims in any shape or form. The pure stream of Theosophy must flow only from its source in the Ancient Wisdom. It must rest on its own authority as TRUTH. That is its only AUTHORITY; and indeed the only authority that the Masters themselves claim.

In Theosophy, in the pure teaching and philosophy, one acknowledges the "authority" of those who know, or profess to know, only as one does in any other matter of knowledge. But even in this, each member must be free to accept or reject according to his own judgment. Neither dictatorship, nor infallibility, nor "given in the Masters' names" are applicable to the T. S. in its original intention or principles.

Then again, I find you saying:

"I hope that the Theosophical Society [Point Loma] in taking the lead in this movement on spiritual grounds of altruistic Theosophical principles, will be enabled to gather under its majestic wings the other Theosophical Societies."

Why "majestic wings"? — which obviously you consider that the other Societies do not possess. Indeed you do not consider that any of them have the right to be called *The* Theosophical Society.

No, my dear Dr. Purucker, all this will not do. This assumption of superiority — from "given in the Masters' names" down to "majestic wings" — runs all through your pronouncements, notwithstanding specific declarations in which you endeavor to repudiate it. The most charitable supposition is that it is unconscious on your part. Nevertheless it *is* a bar to Unity.

Here is a further instance of it. In your circular Letter dated July 11th, I find you saying that:

"The fundamental cause of the trouble and distress in the other Theosophical Societies composing the Theosophical Movement to-day is that none, outside of our own, recognises and follows a responsible Teacher and Leader, one authorized to hold that position not from having been voted into office by the expedient of counting hands or noses (Why noses? W. K.) but from possessing esoteric training and ability and right to teach."

Now that is a direct challenge to the Leaders and Teachers of other Societies, and to those who follow them. Moreover it is not true. The "fundamental cause" has *not* been because there have been *no* Teachers and Leaders claiming, as you now claim, "esoteric training, and the ability and right to teach," by *authority*, but precisely because there *has been* those who have claimed this, and because a *too implicit confidence* has been placed in their claims, and they have been given a support and a love which is what you are now asking for yourself.

Do you not see then, that one has to be on one's guard lest the same "fundamental cause of trouble" should arise in your case also. How are the public to discriminate between these rival claims? How are even T. S. members to discriminate? The history of the Movement shows that they are not able; that they have been led away — not to say astray — by this, that, and the other sufficiently pretentious claimant.

And now, if we examine this claim of yours to an "occult succession," what do we find?

Whilst denying that your claim has any resemblance to "Apostolic Succession" (*Theosophical Forum*, June, p. 17ff.) you avoid saying directly what it really is. You cover up the issue with a lot of talk about succession in various other communities and organizations, and even try to make an analogy between what you claim and what occurs in "the ordinary affairs and walks of life" — such as "civilized government," and "every great commercial enterprise." This, my dear Dr. Purucker, if you will excuse my saying so, has a very suspicious resemblance to *camouflage*. You have either a peculiar and exclusive claim, or else you have merely an ordinary claim which others also can make who are carrying on the teaching of H. P. B. In the former case, that is if the "succession" is, as you claim, *continuous* "in a succession of teachers in esoteric line, dating from Atlantean times." I must ask you — Who did H. P. B. succeed? But if you only *begin* with H. P. B., all your talk about "Atlantean times" is quite beside the mark. Yet you evidently intend to *imply* that you belong to that succession.

But in the latter case: that is to say, if you are only one of a number of teachers carrying on the work commenced by H. P. B., why do you not say plainly that you have no extraordinary or exclusive claim; and that others in other Theosophical Organizations have an equal right to this claim of "succession"? In short, and for all the wordiness of your Article, you do not tell us precisely *what* it is that you claim apart from what anyone else may claim as a "successor." As a matter of fact, however, I find you saying in *The Theosophical Forum* for September, 1929, p. 16, that:

"You may know that we have a line of successorship in the Theosophical Society [Point Loma] which is different perhaps from anything else in the world."

What, then, becomes of the analogies you have spoken of as I have mentioned above, and which I have ventured to call *camouflage*?

But further as regards this "occult succession": H. P. B. tells us quite plainly in *The Key to Theosophy* that *her* successor — the next "torch-bearer of truth" (a phrase you take to yourself) — will not come till the last quarter of the pres-

ent century. So again your attempt to imply (not directly stated) that you are that torch-bearer is also beside the mark.

To clinch the matter, Mr. Judge himself wrote (See *Lucifer*, March, 1892, p. 82): "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected, or notified one. Her work and her status were unique . . . all who enjoyed her confidence will unite with me in the assertion that she never even hinted at 'succession.'"

Now let us be quite clear about these two issues. I will quote your own words so that there may be no mistake.

(No. 1) "Let each of the various Theosophical Societies continue, if it so please, along its own path, continue to do its own special 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. . . ."

"Surely we can unite on spiritual grounds of brotherhood, and thus most wonderfully help each other in mutual Theosophical services."

In that statement I am entirely at one with you. You will doubtless receive a considerable measure of sympathy and support for such an ideal; though perhaps the question is still left open as to what are the "fundamentals" on which we are to unite. Some may suspect that you include the special claims to which I have alluded above.

(No. 2) "In conclusion you may ask: Would it not be better, however if every Theosophist who joined the Theosophical Society [Point Loma] resigned his fellowship in other Theosophical Societies? I will tell you truthfully what I think: it would be better, and for one reason only, that thus his energies would not be dissipated by a diversity and variety of interests. . . ."

"If I cannot immediately attain the formation of one common Theosophical Society into which all the others shall be gathered, at least I can attain the next best thing, and that is a spiritual Brotherhood of the heart as well as of the mind."

On this issue I cannot go with you; and it must inevitably militate against the practice of the Unity of the first issue: for the reasons I have already stated. Indeed, since you place absorption into *your* Society first and foremost, and "spiritual Brotherhood" only in the second place: there is rather more than a suspicion that exclusive personal claims are still to be prominently before us.

To what extent, then, I may be able to accept your personal invitation to cooperate with you to bring about a *spiritual* Brotherhood, must be, at the present moment, for reasons I have herein stated, somewhat doubtful. Each proposition you may make will have to be examined on its own merits; and I shall be glad to hear of any effort which is entirely free from the objectionable features above stated.

In your personal letters to me you express the hope that I may come to know you personally, and thereby appreciate better your motives and efforts. I must make it clear here, therefore, that I am dealing neither with personalities nor motives. I am dealing only with principles. I trust that this letter will not in any way be considered as a personal attack. I do not wish in any way to question



your honesty or sincerity. But however well I might come to know you personally would make no difference to the principles for which I am contending as principles which past experience has shown should govern the Theosophical Movement as a whole, or any part thereof; and which I have advocated more explicitly in my recently published Pamphlet on "The Essentials and Non-Essentials of a Theosophical Organization." It is because your methods and propaganda appear to controvert those principles, and because they must inevitably fail to achieve any wide-spread Unity, that I have felt it necessary to publish this Letter.

By openly disclosing the factors which at the present time prevent any real Unity: one is assuredly serving the cause of that Unity.

I have in fact already had advices from various quarters that suspicion *has* been aroused. You will find your invitation to members of other Societies to join yours criticized by Dr. Stokes in *The O. E. Critic* for June, in the following words:

"I do not say that Dr. Purucker implies even tacitly that his gesture is intended to secure recruits for his society. But unless this is meticulously avoided and even repudiated in the most unmistakable terms, it is sure to arouse suspicion and therefore opposition."

It has aroused suspicion, if not as yet active opposition.

You will find an instance of this in *The Theosophical Messenger* for July, p. 160, where, referring to your statement that it would be better if members left their present Society if they joined yours, the writer says:

"Here we have the frank declaration from Dr. Purucker that he thinks our members should join his Society and resign from ours, and that is very clearly the kind and only kind of union of Theosophists of the world that he sees. Should we not be equally frank? Friendship and peace by all means! But I am glad our Headquarters stopped very pointedly just there."

I can hardly endorse the statement above, that union with your own Society is the "only kind" of union which you have in view; but no one regrets more than I do that these barriers should stand in the way of the Unity for which you are calling.

It is in the cause of a true *spiritual* Union that I now disclose the factors in your propaganda which stand in the way of that Union.

Permit me to subscribe myself in all that pertains to the cause of true Theosophy.

Sincerely and fraternally yours,

47, *The Strand*, Ryde, I. W. October 10th, 1930.

W. KINGSLAND.

#### THEOSOPHICAL FRATERNIZATION MOVEMENT

**D**R. H. N. Stokes, Editor of *The O. E. Library Critic* (1207 Q. St. Washington, D. C.) writes in the October issue of his most readable little monthly: "Another fraternization movement, based upon William Kingsland's recent pamphlet, *The Essentials and Non-Essentials of a Theosophical Organization*, is in prospect, if one may judge from a communication from the Orpheus Lodge, T. S. (Adyar), of Vancouver (September *Canadian Theosophist*, page 211). While Mr. Kingsland and Dr. de Purucker have somewhat different and in part conflicting views, it is to be hoped that these will not lead to discord and further

pugilistics. Unfortunately there are already indications of this, and I have received communications which are directed against Dr. de Purucker and which to my mind are shockingly uncharitable and lacking in established basis. It is to be hoped that theosophists will check this tendency to look for evil, and be sure of their grounds before expressing their feelings. I wish both movements great success."

"Fraternization advancing in three-league boots" is another news-item in the October issue of *The O. E. Library Critic*. And in a lengthy account of the Geneva Convention of the European Theosophical Societies affiliated with Adyar, at which a Point Loma representative, Professor Lars Eek, was warmly welcomed by Dr. Annie Besant, who presided (see THE THEOSOPHICAL FORUM for August, 1930, which contains a full report), Dr. Stokes comments:

"... I most heartily concur in Dr. de Purucker's attitude. For months past there has been growing, almost spontaneously, a feeling of friendship and a desire to co-operate between local bodies of the Adyar T. S. and the Point Loma T. S., both in America and Europe. The sleeping desire was there, else Dr. de Purucker's appeals could not have awakened it. Joint meetings have been held and arrangements for others made, members of one society have freely visited the meetings of the other, and the accumulated ice of years was beginning to thaw under the growing recognition of the fact that all theosophists, no matter what their affiliation, are thereby brothers. Each local group has acted as seemed to it best.

"Now comes a plan, sponsored by and apparently originated by Mrs. Besant for getting together committees and a congress to discuss, decide and vote upon and dictate terms, ways and means of effecting brotherhood. As Dr. de Purucker implies, this is an impossibility. The moment you begin with committee and votes, you introduce dictation, you introduce politics and log-rolling, and that which should have been spontaneous, an expression of brotherhood coming from the depths of the soul, becomes part of a parliamentary machine. It won't work; you cannot dictate brotherhood, or hand it down from some superior authority. It must grow as the flower grows, and the attempt to start a brotherhood machine will but kill the spirit of it. I am glad indeed that Dr. de Purucker has plainly put his foot on the plan, and one may see in his words the indication that anxious as he is for brotherhood, it is not his intention to use means which in the end would be fatal.

"Dr. de Purucker's remarks are, of course, most kindly; there is no suspicion expressed that there were concealed motives in the action of the Geneva Congress, and one may well assume that most of those present had none. . . . Be that as it may, there is ample room for Dr. de Purucker's injunction: 'Watch your step.'"

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The current official publications of several of the twenty-two Theosophical organizations not affiliated with the Point Loma society carry feature-articles about Dr. de Purucker's plan for Theosophical unification and co-operation and for celebrating a Pan-Theosophical Congress at Point Loma on August 12, 1931 in commemoration of the 100th anniversary of the birthday of H. P. Blavatsky.

The Independent Theosophical Society of Australasia, which has a large

membership and owns a magnificent headquarters at 69 Hunter Street, Sydney, N. S. W., in an official communication dated September 10, 1930, addressed to the Secretary General of The Theosophical Society (Point Loma), writes through its own Secretary General, John E. Greig:

"Our President, Mr. Henry Wiedersehn, received your letter and accompanying literature some days ago and in connexion therewith requested me to call a meeting of our national executive to consider the same. This has now been held and in reply convey to you our cordial greetings and sincere good wishes for a successful culmination of the work that Dr. de Purucker is at present engaged in, viz. a union of the scattered sections of the Theosophical Movement throughout the World. The Theosophy of this Society is purely that of H. P. Blavatsky and her Teachers and we are willing at all times to cordially co-operate in advancing that message. We view with great interest your plan to hold a Theosophical Congress next year and will try, should such eventuate, to send a representative or representatives to that meeting. Dr. de Purucker's conception of printing a centenary edition of all that our Great Founder has ever written appeals greatly to the members of my Executive. Should your Leader visit Australia, we, of this Society, will be very pleased to welcome him and to extend the courtesy of our platform. In this connexion I may say that our Sydney Lodge last week invited your local representative, Mr. T. W. Willans, to address the members. A very happy meeting resulted and we hope it will be the forerunner of many. An account of such meeting will appear in the next issue of our little journal, 'The Path.' We thank you sincerely for your kindly thought and fraternal overture."

In a letter from Brother T. W. Willans, President of our Australian Section, describing the above meeting, he says:

"I took as points of contact the fact that here in Sydney the Independents and ourselves were two halves of the same body, 'The Sydney Theosophical Society'—touching on the origin of this branch of the T. S. (8th May 1891). I was appointed by Col. Olcott its first Secretary. . . . Then after some years . . . a stand was made for H. P. B.'s Theosophy and its representative W. Q. Judge and in decision by vote the Sydney T. S. Branch divided into almost exactly two halves. . . . Some years later the Independent T. S. made their stand for H. P. B.'s Theosophy just as we did years before. So, why could not these two halves come together again? . . . While you can give this splendid building and headquarters and so many fine members we can give you the International connexion of the T. S. unbroken from H. P. B.'s days; and as we have had autonomous government ever since our stand in the early days, we are just as independent as you are."

"Then I related our experience under K. T.: that not one word of dictation did we ever receive; we were absolutely left on our own to do what we believed was right, and got nothing from Point Loma Headquarters but typed suggestions which the Leader thought would be useful in T. S. work, but we were left perfectly free to carry out those suggestions or not as we saw fit. . . . I told them when speaking of the two halves, if they joined together Theosophy would go like wildfire throughout Australia. 'We can do it ourselves but it would be much slower than if the halves joined together.'

"There was great good feeling at the close. Everybody was shaking hands with me. Madame Greig the President of the Sydney T. S. shook both my hands and said she was delighted with the address. . . . Mr. Greig the General Secretary wanted me to give a public address on Reincarnation or Karma on Sunday evenings and I said something about my age in speaking in the large hall but he said he only hoped he would be as vigorous when he was my age."

On October 21st a cablegram from Sydney ordered nine dozen extra copies of the August FORUM.

Before leaving Australia, it seems fitting to quote the following from a letter dated September 14, 1930, from our young Comrade M. Odenberg of Melbourne: "The sketch: 'H. P. Blavatsky,' in the August *Theosophical Path*, and written by Dr. Kenneth Morris, is indescribable. I have never been so profoundly moved in all my life by reading — not even the peculiar hold upon me exercised by all of the writings of the 'Great Theosophist' which I have read, had greater effect. 'The Daughter of Rurik and the Gods' seemed to live in every word! It was full of the vital Essence of her splendid Soul! Ah! words fail me!"

(The article on H. P. B. above referred to is heartily recommended to Bro. Wm. C. Clark of *The Canadian Theosophist*, mentioned below, as an illustration of what members of the T. S. — Point Loma — think and feel about the great Founder of the modern Theosophical Movement.)

On October 19th the following cablegrams were received by Dr. de Purucker from Stockholm, Sweden: "Representative Theosophists of both Societies assembled together in the spirit of good-will and harmony sending you heartfelt and reverential greetings. (Signed) Stockholm Lodges of Adyar and Point Loma. The second cablegram was signed by Miss Anna Månsson and Professor Lar Eek, presidents respectively of the Women's and Men's Sections of the Theosophical Club in Sweden. It read: "Free public lectures, several inquirers' meetings, resulting in large Men's Women's Club Visby Gotland. Enthusiastic sympathetic press. Hurrah! Love! (Signed) Månsson, Lars."

In a lengthy report dated Stockholm, September 28th, Professor Eek tells of an invitation received and accepted by Direktör E. A. Gyllenberg and himself from Mr. Gunnar Knös, Vice-General-Secretary of the Swedish Section of the Adyar T. S. to attend a reception given by the Adyar Lodge in Stockholm to Mr. Bolt of Edinburgh at the famous open-air Museum of Skansen. The following brief extracts from Prof. Eek's report sound the keynote of the New Era:

"In his speech Mr. Knös emphasized his thought that this was a historical moment in view of the fact that two members of The Theosophical Society of Point Loma for the first time in the memory of the Movement here in Sweden were officially united during a dinner in a social way with feelings of fraternity and general sympathy the keynotes. Mr. Knös expressed his conviction that it was the beginning of a brighter day in the life of Theosophy, and that the time could not be so far off when our two great Societies would find a common basis on which they might work hand in hand for the same great and fundamental purpose of brotherhood and good-will."

In his brief response, Direktör E. A. Gyllenberg said:

Mr. Knös. Friends — let me say Comrades: Let me thank you on behalf of Professor Eek and on my own behalf for your invitation to come to this very delightful social. You, Mr. Knös, have said that it is a historical moment. You are right there, so it is. If we knew the whole power that we have when we are working hand in hand for the welfare of humanity, then we could change the destinies of the world in the flash of an eye. I hope and trust that this will not be the last time we meet, but that we shall see each other again and on the common platform of Universal Brotherhood."

A like friendly spirit is evidenced in communications received from officials of Theosophical Societies in France, Germany, Holland, Hungary, Finland, Latvia, Jugoslavia, Hawaii, Canada, Cuba, Costa Rica, Ceylon, etc.

Dr. J. J. van der Leeuw, General Secretary of the Theosophical Society in Holland, in the October number of his official organ says: "Everyone is grateful to Dr. de Purucker for the proposals to co-operate." Dr. van der Leeuw takes quite a different view, in some respects, from Dr. Stokes's whole-hearted endorsement of our Leader's attitude in the August FORUM, but states in a report of the Camp which he conducted in Drafná on September 20-21 last: "We were pleased to be able to greet in our camp the President of The Theosophical Society (Point Loma), Dutch Section, Mr. A. Goud of Utrecht, together with some members. I had sent an invitation, being convinced that personal contact and promoting mutual confidence and understanding are the best means to reach the co-operation hoped for and desired by all. May this be the precursor of many united meetings."

One of the first responses to Dr. de Purucker's appeal for friendly co-operation came from the President of the American Theosophical Society (Adyar) with headquarters at Wheaton, Illinois, Mr. L. W. Rogers, who stated in *The Theosophical Messenger* for May, 1930: "I hail this as evidence of a new era of good-will and harmony among all Theosophists. . . . So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it."

Spontaneous expressions of good-will came shortly afterwards from Mr. A. E. S. Smythe, General Secretary of the Theosophical Society in Canada.

In the October issue of *The Canadian Theosophist* there appears a brilliantly witty and satirical article entitled *An Appeal* by Mr. Wm. C. Clark, an ardent advocate of the 'Back to Blavatsky' Movement. Despite the raillery in his article — touched also by a saddened and compassionate heart — Mr. Clark has the following to say, which will be of especial interest to readers of THE FORUM who may not have an opportunity to see the article itself in *The Canadian Theosophist*:

"Of these efforts to knit up the ravell'd sleeve of the Theosophical jacket by far the most lively, efficient, and light-hearted is that incubated at Point Loma, California. The Point Loma Scheme is furthered by Dr. Gottfried de Purucker who was chosen by the late Katherine Tingley to be her successor. Dr. de Pu-

rucker joined Mrs. Tingley's Society when he was quite a young man, and remained very closely associated with that remarkable lady until her death over a year ago. He is now in sole charge of the Point Loma Society, not only by Mrs. Tingley's express wish, but, it would seem, with the unanimous consent of all the other officials connected with that body." And speaking of 'the Point Loma scheme for world-wide Theosophical unity,' Bro. Clark continues:

"The conception is grandiose and daring, and is conceived quite in the grand manner. The friction, the hostility, the endless misunderstandings which exist and, alas, always have existed amongst the various Theosophical bodies are to cease, and with them go the enormous wastage of energy, the needless and wasteful duplication of effort, the barren disputation, and above all the numerous and bitter rivalries over matters of jurisdiction and authority. All Theosophists the world over will co-operate in fraternal union and brotherly love, and there shall be one fold and one Shepherd. Thus by a master-stroke of creative ability Dr. de Purucker has settled a hitherto insoluble problem. It is one of those strokes of genius which makes us all wonder why none had ever thought of it before."

In a letter addressed to Mr. A. E. S. Smythe, Editor of *The Canadian Theosophist*, Dr. de Purucker said, concerning the writer of the article just cited:

"I respect him for the knightly manner in which he tilts at me. I am not a bit sensitive about these things, and can enjoy a good laugh at my expense when the written matter evoking my good-humored recognition of ability is so transparently honest. It is the first time in my life that I have ever been placed on so high a pedestal as that on which Brother Clark so quaintly places me! Why on earth does this good Comrade imagine for an instant that I look upon myself as being surrounded with the supernal light with which he humorously endows me, or why does he imagine that I place myself on a pinnacle like a 'haughty fool' whereon he seems determined to set my feet? What I said or wrote in the various *General Letters* or *FORUMS* from which he quotes was the simple truth, and I should have been negligent of the prime duty of honesty had I written otherwise than as I have written or spoken.

"Brother Clark is the kind of man I would like to have as a friend, and I wish you would tell him so. I can readily understand that words which I have used, or references to Teachers and teachings which I have made, could strike Brother Clark's percipient mind as being along the lines of other similar claims which unfortunately have been made by those not having the right to do so; and therefore I fully understand Brother Clark's viewpoint, and wish him good luck. When he knows me better he may understand me better, and I may gain a good friend in him. I hope so.

"The Theosophical Movement in general I realize full well has been afflicted in Societies other than that which I have the high honor to lead, with a disease of psychical origin leading certain individuals to make grand claims for themselves; and you can assure Brother Clark that high-sounding claims and rattling titles are as profoundly displeasing to me as they are to him. I hate them. As a matter of fact, however, I have never made any preposterous claims, nor have I ever had any wish to be a psychical or spiritual poser before the world.

"Whatever my failings may be, I have at least the saving grace of common sense, and a keen sense of humor."

## ITEMS OF INTEREST

Bro. W. E. Milligan, Secretary of Lodge No. 18, Minneapolis, reports the following plan adopted unanimously in response to the appeal for funds contained in the Leader's General Letter to F. T. S. dated September 21, 1930: "An assessment of One Dollar per month per member has been agreed upon; to be paid over to the Treasurer of Lodge No. 18, for a Headquarters Fund; to aggregate not less than One Hundred Dollars per year; which fund will be sent by the Treasurer to Headquarters on the first day of December of each year henceforward until further notice. The assessment goes into effect immediately, and on the first of December, 1930, the Treasurer will remit whatever assessments have accrued to that date."

Lodge No. 10, New York, now holds its regular meetings every Tuesday evening in Pythian Hall, 70th St. and Broadway.

Lodge No. 7 of Chicago now has its own headquarters, having made a lease for a hall exclusively its own in the Starck Building, 228 South Wabash Avenue. The building is a new one and in one of the best locations in the downtown business district. The hall will accommodate a hundred persons. On different evenings it will be used for weekly public meetings, Lodge meetings, study-classes and the Theosophical Club. For a number of months past the principal paper at the public meetings has been composed of extracts from Dr. de Purucker's *Questions We All Ask*. The Secretary, Mrs. Roth, reports that this plan works splendidly in many ways. The lectures are always illuminating and have the advantage of coming from a recognised, qualified Teacher. It also stimulates the sale of the pamphlets. After the reading there are three or four short talks or papers by members or by Theosophists from other societies or by interested inquirers. Questions are also answered.

The 'Call to Action,' written by A. Trevor Barker and Kenneth Morris, which was to have appeared in the November THEOSOPHICAL FORUM, will appear in the December issue instead, as will certain Questions and Answers, etc., which had been scheduled for the current number.

## PRE-VIEW OF "THE THEOSOPHICAL PATH," DECEMBER 1930

"DO you realize how terrific are the powers of the invisible realms?" asks Dr. de Purucker in *Theosophy, the Mother of Religions, Philosophies, and Sciences in The Theosophical Path\** for December; and he answers with exhilarating power, besides discussing further the subject of Reincarnation. *A Danger Signal*, by H. P. Blavatsky, is written by an Initiate about Initiates — a compelling combination. Arresting new evidence for the existence of Atlantis is given in *News from the Archaeological Field* by Professor Ryan. *Involution and Evolution*, by Professor Edge clarifies a difficult subject; and there is an un-

\**The Theosophical Path*, December, 1930: for Students of the Esoteric Philosophy. G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

usual Russian tale, *The Twentieth*, a unique bear-story in which the late Tsar had a stirring part. "The serpent of *Genesis* kept well his mystic promise" is the view-point of Grace Knoche in a profound article, *The Case for the Serpent and the Tree*. To grow in the spiritual life as the child grows is the beautifully expressed theme of Reata V. H. Pedersen in *The Golden Stairs*.

*Researches Into Nature*, Dr. de Purucker's translation from Seneca, the Roman Initiate, tells us in this issue some occult facts about the secret places of Nature where the waters are born. Chapter twentieth of *H. P. Blavatsky: the Mystery*, written by Katherine Tingley and G. de Purucker, begins an outline of the events and incidents of the great Theosophist's life. The following words sound an authoritative keynote: "With what titanic scorn she would have greeted the suggestion that anything but truth and its dissemination were the object and aim of her mission among men." *The Popol Vuh*, in this month's chapters translated by P. A. Malpas, vividly presents the Karman in terrible black magic of the races which migrated, perhaps from Atlantis, to settle in ancient America. And there are other articles of most readable quality.

#### NOTICES

Theosophical University acknowledges with thanks all autographs and first editions donated by friends in response to the notices which appeared in THE FORUM for July and September.

ENLARGEMENTS of the photograph of our Leader, Dr. G. de Purucker, of size, 15 x 21, suitable for Lodge-rooms, are now obtainable. Price, \$5.00. Order from the Publication Department, Theosophical University Press.

ORIGINAL and artistic Christmas cards with quotations from the Leaders, 10c. each or three for 25c., and correspondence paper decorated with Christmas scenes in line drawing, 5 sheets with envelopes for 15c.; 10 sheets for 25c.; 25 sheets for 60c.; 100 sheets for \$1.00 are for sale at the Lomaland Book Table, Point Loma, California.

*The Jumbo Book*, 24 pages, 8 x 11, of pure fun for children and others. Illustrations by Sidney Stanley. Price 75c. at the Theosophical University Press, Publication Department.

Dr. de Purucker's lecture, 'Was Jesus Man-God, Great Sage, or Myth?' in the second series of *Questions We All Ask*, No. 11, gives an inspiring and illuminating view of that Great Teacher towards whom so many minds turn during the approaching Christmas-season. Price 5c. a copy, 25 copies for \$1.00, 100 copies for \$3.00. Order from The Theosophical Club, Point Loma, California.

*An Ideal Christmas Gift* — a year's subscription to THE LOTUS-CIRCLE MESSENGER, our Children's Magazine, 50c.

*An Ideal Christmas Card* — the Christmas number of THE LOTUS-CIRCLE MESSENGER, 5c.; 25 for \$1.00.

Order from Central Office for Lotus-Circles, Point Loma, California.



NEW SERIES: VOLUME II, No. 4 — DECEMBER 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 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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## GENERAL LETTER (No. 9)

*The Leader's Private Office.*

November 27, 1930.

HAPPY CHRISTMAS AND NEW YEAR'S GREETINGS TO ALL!

TO FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD,  
AND TO STUDENTS IN THE U. S.:

My beloved Comrades on the Path:

As I write to you these lines of happy Christmas and New Year's greeting, the thought occurs to me that I can perhaps most easily reach the largest number of minds, besides yourselves, by using, for this my Ninth General Letter, the pages of our THEOSOPHICAL FORUM which has been gaining a steadily widening field of interested readers, instead of issuing these my Circular Letters as separate documents. So I take advantage of this thought by sending to you my Ninth General or Circular Letter as an integral part of THE THEOSOPHICAL FORUM. I shall be very happy to receive advices from our F. T. S. or from other readers concerning the advisability or not of printing future Circular Letters in the FORUM.

As we look back in retrospect over the exceedingly interesting, and may I not venture to say momentous, events of the year 1930, we can now realize, with a keener sense of understanding than we had when the events themselves occurred, how fraught with Theosophical possibilities and therefore with the seeds

of Theosophical destiny this last year has been. Perhaps in no previous single twelve-months' period of its existence has The Theosophical Society faced so many strange situations and so safely passed through them, and, furthermore, our beloved T. S. has probably never made so remarkable an advance along all worth-while lines as during the year now closing.

There are of course most good and excellent reasons for the outstanding advance and successes of 1930, and we are sincerely grateful for the spiritual guidance which is ours as working first through the Great Law, and more directly from the Masters of Wisdom and Compassion and Peace who watch over and protect The Theosophical Society in so far as we make it by our own Theosophic aspirations and devotion a *fit instrument to their hands and a proper vehicle for the inspiration always steadily flowing from them.*

With a smoothness of action and a rapidity of culmination which in themselves are noteworthy, the events of 1930 have followed each one upon the heels of another, and each incident or event or happening has seemed to fall automatically, and as it were magically, into its exactly appropriate place in the scheme of things. This fact itself is extremely significant, showing that, in all cases, action was taken at exactly the right time and was followed to its successful *culmination in the proper way.*

I am moved at heart and I rejoice when I consider what we have done in 1930, and from it all I draw an augury for a still more successful year now soon to begin.

Our entire present situation exemplifies the truth of the old adage: "Be sure you are right, then go ahead!" I may add to this that when we are sure we are right and go ahead, then we have all the spiritual powers and energies of the Universe behind us, and they will remain with us as long as we ourselves remain faithful to our great and holy trust, and deviate not from the Path.

The new National Sections of The Theosophical Society which during the past year have been so well organized, are now running smoothly and functioning well, and they show great promise of expanding into an ever-widening and deepening sphere of influence; and this is just what I hoped for them. In this connexion it seems only just that I should make brief mention, for the second time this year, of two F. T. S. who have but recently joined us, and who, on account of outstanding qualities of heart and mind have already made a mark in our Theosophical history. I refer to Mr. A. Trevor Barker and to Mr. J. Henry Orme: the former recently appointed President of the English Section of The Theosophical Society, and the latter recently appointed President of the American Section of The Theosophical Society. These two men, each with an unusually brilliant and gifted wife, took over their duties in circumstances which were not easy, and have become examples of Theosophic constancy, energy, enterprise, and practical intelligence. Both exemplify what magnificent material there is for our Masters' Work in the increasingly large number of splendid men and women who, of their own choice and without solicitation or urging by us, are joining our ranks.

My heart impels me here to mention the name of Professor Dr. Osvald Sirén, late of the University of Stockholm and now Curator of the National Museum, who has during the past year given unexampled aid to our general Theosophic Work. A member of many years' standing, he has never failed in devotion and

past. Many others also there are to whom I can but allude in this most generalizing way, for to recite their names individually would require several pages, but who have also as workers, devoted and self-forgetful, made a noble record in our Theosophical annals.

New Lodges of The T. S. are in process of formation in different parts, and in all cases that have come to my attention I have noted the steady and sure and natural growth which signifies intensity of purpose and which foretells a long life.

But enough of the past! Turning our eyes for a moment or two to circumferent conditions and events, these are sufficiently obvious and known to need but little comment here, and that only in passing to other things. I desire to call the attention of all F. T. S., and of students of the E. S. in particular, to those certain significant 'occult natural conditions' which will prevail from the time of the Winter-Solstice on December 20-21, 1930, to and including January 3-4, 1931. Those who have followed with attention certain allusions to this matter which I have made both in public lectures and in private E. S. teachings, will understand at once what I mean. Very unusual events will be taking place during this period; and I ask that our F. T. S. everywhere, and in especial our E. S. students, endeavor to conform both in aspiration of the heart and in spiritual striving to the conditions which will then prevail and to the very solemn happenings which will then take place 'somewhere' on this old earth of ours, and in a locality which a few of you will be able to place from the teachings that you have had.

A few Chosen Ones will be passing into the Solar Splendor, becoming suffused with the Buddhic Glory, and in consequence will be casting off their humanity for quasi-divinity — at least for the time being. Let us all as a united body of faithful and devoted Servants of the Law endeavor so to live and so to think and so to aspire during the next month or so, that the spiritual energy thus swelling from our higher natures may aid in being a bulwark and a shield to those who will thus be passing on!

Having thus briefly glanced at the past and called your attention to the events of the next five or six weeks, let us now turn our eyes to the future and in a brief prospect take note of what our vision shows us. This immediate future reposes upon the immediate past as its basis. We shall march steadily forwards, following our own lines of activity with the same kindliness towards all others and with the same expansion of mind and heart which we have endeavored to attain and to hold to during the last eighteen months. The criticisms from certain quarters that our declared ideals and hopes and activities have evoked, doubtless will become stronger and more emphatic in the near future; but these criticisms, however much they may gain in volume of sound and in intensity of feeling, will in their time pass away as we become better understood.

Genuine criticisms are good for us, for an honest criticism is never to be neglected nor should it ever be scorned. The man or woman, Theosophist or otherwise, who thinks himself or herself so perfect in thought and conduct and so well-placed in situation as to be beyond the range of honest criticism is to me like the 'haughty fool' of whom H. P. B. writes in *The Voice of the Silence*: "Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself."

Let us be grateful for honest criticisms, my beloved Comrades everywhere, even though they may be often unjust, as indeed they have been at times in the past. Honest criticism should never arouse anger in any honest heart; and even if the criticisms be not wholly honest but be motivated in part by fear, nevertheless even in such case we can learn something of value to take to ourselves. But even though a criticism be honest, of course this by no means implies that the criticism is wisely made or founded on truth. We may be able to learn from the criticism, and yet at the same time recognise that it arises out of ignorance, and therefore must we be charitable and kindly.

I am reminded of one case, of a criticism honestly and manly expressed, originating in the mind of a man for whom I have hearty regard and genuine respect, who wrote to me some few weeks ago that, like another case of "Peter and Paul," he would "withstand me to my face." I wish him good luck! One of these days I hope that he will know me better; and though he writes to me that with him principles are above personalities, yet do I feel impelled to say that while my own feeling is exactly his so far as 'principles and personalities' are concerned, I must add that though we may hold rigidly to principles, we do unwisely to forget that 'personalities' in this case are our Theosophic brothers; and unless we understand the heart and mind of him whom we criticize, and are genuinely wise in our fervor in holding to principles, we may do great injustice. Sometimes in the heat of 'holding to principles' we may become a bit fanatic and become oblivious of the fact that 'personalities' (individualities) are inevitable in this world of matter, and are always the channels, however inadequate and feeble, of spiritual energies.

Some of the criticisms that have been leveled against us, I am assured by those who criticize me especially and also my Work, arise in the minds of these critics, our Brothers, because they dislike the fact of my having made more or less vague statements of being in direct touch or connexion with the Masters of Wisdom and Compassion and Peace. I understand their position thoroughly, *and my mind has been in every case an understanding one*, because I know just what their feelings are, and hence I have naught but kindness and forgiveness in my heart for those who thus criticize me, and criticize me unjustly.

What can I do? I have stated only the truth; I have stated only the bare facts; I have endeavored, and endeavored with a will, to avoid the slightest embroidery even of minor truths upon the greater truth that I have enunciated. I cannot recede from my position, because what I have said is fact. Again, it were foolish to argue the point, for that would do no lasting good and might even confirm the critics in their feeling that the point needs to be argued by me. I much prefer, therefore, to let the matter stand as it is, trusting that our Work and our ideals and our own loyalty to principle and truth will in the end prevail and will themselves in time speak convincingly to the hearts of these few critics.

The plain truth is, my beloved Comrades on the Path, that in all instances where such criticisms have occurred, these instances are cases which exemplify the old saying that "the burnt child dreads the fire." Trusting hearts have trusted, and, alas, have found their trust misplaced; aspiring minds have aspired, and have found, alas, that the light towards which they had raised their eyes was after all a deceptive moonlight gleam.

Is it, therefore, small wonder that doubt and suspicion and fear and misjudgment of us and of our Work and of me and of my endeavors, should occur? On the contrary, I look upon these cases of mental reserve as being natural results of deceived hopes and of broken illusions in confidence and trust misplaced; and, immortal gods! my heart does ache for the hearts which thus have suffered. I would that I could help them; I would that I could bring them light and help and peace. I understand the situation thoroughly; and I call upon you all — you who may read this Ninth Circular Letter — to bear with our Brother-Theosophists who have been through the valley of adversity, and who now stand with bleeding hearts, hungered for truth, eager for Light, and yet, because of past experiences, doubtful, yet hopeful, whether in us and in me truth has at last come, or whether it be but still one more case of *mâyâ* or of self-deception.

With these words, therefore, I point to some of the circumstances and to some of the conditions which will face us in our Work in the immediate future. Let us move steadily onwards, nevertheless, with the high hope and conviction that are ours; and by the force of the example of our lives, beautiful and changed as they have been by what has come to us, prove to these Brother-Theosophists of other Societies, or who are 'independent,' that the great hope which is ours is a real hope, and that the light which we possess comes to us directly from our great Teachers.

Oh, I would that I could bring to these broken hearts or doubting or suspicious minds the truth of the obvious fact that the stream of inspiration and of light still runs in our Society as strong and true as ever it did, directly from the Masters of Wisdom and Compassion and Peace. To me the arguments that are raised by these Brother-Theosophists in attempting to show that on H. P. B.'s passing the flooding stream ceased to flow, are both baseless and without force; but, alas, how can I show them this! Spiritual matters cannot be debated to a successful conclusion in committees or in council-chambers. It is only the hungry heart which has become intuitive through suffering: it is only the mind eager for light: which will sense that light's existence where that light indeed is. But if hearts have been closed by pain, and if minds have become enshrouded with doubt, how is it possible by mere words or wordy arguments to open these hearts anew and to break these mental shells?

I repeat, as I have said before, that the Masters of Wisdom and Compassion and Peace live and work for humanity as always they have lived and worked; that their influence on mankind is as strong today as ever it has been; that the stream of inspiration and of illumination and of wisdom and of help flows as strongly from them as ever it did; and I say with all the earnestness of my soul that the criticisms which in the few instances referred to are used against what are wrongly called my 'claims,' and the feelings of suspicion which in these minds have been aroused against us, are baseless, groundless, and in my sincere opinion, arise only from the thwarted hopes and deceived aspirations of those who give them voice.

Without in any wise wishing to utter one word of unkindness, I feel it my bounden duty to say that the idea that mankind could be left even for a year's time deprived of this stream of inspiration and light from our Teachers, is wholly wrong, unjustified and unjustifiable. Certain statements of H. P. B. or of our

beloved W. Q. Judge are taken as cudgels with which it is fondly hoped statements made by me may be crushed to earth; but such hopes are unwise because based on ideas which are mistaken. It were wise rather to try to understand the real inner meaning of H. P. B.'s remarks written at any one time; and it were wise to remember that any single statement should be read in close connexion with other statements on the same or similar subjects.

It is easy to wrench a remark or an observation apart from its context, and to build upon that amputated fragment a superstructure of mistaken ideas. But such action is downright foolish. I have no doubt that when the Messenger to whom H. P. B. especially alludes shall come during the last quarter of the present century, many who expect him will not recognise him, because they will have built up a fabric of imagination in their minds as to what that Messenger should or should not be and do. I think that they will be surprised to find how gentle and yet how bold, how simple and yet how profound, how very human and yet how strong, this Messenger coming in mystic serial succession or order will be.

Just as H. P. B., so grand and yet so human, was in her time the Messenger of the Lodge, so doubtless will be the Messenger who will come towards the close of the present century. He will be greatly like and will act greatly like the others who preceded him, beginning with H. P. B., although, doubtless, a changed time will bring forth more or less changed methods of work. Each Messenger is prepared to work in and for the age in which he comes.

No one more than I — and I say this with emphasis — realizes how needful and how valuable it is to remember all that H. P. B. said and taught; but for all that it is incumbent upon us also to remember that we must avoid mere bibliolatry, mere book-worship, the mere worship of written statements which we, perhaps, in our mind-proud human way, may twist and distort from the truth—her original meaning. We shall do well not to build up in our minds an imaginary picture, nor must we mentally frame a portrait painted by our own imagination as to just how this, or that, or any other Messenger, "must be."

If on the one hand we do derive inestimable help in this connexion from a close study of H. P. B.'s fugitive and scattered observations and remarks concerning the Messengers of the Lodge — and these observations and fugitive remarks it is our bounden duty to study and long to ponder over — nevertheless, and following H. P. B.'s own teaching in this, it is likewise our equally important duty to avoid any bibliolatrous worship of her remarks, for such a bibliolatrous attitude proves that we are allowing ourselves to degenerate into a mere Theosophic sect, "teaching the word and forgetting the spirit."

Here I repeat once more the absolute need in our Theosophic work of a genuine guide and teacher; and if we have confidence and trust that the Masters have not neglected us, and that such a Theosophic guide and teacher exists as a Messenger in the world, great will be the benefit that we shall derive, both individually and collectively. Our Movement, my beloved Comrades on the Path, is indeed guided, because the stream of inspiration and light from our great Teachers is flowing still. What appeals to us as untrue, it is our moral duty to refuse to accept; but because we recognise and follow this obvious course of action, this should not blind us to the fact that we shall be unwise to throw away pure water when we thirst, merely because we may not happen to "like the color

of the pump" through which the water comes — as a wise Theosophical writer has recently and cleverly said.

The grand books that H. P. B. gave to the world as a part of her life-work, would, as she herself wrote, specifically alluding to her *The Secret Doctrine*, receive a greater meed of recognition in the Twentieth Century than was accorded to them in her own lifetime; and such greater recognition of their inestimable value is already given in many prominent quarters. But to suppose, as she also said, that those books contain otherwise than in brief exposition or by hint the entirety in reasoned formulation of the Wisdom-Religion of mankind, is gravely to misjudge the case. Many teachings dealing with not only the Universe but the animate entities that it contains, have been given either publicly or esoterically by my Predecessors and myself since she passed on; and these teachings are new in the sense of being, not in any particular different from or varying from the great fundamentals which she laid down, but, 'new' in the sense, first, of being elaborations and explanations and confirmations of what she taught, and, second, new in the sense of being other priceless fragments of that grand Body of Doctrine of which the Elder Brothers of mankind are the natural and rightful custodians.

How pitiful it is that those who yearn for the truth will not take it when they may have it, and that those whose minds hunger for a greater light will turn away from it when they may have it!

A large body of the new-old teaching has been already given out to those who genuinely desired to receive it, but as the larger portion of this new-old teaching by the very nature of things belongs to the Esoteric Wisdom of the race, it has not as yet, except in small streamlets, become public. Please understand and understand clearly, that while this teaching is new in the sense of now being given out for the first time in many ages, it is derived from the same source and forms a part of the body corporate of the Ancient Wisdom from which H. P. B. drew.

It seems to me that at the present time the Theosophical Movement is divided into three general parts: one, a body of people who believe that the Masters still have a Messenger from them working in the world and who believe that this Messenger is but one of a series belonging to the mystic Chain of the Guru-paramparâ — or succession of Teachers one following another in regular serial order, and who also know that the stream of light and of teaching and of spiritual life still flows into The Theosophical Society from our Great Teachers; and, second, a body of people who, from various causes having become deceived in hopes and aspirations, and who therefore have become doubtful and suspicious, prefer to hold to the idea that the Theosophical Movement at the present time is merely an association of more or less earnest and well-meaning students of the works of H. P. Blavatsky, and in some cases of those of W. Q. Judge; and, third, a body of people who, alas, seem to know but comparatively little of the grand mission and literary work of H. P. B., and who, instead of her, follow other writers and leaders in whom they apparently have various degrees of trust and confidence depending upon the individual.

The first body, by the facts of the case, keep their ideas fluid, their hearts

continuously open for each new ray of light that they get, and are therefore steadily growing spiritually and intellectually, because their consciousness is expanding, and they find that their hopes are not deceived because of the light and inspiration and help which they receive. Consequently, dogmatism exists not among them. They are not crystallized either in feeling or in ideas, and their faces are set towards the future. They are vividly conscious of the rising Sun of the New Era flashing in its brilliance over the mountain tops of the Mystic East.

The second body hold strictly and rigidly to the "letter of the law" which already has been given, and pride themselves that they are strictly orthodox to their one great Teacher, H. P. B., or perhaps to her in connexion with W. Q. Judge. They accept no further influx of light and no really new impetus of inspiration as being possible until the last quarter of this century, when a new and glorious efflux from the Great Lodge, they think, will manifest itself through the personality of some splendid initiate who will more or less suddenly enlighten mankind.

I fear greatly that these Brother-Theosophists belonging to the latter class will, it may be unknown to themselves, in time become a Theosophic church, a more or less dogmatic Theosophic sect; and it is to these that my heart goes out in great pity, in genuine compassion. I love their loyalty to H. P. B., and their loyalty to W. Q. Judge; I love their devotion to the original teachings; I love them for their steadfastness in striving to keep the original Theosophic teachings pure and undefiled. In all these things my heart is with them wholly, and I know that the hearts of all my Brother F. T. S. are with them wholly. But likewise I see their danger; I see that because they are becoming bibliolatrous and crystallized in devotion, they may miss the very thing, both now and in the future, that they think they are the best exponents and proponents of, and the most likely to be the natural recipients of in coming years. May the Masters in their boundless compassion for erring mankind, and in their great wisdom, help these Brother-Theosophists to see the greater light which shines even now in the world, and to understand better the situation in the Theosophical Movement as it actually now is. May our Teachers lead them, if it be karmically possible, to drink once again of that never-ending, ceaseless, flooding stream, having its fount in Sambhala. My heart goes out to these Brother-Theosophists, and indeed to all others, who are likewise suspicious and doubtful concerning the presence amongst us of the Living Fire. Let us be ready to help them at any moment, in any place, without reservations or conditions, without desire to control or to lead, without the remotest wish to meddle in their affairs.

I have thus, my beloved Comrades on the Path, given to you from my heart, on this beautiful November morning, what I had to say. I feel that much more is in my words than I can easily explain, and I trust to the intuition of all who read this to believe me when I say earnestly that my hand is extended in brotherly love and in sincere good fellowship to all who will take it and who will work with us in the Work which is ours to do.

With my best wishes to one and all for happiness and peace in this glad mid-winter season, and with my hope that the New Year will bring a greater measure of light and understanding and Theosophic success to every genuine Theosophist



of whatever Theosophic affiliation, whether he belong to our own beloved T. S. or to any other Theosophical Society, or whether he be independent, I am

Yours faithfully in Theosophic devotion,

G. DE PURUCKER

Written in the Masters' names, and under the authority that has devolved upon me, this twenty-seventh day of November, Nineteen Thirty, according to the current calendar, at the International Theosophical Headquarters, Point Loma, California.

## THE CALL TO ACTION

TO FELLOWS OF THE THEOSOPHICAL SOCIETY

**C**OMRADES: A NEW ERA in our Theosophical history has begun. A time, the keynote of which is, that every member, old and young, is individually responsible for the bringing of Theosophy to the world. Our Leaders have all emphasized the tremendous importance of this responsibility. This is a critical time spiritually in human affairs, and it is only the saving grace of Theosophy, inducing in the race mind an understanding of the laws that govern life, that can save our Western humanity from disaster.

It, therefore, behoves each one of us in whom the great love for humanity, for the Masters, and for our philosophy, has been awakened, to think what he or she individually can do. Soon the Leader is likely to be among us, and we must by that time have prepared the people of this island for his coming, so that he may speak to thousands, say, in the Queen's Hall, London. How can we bring this about?

The answer is: By the practice of Occultism.

We ought to know what that means, since H. P. B., Judge, K. T., and now G. de P. have for fifty years been busy telling us.

Every lodge is a spiritual center, the active, saving force of which is augmented, or should be, by every meeting held. The way NOT to help towards this result is to feel, when meeting times come round, "there will be plenty of people there"; "so and so will be speaking"; "so and so will be in the chair"; "it matters little whether I attend or not." All of which is looking at the lodge work from a personal point of view. By being *impersonal* is the only way we can hope to become real channels for the Master's work. Let the central line of effort be to understand and give THEOSOPHY to the public. Not our personal opinions on philosophic subjects in general—but a sincere attempt to present undistorted the pure Teachings found in the writings of H. P. B., W. Q. J., K. T. and G. de P. With that Teaching we can feed the hungry precisely because it is *Masters' Theosophy*.

One of K. T.'s occult injunctions, lessons in Occultism, was expressed in these words of hers:

*"Every member should feel it his or her duty to attend the lodge meetings and study classes unless prevented by sickness or death."*

But 'attendance' is not enough. To get the occult results, *i. e.*, to make the proper groove on the inner planes, and to deepen it into a channel through which the Lodge Force of the Blessed Masters can flow out into the world, three factors primarily are needed, which are in fact One, and the name of that one is DEVOTION. The three are:

- (1) REGULARITY: to come every time.
- (2) PUNCTUALITY: to come on time every time.
- (3) RESPONSIBILITY: for each to come feeling that he or she is responsible for the spiritual success of the meeting. Then he will not come in any negative spirit, hoping to get, but positively, to give: to give will, thought, love; to uphold the meeting; to make it a victory for the Masters. By every such victory, you, I, each one of us, can achieve something for this, the most important work or cause in the world, that Judge called

*The Cause of Sublime Perfection.*

Some may live too far from lodges to attend the meetings, yet that need not prevent them doing their share in the Work. Each one of us is a center, a focal point, through whom the Masters can reach those we contact. Therefore, we can begin a great work in starting a regular meeting once a week, or once a fortnight, in our own homes — reading G. de P.'s *Questions We All Ask*. Two devoted hearts will act as a spiritual magnet, and before long there will be enough gathered to form a lodge.

We shall have won, it is true, for ourselves individually steps in spiritual advancement; but far more important, we will have obviated for humanity, for our nations, *probably*, untold suffering. You have only to notice what K. T. and G. de P., H. P. B. and Judge have time and again said on this point.

Is it not our duty then to appeal to all to mark this new time with a grand new effort to put into practice those Laws of Occultism which our Teachers have given us as weapons for this battle? Collective effort: Devotion in its three aspects of Regular, Punctual, and Responsible attendance at lodge meetings, will make a grand new Rhythm for the Work of the Blessed Masters of Wisdom, Compassion, and Peace.

We remain ever yours in sincerity and brotherly devotion,

62 Baker Street, London, W. 1.

17 Balaclava Road, Roath Park, Cardiff.

A. TREVOR BARKER

*President, English Section.*

KENNETH MORRIS

*President, Welsh Section.*

AN OPEN LETTER TO MR. WILLIAM KINGSLAND

BY OSCAR LJUNGSTRÖM

International Theosophical Headquarters,  
Point Loma, California, December 4, 1930.

Mr. William Kingsland,

47, The Strand, Ryde, I. W., England.

Dear Mr. Kingsland:

Your Open Letter to Dr. G. de Purucker, reprinted in THE THEOSOPHICAL FORUM, November 15, 1930, has interested me a good deal, not only for the

clear way in which you express your thoughts, but also because of the obvious sincerity of your opinions, showing that it is the real welfare of the Theosophical Movement you have at heart. The clearness with which you state your main points makes it comparatively easy to find your real difficulty in reaching a satisfactory conclusion on the most important issues.

And I venture to say, dear Mr. Kingsland, from a certain faint undertone in your Open Letter, that your main position is not altogether satisfactory to yourself — at least not to the intuitions of your heart — although your intellect seems to feel sure of itself.

Let me begin a little review of your Open Letter by putting to you a question: You believe that the Masters started the Theosophical Society through their agent, H. P. B., and that she was their Messenger for that purpose. And you also believe that they will send another Messenger into the world in 1975 to further the activities of the Theosophical Society they formed.

Which Theosophical Society? It seems very possible that forty-five years hereafter, there will be as many Theosophical Societies as now. A very difficult problem for Theosophists of those coming days to solve, were all of them to be looked upon as rightly having the same claim, as implied in your letter, there being no 'Super-Society.' It would seem that the only way one could solve the question, even with your clear brain-mind, would be the same as in this, your Open Letter; *i. e.*, to repudiate *anybody* coming with 'claims to occult authority'; and as that appointed time (1975) is generally known, it seems almost sure that several at that time will step forth with such a claim. The same difficulty as now, then!

It is only forty-five years hence, and it takes no great prevision, from the present conditions, to picture before one's mind approximately what then will happen; and from among the Theosophical Societies of the present to see which one then will represent Masters' Theosophy in the world. Nothing radically new in that field is to be expected, assuming that H. P. B. is right in *The Key to Theosophy*, in stating that it is only in the last quarter of the century that an attempt by the Masters will be made "to help on the spiritual progress of humanity in a *marked and definite way*" with a "new torchbearer of Truth"—with "the new truths he brings." (Italics mine.) She speaks of "our Society," the Theosophical Society then already formed (not a new one, formed later) as still "in existence as an organized, living, and healthy body" and as "an organization awaiting his arrival," the arrival of 'the new leader.' And it obviously will still be, as it was then, a Society having an Esoteric Section in which the *Masters themselves* "give instructions to some of those who have studied under their guidance for years and devoted their whole lives to their service" (*The Key to Theosophy*, Section II). Such an Esoteric Section — the very life of the "living and healthy body" was then to be perpetuated until 1975 with at least someone in it, who had studied under the Masters (been their chela) for years, and who had devoted his whole life to their service.

Now you, my dear Mr. Kingsland, have a penetrating and clear mind: would it not therefore be a commendable object of your analytical ability to ascertain *where in the present time* is to be found that organization, that Theosophical So-

ciety, which, having existed with its Esoteric Section continuously from H. P. B.'s time, and of which H. P. B. speaks, is the one to receive the "new torch-bearer of Truth," anno 1975? Because, if it is not possible to do this now, it will probably be even less possible to do it then. And whither are all the Theosophists of the world to turn then to find enlightenment; or should they turn their backs on all 'claims' and only go back to worship the books and read them again and again at their own feeble and flickering candles?

This, I presume you will admit, is a practical view that you must consider, being a Theosophical *Leader*, as you of course *are*, because you *lead* the minds of certain of your fellow-men in the Theosophical field as shown by your Open Letter.

Theosophy cannot exist by itself. If it has any existence, it is in the minds of living beings. It must not be made so impersonal that the proper channels are not created through which, effectual and pure, it can reach as many as possible. Persons are channels, and seekers are looking for the channels through which the real Theosophical impulse flows; and in 1975 they will be looking around for THE Theosophical Society and its Leader. Do you think that he will not tell them who he is? Did H. P. B. hide her light under a bushel? Did she not make the 'claim' that she was a teacher, sent by the Masters? Does *any* teacher — say, for instance, in mathematics — not make the 'claim' that he is a teacher, trained to teach, knowing the subject, able to lead the pupil to a higher degree? Why, it is only common sense that he should do so, even if there be false teachers with false claims.

Now, dear Mr. Kingsland, I am going to ask you a second question: Suppose that you *knew* that at the present time there *was* a Teacher in the world, sent by the Masters as their Messenger to teach living Theosophy to the world through the Society which they had founded, thus keeping it truly alive. First: would you like it? Second: What position would you like to give him? The Theosophical Society was founded and meant by the Masters to be the instrument and tool for disseminating Theosophy in the world, as they intended it to be done. Would not his only logical position be as the Leader of the Society? Or would you prefer to have in his place the democratic spirit of the age and the voting ignorance of the masses to decide how that tool should be formed, and how it should be applied, and what it should turn out?

Let me tell you what I think of the democratic principle, if it be fully applied in practice, which is actually never the case. It leads by necessity to failure, leads first to a standstill and then to downfall. Because all knowledge comes from above, through the hierarchical structure of the Universe. Knowledge is nothing *per se*; it exists only in the consciousness of living entities. Healthy people, uninfected by the disintegrating anarchical microbes, and feeling intuitively the law of evolving Nature, always look for and recognise Leaders and Teachers whom the people follow and look up to. In dark ages history shows that the Leader's position is *often* misused, and disaster follows; but the opposite — no leaders, the masses governing themselves — *always* ends in failure. The atoms cannot rule the Universe: it is the gods who do that!

Now, again, *if* you knew a Messenger of the Masters to be in the world, how would you recognise him? I should say: "By their fruits shall ye know them."

If I were in your place, I would like to know that man *personally*, at least know about his life; and not least, I would feel obliged to know what he is teaching. I see in your Open Letter that you think it an established principle that at the present time no such Messenger is in the world, and consequently that no personal acquaintance is needed before turning down *anybody*. And you state that you are "dealing only with principles," and consequently you treat the whole subject without reference to personal qualities, or teachings set forth, or knowledge expounded.

Of course, knowledge and the claim to have knowledge, even if true, for the *credulous*, as you say, will mean *authority* in the bad sense of the word — belief based on blind faith. Was it not so even in H. P. B.'s time? How many of her followers were not mere credulous people? Could it be avoided? Should the Masters never have sent her because she inevitably was going to arouse credulity in some quarters? And if others have misused people's credulity and misled them, did H. P. B. do that also?

Before dealing more in particulars with what your Open Letter contains, let me draw a picture before you, dear Mr. Kingsland. And even if you find that it does not match altogether with your own personal outlook, I hope at least you will find the picture logically possible and even not altogether improbable. Suppose then, that a special Theosophical Society with an esoteric core, formed by the Masters, had by them been kept alive and true to the purpose they had in view all the time up to date by the very means of a representative or 'Messenger' *in* that Society and *in* its Esoteric Section as the head of it, as a central point through which living instructions could be transmitted unto the body of the Society and unto the world. Forget for the present your special theory (I will speak of it later) of the specified times when the Masters do or do not send any Messenger to the world, and assume, for a moment, the picture to be true; and, further, imagine that you yourself were a member of that Society. Would it not be for you a great opportunity that members of other Societies did not have? Suppose now, also for the sake of the argument, that this picture tallies with the Point Loma Society. In what way would it change the judgment in your Open Letter of what G. de P. there is cited as having said and done?

For instance, would you not wish that members from other Societies, not having your opportunity, not so directly serving the Cause of the Masters, should leave those Societies and come over to yours, *if* by so doing they were not untrue to any bonds which they felt morally binding? And if you expressed the wish, that those other Societies might grow strong, what kind of strength would you wish them? Presumably the Theosophical strength they would gain by coming nearer to the fountainhead of theosophical life through affiliation with your Society. Of course, you could not wish them to gain as fruits of propaganda a mere numerical strength by absorbing new members, who otherwise might have come to your Society. Judging of our standpoint in the Point Loma Theosophical Society, you must not, of course, think us bereft of simplest logic, and consequently you must, apart from passing expressions, judge our intentions as springing from our main purpose, embodied in what we believe to be the mission of our Society.

And now, dear Mr. Kingsland, let me in all brotherliness turn to the details

of your Open Letter, passing by matters that in reality are elucidated by what I have said already.

The second issue you speak of concerning the Point Loma T. S. absorbing all other T. S.'s (more or less) — or the second best: uniting them with it in a Super T. S. — you rightly combine with G. de P.'s position and 'claims.' But "although you are raising no question as to the genuineness or otherwise of" G. de P.'s "claim to be acting under the direction of the Masters," and say that it is quite possible that he may honestly believe he is, and that you "do not wish in any way to question" his "honesty or sincerity," yet you seem to make no allowance for the consequences: that if he honestly believes he has the position he claims he has, he really acts and speaks in full accord therewith. For instance, he invites all honest seekers and helpers of Humanity to be members, he hopes that they will come, he states that they might come from any other society, theosophical or not, or from no society, that they may or may not retain their membership in some other society, as the case may be, according to what binds them there. Did not H. P. B. do the same? And knowing or believing that he and his Society are the center of the Masters' effort for the Theosophical Cause, and that it needs all support it possibly can get, he states the simple fact in such case: that "it would be better" if they could be members only of his Society.

And it might after all *really be a fact*, not a mere belief on his part, that he is a Messenger of the Masters, and that they direct him. What do you know of their entire policy regarding the Theosophical Movement? Only what is stated by them and H. P. B. in *The Mahatma Letters* and in other books. And it seems to me that you have not shown that G. de P.'s policy in guiding his Society does actually go contrary to theirs in early times. They had even then a Messenger (H. P. B.) guiding; now also a Messenger guiding — a little more closely, true, but therein lies no contradiction. Then you have only two issues to stand upon: The first is *your own political view* of what is good or not good for the proper management of a Theosophical Society. And you substantiate your opinion in such respects by pointing at misuses in *another* Society than that of Point Loma, and thus you prove only that all systems and things can be misused — in this case the idea that the Masters even now, as in H. P. B.'s time, do actively interest themselves in the guidance of the T. S. and do teach it through a Messenger.

The next is that you try to show that no such Messenger at the present time *can* be in the world, and that such a one will not come until 1975 — consequently that G. de P.'s 'claim' is either a falsehood or a delusion of his. But here, my dear Mr. Kingsland, it seems to me that you yourself cannot feel the historical and bibliographical ground upon which you stand to be very safe. You refer to certain passages in books, and I have above quoted from *The Key to Theosophy*. The actual fact was, that the T. S. was launched into the world by the Masters even with the intention on their part to direct its activity in its main features, and we have their words (see *The Mahatma Letters*) regarding many things pertaining to the affairs of the T. S., even in such things as fees. And there was the Esoteric Section as its chief motive-power. These things, dear Mr. Kingsland, mani-

fest to me "the fundamental principle on which the T. S. was originally founded and intended to exist," to use your own words in your Open Letter: An Organization under their guidance and acknowledging it — such was their intention, which does not imply that the Masters perform that guidance by always giving 'orders.' Very seldom, indeed, can such a thing as 'orders' be thought of as wanted under that arrangement.

Why, dear Mr. Kingsland, do you not quote H. P. B.'s own words in *The Key to Theosophy*, instead of using your own words? She does not say, as you with your own words render it: "that *her* successor — the next 'torchbearer of truth' — will not come till the last quarter of the present century." What she *does* say is, that she hopes that at that time the people in the T. S. will be "ready to welcome the new torchbearer of Truth." You add '*till*' and '*her successor — the next.*' She does *not* state that no such torchbearer will come *till* that time, and does *not* state that he, who will then come, is either *her successor* or *the next torchbearer*. This is, it seems to me, a quite serious addition of yours, Mr. Kingsland. She speaks of "*a marked and definite*" attempt by the Masters in the last quarter of each century "to help on the spiritual progress of humanity," and in *this sense* speaks of "the next impulse" in 1975, but that obviously does not mean that there can be no Messenger among men before that time. We have a good example in Count Saint-Germain, who moved among men openly in the middle of the 18th and beginning of the 19th Century. You ask: "Who did H. P. B. succeed?" Who knows? Do *you* know that none of all those, who, just before H. P. B.'s appearance, worked in the world for the uplifting of Humanity, was in conscious connexion with the Masters, was their Messenger?

When you clinch the matter by quoting Mr. Judge in the way you use his words, it seems to me that you kill even your own candidate for successorship to H. P. B., namely him of 1975. And that is so because you take a *word*, 'successor' that sometimes might be used in a very loose, or a specific meaning, relating to special circumstances, instead of the living *conception* related to the subject you deal with. The question is: Is there always in this age some one or some number among men in the world, recognised or not recognised by it, who consciously serves or serve the Masters as a kind of *antaskârana*, or link, or Messenger, or representative, or agent, or 'torchbearer' of truth, or outer head — choose what word you like — one such following the other, and more or less properly to be called 'successor' to the former, as the nature of his or her work may be? This is not what W. Q. Judge speaks of on page 82 of *Lucifer*, March 1892, which you refer to. First it is a special case, a Mr. Henry B. Foulke who claimed magical and psychic powers, and who was denounced by W. Q. J. And secondly, lower down on the same page W. Q. J. explains what he here meant by 'successor,' declaring that by provision of the Constitution her official office in the T. S. as Corresponding Secretary, "out of compliment to her, should become extinct upon her death." Hence she could not in respect to any official capacity have a 'successor.' But at the same time he hints that in regard to real leadership in the T. S. she might very well have a successor at any time. And his own later writings and actions in a most clear way showed what his thoughts were in respect to orderly succession of teachers and leaders in the T. S. You cannot make W. Q. J. support your view, dear Mr. Kingsland.

One of your greatest difficulties seems to have been that you have found so many false claims, that you no longer believe that there are any in the Theosophical field except H. P. B.'s that have truth behind them. And yet, if the way you argue about 'claims' is right, your condemnation of *anybody* stepping forth and claiming that he is directed by the Masters, bringing his instructions and teachings, hits equally H. P. B. If you answer: "No, because I have found the proofs of her genuineness in the teachings she brought," why then, dear Mr. Kingsland, do you in complete silence pass by the teachings that G. de P. brings? Why not judge the tree by its fruits even in this case, instead of, as you also do on the mere fact that he makes 'claims,' implicitly attach to him bad 'autocracy,' false 'authority,' 'dictatorship,' 'infallibility,' haughty 'assumption of superiority,' 'pretentious claimant,' 'camouflage,' etc.? — all of which might be, and indeed are, altogether foreign to his nature and actions? Why not, as he himself proposes, first try to know him a little better?

Not needed, you say — you deal with principles, and "Theosophy is *impersonal*." Yes, in the sense that it cannot be contained in personal and narrow minds. But it is not a kind of self-existent substance; it has in itself no independent existence. It is the Wisdom of the Gods, and exists only in the minds of living, individual beings. Take away the gods, take away your own inner god, and there is no Theosophy. "The pure stream of Theosophy," you say in your Open Letter, "must flow *only* from its source in the Ancient Wisdom." But there is no such self-existent 'source.' Theosophy must flow from the Gods, from the Masters, from their Messenger, from your own inner god, as concrete living entities. And if Theosophy reveals anything to you, it will reveal the hierarchical structure of the Universe, and that no entity lives unto itself alone. You yourself will never be satisfied with only just having 'Theosophy' and studying it by your own candle in books, however commendable this is in itself. And how will you be able successfully to go through the greater probation of finding your Master, if you cannot recognise his Messenger and support him? How would it have stood with you regarding Theosophy, had you not recognised H. P. B. and followed her? Without the Masters (individualities, if not personalities) Theosophy is only a fake; just as evolution is non-sense without higher evolved beings; and Brotherhood is nothing without brothers and brotherly acts.

The difficulties of credulity, blind faith, and mere personal worship and unreliable teachers of mysticism and 'spirit-guides,' were the same in H. P. B.'s time as now; but they did not prevent her either from stating her own connexion with the Masters, or from forming the E. S. and taking up her rôle as Teacher. In spite of all false jewelry, a jeweler exhibits his genuine diamonds. The false things must of course be counteracted in all right ways; but your remedy seems to be: hide the genuine things and put no value on them, even pass prohibitions on them, and falsifiers will stop imitating them. For "how are the public to discriminate between these rival claims?" you ask. But what about it, if we really need to use the genuine articles? How are the public to discriminate between your and our Theosophy, on the one hand, and all the multitude of creeds and mysticism and scientific hypotheses of the world, on the other hand? Men *have* their problems, surely, and there is no end of factors antagonistic to the Mas-



ters' Cause. Matter has its inertia and its false reflexions. but there is Eternal Motion, and there is the Sun, and we are Sons of the Sun.

This has become a long letter to you, dear Mr. Kingsland. At the end of it I would also wish that you would learn to know the Point Loma Society and what it has stood for in teachings and in activity. I can tell you its continuous trend through all the years, because I have been a member of it since 1889 in Sweden. And as I had a brother, who took sides first with Dr. Besant and later with Dr. Steiner. I have had the opportunity of making many comparisons. And not merely theoretical ones. For instance, I once accompanied my brother to a spiritistic circle with mediumistic performances in the Adyar Society, and I have heard both Dr. Besant and Dr. Steiner speak. I have been in England and America (London, New York, Chicago, Point Loma) more than once, staying for several months; and I am now a resident at the Theosophical Headquarters on Point Loma and have been for two years. And although I am writing this letter to you on my own initiative and on behalf of myself only, and without the knowledge of Dr. de Purucker, yet what I can say might have some (perhaps for that very reason even more) interest for you.

What I would say is, that I have always found this Society promulgating pure Theosophy, as it was outlined by H. P. B. and the Masters in those authentic writings you well know. And the Point Loma Society has always counteracted psychism and stood for a sound and harmonious cultivation of the human being. Its strong and fine cultural influence on children as well as adults has been very marked. (I have had my children in the school here.) And Katherine Tingley emphasized and was able also to maintain a high moral standard within its ranks. All of which, of course, is also true under its new Leader, G. de Purucker.

I have always been very careful to study the happenings in the Theosophical Movement in the past in order to be able to judge *impersonally* of each case on its own merit, out of the *fundamentals* of Theosophic principles and real, proved *facts*. I am sure, dear Mr. Kingsland, that you cannot blind your eyes to the circumstance, that your ably worded Open Letter and the political opinion regarding the T. S. therein set forth will especially appeal to the *suspicious*, who fear to be found *credulous*. And you know very well that among people nowadays, although many credulous are found, still more are led by suspicion. Do you wish to have those as followers? You *will* have them. But don't forget that suspicion has a worse karma than credulity, because the suspicious person is led astray by the faults he brands others with, the credulous only by his own weakness. Credulous people are found in all quarters, and in some societies and associations their credulity in mysticism has been taxed to the utmost, while in the Point Loma Society a very sober line of action has been followed, which never taxed anybody's credulity to fall in with. Its Leaders have never misused the trust of the weak, but their judgment and spiritual nature have by them been strengthened by the bread of pure Theosophy.

In sincere friendliness and Theosophical comradeship,

Yours cordially,

OSCAR LJUNGSTRÖM.

## FIFTY-FIFTH ANNIVERSARY CELEBRATION, NOV. 17, 1930

J. HENRY ORME, PRESIDENT OF THE AMERICAN SECTION, SOUNDS THE  
KEY-NOTE OF THE NEW THEOSOPHICAL ERA

To the Members of The American Section, Theosophical Society.

Dear Comrades:

As so many of our lodges are planning to celebrate the fifty-fifth anniversary of the founding of our beloved Society on November 17th, in some more or less special way, I take this occasion to send you a few words of greeting with just a short message bearing upon our part in the work today.

It is not possible, or necessary for me to quote from *The Mahatma Letters* the tributes of the Masters of the Wisdom to our Founders, tributes inspiring and irrefutable coming from this Source, and merited by the lives of these servants of the Great White Lodge. I need not specially mention the indispensable part played in the founding and preservation of the Society by Wm. Quan Judge, nor the debt of gratitude we owe to the mighty-hearted Katherine Tingley. It is to these great predecessors that we are indebted for the Theosophical Society. To the teachings of H. P. B. and the Masters must we trace the inspiration of the many Theosophical Societies scattered throughout the world. And now, to our present Leader, Dr. Gottfried de Purucker, do we owe the first compelling note for unity and fraternization between these separate organizations which comprise the Theosophical Movement.

That which was in the beginning a single, unified movement, with one heart, one head and one purpose, has emulated Padmapâni and split into many fragments. The causes which produced this result are well known. These cannot be changed or obliterated, but, as our Chief has pointed out, our work is to take the result — the present Theosophical Movement in its divided condition — and bring cohesion and harmony between the various fragments. Thus will effects, modified by the spirit of love, forgiveness and forgetfulness, and the urge towards brotherliness and co-operation, become in their turn causes that will bring the Theosophical Movement back to that unity, harmony and homogeneity which characterized it in its beginning.

This is the spirit of the New Era and already it is meeting with a satisfying and encouraging response from leaders and members of other Theosophical Societies, for it is apparent to the most separative intellect that separativeness in feeling between Theosophists is a contradiction in ideas and that organic antagonism and suspicion are contrary to the spirit of Brotherhood so stressed by the Masters in their 'Letters' to Mr. Sinnett.

In *The Key to Theosophy* H. P. B. writes of her great hope for a "united body of people" who will be ready to greet and co-operate with the "torch-bearer of Truth" who will come in the last quarter of the twentieth century. If this hope of our Founder is to be fulfilled, is it not logical and psychological, that a note should be sounded in the Theosophical world as we round the outermost point of the cycle, a note that rings in harmony with H. P. B.'s splendid vision?

Dr. de Purucker's ideal of brotherhood among Theosophists and Theosophical Societies and his emphasis upon love and forgiveness are the elements which

will bring this hope to glorious fulfilment. Those who have eyes to see can read the Message from the Great White Lodge in his words; those who have ears to hear will heed the response from the still small voice of the Divine Self. The alchemy of love is already working in our hearts; and what the heart desires the mind will find a way to accomplish.

And so I greet you, my Comrades, in spirit and by letter, and congratulate you upon the part you have played and are destined to play in this New Era of Theosophy. I also send greetings to all Theosophists of other Societies who may be with you to commemorate this important anniversary. In closing may I venture a prophecy: When you participate in the anniversary celebration of our Society a few years hence, you will marvel at the magnificence and beauty of the structure that shall be the result of our efforts of today.

With greetings of fraternal affection, I am,

Ever sincerely yours,

J. HENRY ORME.

MUCH enthusiasm has been aroused by the above Anniversary Message from the President of the American Section. Evidence of this is seen in the following telegram sent to him from our New York Lodge:

"Your letter on Anniversary of founding of Theosophical Society received with enthusiastic appreciation and with sense of renewal of devotion and support of Leader's far-seeing hopes and plans to cement all affiliations in united and single love of truth and humanity. New York Lodge sends greeting of loving co-operation.

ISADOR H. LEWIS, *President.*"

(Note: The New York Lodge meets every Tuesday evening in Pythian Hall, 70th St. and Broadway.)

## THE ESOTERIC CHARACTER OF THE POINT LOMA T. S.

(Extracts from Dr. de Purucker's Lecture on 'The Azure Seats of the Gods,' delivered in the Temple of Peace, Point Loma, Sunday afternoon, October 26, 1930.\*)

**T**HE THEOSOPHICAL SOCIETY was founded in 1875 in the United States by H. P. Blavatsky, who was sent by the Masters of Wisdom and Compassion and Peace in order to found the Theosophical Society in our age. From that original society, and after the passing of H. P. Blavatsky, there came into existence children-societies. Each one is now doing its own work; each one has its own officers and field of activity; but there is one distinctive feature — and this is said simply as a statement of fact, of truth, without wishing to cast the shadow of a slur on Brother-Theosophists — there is this distinctive feature between our Theosophical Society and others: ours is essentially based on esoteric truths and esoteric discipline. From the very beginning, throughout, it has been and is

\*For the full text of this lecture, see *Questions We All Ask*, Second Series, Lecture No. 16. Order from THEOSOPHICAL UNIVERSITY PRESS, Publications Department, 10 c. per copy.

pervaded by a spirit of brotherly kindness, of love and compassion and of self-forgetful service for the world.

Furthermore, it is permeated with the spirit of the teaching of our secret or esoteric school, so that even in our exoteric work this esoteric spirit is the life-blood, the coursing vitality, which has made The Theosophical Society, which I now have the high honor to direct, what it is. I fancy, therefore, that those who join The Theosophical Society do so because they feel that strange and mystical appeal, living in all human souls, and whispering to hearts anhungered for truth—and to minds eager for more light, that there is Truth to be found—the basic truth of the Universe—of a spiritual and intellectual character; and that this Truth can be had. Verily, it can.

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### THE FRATERNIZATION-MOVEMENT ABROAD, AND OTHER ITEMS OF INTEREST

**B**ROTHER Georg Saalfrank, President of the German Section of the T. S. (Point Loma) reports an historic meeting which took place on Saturday October 17th in response to the invitation of Brother R. Bergmann, President of our Berlin Lodge. At this meeting there were present all the leaders of the lodges of different Theosophical organizations in Berlin except those of the Hartmann Society—some twenty persons in all. This gathering adopted the name *Theosophische Arbeitsgemeinschaft* ('Alliance for Theosophical Work'). It was agreed that during the coming winter a common meeting-place would be secured, at which the various groups represented should in turn conduct Theosophical lectures "on purely Theosophical themes." A sub-committee was formed to work out the details of the arrangements. Brother Saalfrank is also in friendly personal contact with Professor Dr. Verweyen, General Secretary of the Adyar T. S. in Germany, and the way for co-operation among the different Theosophical organizations in the Fatherland seems to be growing steadily clearer.

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THE Theosophical Fraternization-movement is progressing satisfactorily also in Holland. In the October issue of *Theosophia*, a magazine of the Dutch Adyar Society, an editorial (translated) notes the urge of the Leader of the Point Loma T. S. towards unification and the response made at the Geneva Congress, and quotes Dr. Besant's words, "There is no reason why we should not work together, no reason to speak of Universal Brotherhood and then add between brackets: except for the other Theosophical Societies. . . . This is a denial of the ideal of Brotherhood" (*The Theosophist*, Aug. 1930, pp. 690-691), and adds

"In an effort like this, much, if not everything, depends on the united exertion of each and everyone; each member of the different Theosophical Societies will have to contribute his share in order to (quoting Dr. Besant once more): carry out 'the mutual resolution to be united in the future,' definitely."

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President Fred. A. Lindemans of the Rotterdam Lodge reports that most satisfactory co-operation has been established among Point Loma and Adyar

Theosophists there and that this is largely due to the broad-mindedness of President Boelaars of the Adyar Lodge. A joint meeting was held at the Adyar rooms on October 14th at which eighty F. T. S. of the two Societies were present. Mr. Lindemans was the principal speaker and at the close of the meeting there occurred what is described as 'a real fraternization.' On October 19th Mr. and Mrs. Boelaars were guests at a joint meeting of the two sections of our Theosophical Club, and Mr. Boelaars is quoted as saying:

"I am deeply impressed to see a united body of young people showing a spirit of discipline and spiritual activity that counts very much for the splendid educational work done by your great Leaders, Katherine Tingley and Dr. de Purucker. I expect wonderful results from the united action of our Lodges and I am sure that we shall bring about great things within the near future."

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THE Secretary of the Swedish Section of the T. S. (Point Loma), Miss Alma Norrsell, writes:

"We are having public lectures every Sunday evening, and we are actually turning away at least a hundred each time for lack of room. Now we are also having inquirers' meetings every Friday. Theosophy is simply booming here right now. The Clubs too are doing splendidly, and so is the Lotus-Circle."

Much credit for this fine work is due to the presence in Stockholm of Professor Lars Eek, who is a gifted speaker and a well of Theosophical enthusiasm and devotion. In a recent letter to the Leader he describes a meeting of historic importance which took place at the Stockholm Headquarters on October 18th, at which the leading members of the Adyar Theosophical Lodge in Stockholm were the guests. Madame Anna Wicander gave the address of welcome, Professor Eek spoke, and Mr. Liander, Secretary-General of the Adyar Society in Sweden, made dignified and fitting response, followed by an enthusiastic speech by the Vice-General-Secretary of the Adyar T. S., Mr. Gunnar Knös. Then came the touching address by the venerable President of the Point Loma T. S. in Sweden, Dr. Erik Bogren, of which Professor Eek writes:

"He made one of his truly beautiful speeches pregnant with the sweetness and spirituality which are the characteristic qualities of that noble man. . . He mentioned the fact that some thirty years ago when the Society split up into two main parts, the group going with Judge and the group going with Besant parted at a special meeting, and old friends actually shed tears at the parting moment, for they all felt that they were acting in the only way they individually could act, but yet could not help deeply regretting the necessity of such a break in the sacred work. Some of those present at that farewell meeting were present on the 18th of October and it was a touching and at the same time extremely hopeful and encouraging sight to see them talking with each other again as friends, as brothers and co-workers in the great Theosophical Movement.

"At the close of this memorable evening Mr. Liander made another speech, it, too, full of that sweet and noble spirit of love and forgiveness which seems to be the keynote of our New Era. The evening ended in all uniting in sending a cable to the Adyar Leader and the Point Loma Leader."

IN a recent letter from Sr. Don M. Roso de Luna, distinguished Spanish writer who has lately become an F. T. S. (Point Loma), he says that, in collaboration with our veteran Comrade, Dr. Segundo Sabio del Valle, "The members of the *Rama Hesperia de la T. S.* ('Hesperia Branch of the T. S.')[Madrid], of which I am honorary president, have agreed to found, under the auspices of Point Loma, a center of Theosophical propaganda and dissemination, under the name of *Hesperia-Ateneo teosófico* ('Theosophical Atheneum of Hesperia'), a name which in itself proclaims our purposes."

DR. Karel Hujer, our distinguished young astronomer-comrade, recently of Yerkes Observatory, who is now doing scientific research-work in Mexico City, reports that he met with a warm welcome at the National Congress of the T. S. in Mexico (Adyar), and that the personal greetings and the message of goodwill and Theosophical fraternity sent by Dr. G. de Purucker were received with great enthusiasm. The Secretary General, Señor de la Peña Gil, himself read the Leader's address of May 11th — 'El Mundo Teosófico Está Preparado Para una Unión Mundial' and announced his intention of communicating with Dr. de Purucker. Dr. Hujer spoke at the Congress and, coming direct from Point Loma, he no doubt expressed the spirit of brotherhood and confidence in the future which so warmed his heart at the time of his visit there.

QUITE a number of the official publications of the Adyar Society carry articles showing that the feeling of Theosophical fraternization between the two societies is gaining ground in many parts of the world. The extract from the November issue of *The Canadian Theosophist* (Albert E. S. Smythe, Editor) printed below is an example.

"The Point Loma Society certainly sets an example in the excellence and the number of its publications. *Lucifer* is an artistic and well-edited magazine with good articles and much for the young people in its pages as well as for the adults. *The Theosophical Path* is more technically Theosophical with practical articles on the Secret Doctrine and a close regard for the Blavatsky tradition. THE THEOSOPHICAL FORUM answers questions, carries Lodge and personal news and information concerning the Movement in general. The latter organ [October 15, 1930] prints the inaugural address of Mr. A. Trevor Barker on assuming the Presidency of the English Section of the Point Loma Society. He had been working for some time on a collection of the magazine writings of Madame Blavatsky and he is going to pool his work with that of Dr. de Purucker. He states that he has made a special study of the question of succession, and states: 'I therefore say now publicly, what I have said to our Leader privately, that I am profoundly convinced as to the reality of his mission, and that his various utterances, epoch-making as they are, have come forth from the realm of eternal Truth, and are not a mere figment of his imagination.'"

ON November 16, Lodge No. 7, Chicago, whose President is Mr. Solomon Hecht, a member of the Headquarters-Staff in New York in Wm. Q. Judge's day, had an enthusiastic Anniversary-Meeting. Taking an active part in the program

were Mr. Robert I. Clegg, who has long been interested in Theosophy, and General Leroy T. Steward, another old-time Theosophist, and also Mr. A. H. Peters, Mr. R. L. Roth, and Mrs. R. O. Fell. Members of various Lodges of the Adyar T. S. informally represented on the program were Mrs. Blanche Hillyer of Akbar Lodge; Constantine Passialis, Treasurer of Chicago Lodge; Julius B. Oglozinski, President of Copernicus Lodge; Mrs. Laura Baker, representing Mrs. Esther Thilmont of Englewood Lodge (prevented by illness from being present); John Hils of Herakles Lodge; Carle Christensen, Vice-President of Oak Park Lodge; Mrs. Helen G. Fisher of Rogers Park Lodge. Carl F. Propson, a member-at-large of the American T. S. (Adyar), and Francisco Jiménez, F. T. S., of Costa Rica, were present also. The Chicago Lodge (Adyar) sent a handsome bouquet 'to H. P. B.'; Mrs. Francis of the U. L. T. presented Lodge No. 7 with framed photographs of H. P. B., W. Q. J., and K. T.; and Carl F. Propson made a fraternal offering of a painting of the seal of the T. S.—his own work. The spirit of fraternization was further evidenced by the attendance of members of Lodge No. 7 at the Anniversary-Meeting of Akbar Lodge, of which Dr. Weller van Hook is President; and at the Anniversary-Meeting of the Rogers Park Lodge, where Mr. Solomon Hecht was one of the speakers.

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THE San Diego Lodge has recently purchased and remodeled a large building at 2772 Fourth Street, for a local headquarters. At the dedication-meeting, on October 24th, the Lodge voted unanimously to change its name to Katherine Tingley Lodge No. 1 and to dedicate its new quarters as a memorial to our beloved Katherine Tingley. The building is located on a large corner-lot at Fourth and Olive Sts. on one of the main traffic-arteries of the city, close to street-cars, and in a splendid neighborhood. It contains an auditorium, kitchen, and men's conference and coat-rooms on the street-floor, and a women's club-room, library, and resident hostess's quarters upstairs. There is also a large third floor which may be finished and utilized later. All activities of the Lodge, Theosophical Clubs, Lotus-Circle, and study-classes, center in the building. In November the Katherine Tingley Lodge conducted a 'Happiness-Sale,' which brought in very gratifying financial returns. Mrs. Maurice Braun, the President, gives enthusiastic reports of the splendid spirit of harmony, co-operation, and generosity, which was displayed by the members, old and new. All this augurs well for the future of this most promising Lodge.

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#### ANNUAL DUES PAYABLE: REAPPORTIONMENT THEREOF

THE attention of all F. T. S. is called to the fact that the annual fellowship-dues (\$12.00) are payable on January 1st. All Fellows who are able to do so are requested to pay the whole amount punctually. Those who find it difficult to do this are permitted to pay them when they can—semi-annually, quarterly, or monthly.

A suggestion made by Bro. A. Trevor Barker, President of the English Sec-

tion of The T. S., as to the apportionment of the annual dues, has been considered by the Leader and his Executive Committee and approved. Bro. Barker's suggestion will go into effect beginning with the year 1931. It is that the dues shall be apportioned as follows:

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|--|---------------------------------|
| (1) To the International Headquarters, | two-fifths of \$12.00 or \$4.80 |
| (2) To the National Headquarters,      | one-fifth of \$12.00 or \$2.40  |
| (3) To the Local Lodge,                | two-fifths of \$12.00 or \$4.80 |
|  | Total <u>\$12.00</u>            |

Members of local lodges will pay their dues through the officers of their own lodge. These will remit to the National Headquarters, which in turn will remit to the Secretary General, International Headquarters, Point Loma, California. Fellows-at-large, unattached to any National Section, will remit the whole of their \$12.00 dues to the Secretary General at Point Loma. Fellows-at-large attached to a National Section will remit through the National Headquarters, which will retain one-fifth (\$2.40) and forward the balance (\$9.60) to the Secretary General at Point Loma.

NOTE: Dues of new applicants are pro-rated according to the month in which the applicant's diploma is issued, one dollar per month for each remaining month of the calendar year. The dues include a subscription to THE THEOSOPHICAL FORUM (half-price to all F. T. S.), which is sent regularly to English-speaking Fellows. A fee of one dollar is charged for each diploma issued.

Whenever handwritten applications for Fellowship are sent to Headquarters, it would assist greatly if the full names and addresses of applicants were typewritten above or below the handwriting of the applicants.

JOSEPH H. FUSSELL, *Secretary General.*

### NOTICE

POINT LOMA (PARENT) THEOSOPHICAL CLUB. — Association with the Parent Theosophical Club as *non-resident members* will bring with it the same rare privileges and advantages — which herein we cannot specifically enumerate — enjoyed by those resident at the International Headquarters. To F. T. S., therefore, and especially to those who do not have as yet in their vicinity any organized unit which they can join, we call attention to the following motion made at the meeting of The Theosophical Club No. 1, on November 4, 1930:

“Be it resolved, that non-resident membership (which is not exactly honorary membership) in this Club be offered generally to anyone who wishes to apply for such membership; and, furthermore, that such non-resident membership be offered by the Club to outstanding Theosophists whom the Club may especially wish so to invite.

ORDERS for THE THEOSOPHICAL FORUM, *The Theosophical Path*, *Questions We All Ask*, *Lucifer: The Light-Bringer*, *The Lotus-Circle-Messenger*, and for all books, pamphlets, and other publications issued from the International Theosophical Headquarters, should be addressed to: THEOSOPHICAL UNIVERSITY PRESS, Publications Department, Point Loma, California, U. S. A.



# 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

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## A Letter of Thanks and Greeting from the Leader

**T**O MY COMRADES: This season, at the end of 1930, has brought to me such a volume of fraternal, kindly, affectionate greetings from almost every part of the world, that I find myself utterly unable, with the many urgent duties pressing upon me, to acknowledge personally all those beautiful and touching communications. I have received so many flowers, telegrams and cables, cards, photographs, letters, and telephonic communications, that they would take more space than I can give to them in THE FORUM merely to enumerate them with an appropriate word of thanks for each case. Hence, I am sending these lines, expressing my grateful thanks, to everyone and to all who so kindly remembered their Leader and Teacher during the present holiday and New Year's seasons.

Many greetings have likewise come to me from others who are not Fellows of The Theosophical Society, and to them also do I address these, my words of gratitude, in recognition of their fraternal thought.

Possibly I should make special mention of certain money-gifts which have been sent to me, either destined for me personally or given as direct donations to the Work. While their sum-total is not large, nevertheless in these rather trying financial times I realize their unusual value, not only spiritually to the givers themselves but also their value in a material sense to our Masters' Work, which has received the advantage of them. Every dollar that I have received, as a gift to myself or for the Work, I have sent to our Accounting Department, and have placed these gifts either in the Lecture-Tour Fund or in the Emergency-Fund, thus following the expressed wish of the donors or placing the donation where it will do most good.

With this first issue of THE FORUM for the New Year, I send to one and all: to our own beloved Fellows of The Theosophical Society, and to other brother-Theosophists of kindly spirit and of understanding heart, my genuinely sincere wishes for happiness and peace. May our Masters' blessing be with you all, individually and collectively. This is my heart's desire.

*G. de Purucker*

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## The H. P. B. Centennial Convention

**F**ORMAL invitations have been sent and are being sent to the heads of various Theosophical Societies, in so far as these are known at the International Theosophical Headquarters, and to a few outstanding Theosophists, to attend the H. P. Blavatsky Centennial Convention which will be held at Point Loma on August 11th and 12th, 1931. An outline in general terms of the purpose and scope of the Centennial Convention was published by Dr. de Purucker in his General Letter of September 21, 1930, addressed 'To Members of The Theosophical Society throughout the World and to Members of the E. S.' Information of similar import will be found in *THE THEOSOPHICAL FORUM* of Sept. 15, 1930.

In Dr. de Purucker's own words: "It is not our intention, for adequate reasons published elsewhere, to invite all Theosophists to this Convention, but we desire to have it be an informal gathering for the purpose of establishing better feeling among the representatives of all the various Theosophical Societies; and this can be done much more effectively in such an informal friendly gathering of a few leading Theosophists who have the trust and confidence of their followers, than in any large and formal assembly where regular parliamentary rules of procedure are customarily observed. As this Convention of August 1931 will be entirely informal, there will be no general public sessions. It is my hope that we may make of the Centennial Convention an historical event of Theosophical record, in which, for the first time since H. P. B. died, the various branches of the Theosophical Movement, as represented by their Leaders, shall come together on a common basis of understanding and trust, which are the first steps in the inauguration of a real fraternal brotherhood among us all.

"After these representative Theosophists shall have come together and exchanged friendly greetings and ideas on the great anniversary which we shall be commemorating, it ought to be a simple matter for them then to communicate this same spirit of Theosophic co-operative effort to their respective groups. This end would be far less easily achieved if a large convention were held, to which all and sundry were invited, and before such mutual trust and confidence had been established among the Leaders. A general convention of a formal kind may fittingly be called at a later date."

Probably not over thirty representative Theosophists from all parts of the world will be invited to attend the Convention.

A practical consideration which must not be overlooked is that our International Headquarters is at present not equipped with hotel or restaurant facilities for taking care of even those who will attend the Convention by invitation. There are, however, excellent modern hotels in the City of San Diego, seven miles from the Theosophical Headquarters. A free booklet entitled 'San Diego Tourist and Hotel Greeters' Guide,' giving prices and special attractive features of most of the hotels, will be mailed by the San Diego Chamber of Commerce upon request. The Theosophical Headquarters is readily accessible only by automobile, being about two miles distant from the nearest street-car line.

The preliminary announcement of the proposed Centennial Convention was made by Dr. de Purucker in his public address delivered in the Temple of Peace,

on May 25, 1930. (See *Questions We All Ask*, Series I, No. 48, The Theosophical University Press, Publications Dept., Point Loma, California. Price 10c.)

JOSEPH H. FUSSELL, *Secretary General*.

## Dr. de Purucker Answers Questions\*

### QUESTION 38

*"You have claimed in some of your General Letters addressed to members of The Theosophical Society and of the Esoteric Section that spiritual and intellectual forces are flowing through you and that you stand in personal contact with the Masters. As so many unworthy people have made similar claims does this not open you to the charge of charlatany and thus injure the reputation of the Society which you represent?"*

I have not at any time made any claims; but I have indeed stated certain facts, and have stated them positively. I have not at any time set these facts forth as mere 'claims.' Any man, my Brothers, who will tell others a new fact is always exposed by that act to the charge of charlatany. What is he going to do? Is he to be a coward and keep his mouth closed, or is he to do his duty and tell the truth as he was told to do it, charge of charlatany or not? There is the case.

I always say: Examine what I say for yourselves. If you like what you are told, then hold to it and come and help me; and if it is offensive to you, then reject it. You are the judges, each one is the judge for himself. But as to my 'making' claims, I make none! The annals of history are written large with the cases of men who have taught truths, who have stated facts, and who have been called charlatans, thieves, rogues, robbers of souls, devils, imps, cheats, frauds, and what not. But you will never find a true man bending under these charges. He will pursue his path and will go to the end.

I tell you that the old saying is true which you must have often heard, that "one man and God are a majority"; and we Theosophists say: One man and Truth are a majority. What happens finally? Very soon other men come, and the man who was alone is the head of a multitude, and that multitude swells until one day it suddenly finds itself to be the majority. This is the guerdon of courage, a courage based on the conviction that what you say is right, is true, is just. A Theosophical Teacher who could be afraid of aught in this sense of the word — afraid of anything save his own feeble, human, erring nature — a Theosophical Teacher, I repeat, who could be afraid at any time of telling what he knows to be true, is indeed a weakling and at worst a fraud; and the sooner he is pulled down from the pedestal upon which he stands, the better. He is no true Theosophical Teacher.

The mere fact that evil men have made false claims to be teachers of truth in the world — does this disprove the obvious truth that good men have taught

\*The answers to Questions Nos. 38, 39, 40, 41, 42, 43, printed below, are taken from Lecture No. 22, Second Series, *Questions We All Ask*, delivered at Point Loma, December 14, 1930. For full text, address Theosophical University Press, Publications Dept., Point Loma, California. Price 10c. per copy.

truth? Shall we deny the sunlight because the night is there? Shall we deny the existence of truth and peace because falsehood and war exist in the world? Shall a man be afraid of being called a charlatan because there have been charlatans? You have your answer. The world moves ahead on account of the great men who have led it and who lead it — true leaders: those men who have courage, moral courage, and who are not afraid to speak the truth, but who speak it with kindness. Courage, Truth, Brotherly Love — these are three magical weapons always ready for the hand of one who brings real light and help to his fellow-men.

As regards the statement in the question that I have 'claimed' that "spiritual and intellectual forces flow through me, and that I stand in personal contact with the Masters," I can only say that whatever statements I have made in these respects are not 'claims,' but are statements of fact, and I don't think it would be easy to point to any statements made by me which would show me as a poser claiming myself to be a focus of spiritual and intellectual forces.

As much as any other true Theosophist I shrink with disgust from advertising myself, as a charlatan might do, as being a public envoy of the Masters. What I have written and said, I hold to, because it is truth, but it is grossly unfair and unkind to claim that statements of fact which I have indeed uttered have been made with the remotest desire of posing. Such would be abhorrent to me.

#### QUESTION 39

*"In some of your official announcements you speak of yourself as the Messenger of the Great White Lodge. What do you mean by this? In what sense is more weight to be attached to your claim than to similar claims made by others since H. P. Blavatsky's time?"*

I have never at any time made 'claims,' as is here alleged. I have stated certain facts; and upon those facts the construction imbodyed in this question could indeed be made; but the facts that I have stated have been indeed statements of facts and in no case the making of 'claims.' Furthermore, no more weight is to be attached to anything that I may say, in case I should ever make a 'claim' — which is most unlikely — than is to be attached to a claim made by anyone else. Claims amount to little if anything; it is what the man gives from himself that you must go by; it is your reaction to him and to his life and to his teachings, which for you is the important thing; it is not his claims; nor is it indeed his bare statements. Otherwise, you are like the dumb driven sheep, merely following some more or less vociferous bell-wether.

I urge upon you to listen to what you hear, to listen carefully and honestly; to give it careful thought; and if you find that it appeals to you as true, then, in the name of holy truth, hold to it and give your help where you feel that help is needed. This is the act of a true man. If, on the other hand, what you hear appeals to you as false or as offensive, then abhor it, refuse it, reject it. Never mind if you make a mistake, if your judgment is insecure and lacks clarity and strength. By exercising your judgment and discrimination, such as you have them, you exercise spiritual faculties and these faculties will grow stronger in time and with practice; consequently in time your judgment and your discrimi-

nation will be stronger than now they are through the exercise that you give to them. This principle of conduct is an excellent one to follow. But as I have already told you, if you believe that what you hear is true, then hold to it and ally yourself with its proclaimer. Is not this right?

I do not know that I have ever definitely called myself "a Messenger of the Great White Lodge." On the other hand, I have made certain statements of fact which point in that direction, but I have left the inferences to be drawn from my statements to the good judgment and sense of honesty and truth of those who have listened to me. What I am, I am, but I urge this upon no man. It is, however, true that I have been given a mission to fulfil from the same Great Teachers who sent H. P. Blavatsky into the world; but it must not be thought that these Great Men are not working through others also. By their lives you will know these others, and by their teachings you will recognise them.

QUESTION 40

*"Your General Letters to the Fellows of your Theosophical Society and of the Esoteric Section are signed, 'In the name of the Masters and under the authority that has devolved upon me.' This expression has caused adverse comment from members of other Theosophical organizations. Please explain just what you mean by it."*

It would seem to me that the words are clear enough, and possess a meaning which can hardly be misunderstood. They mean that what I write officially, in such official communications, is written in the name of my Teachers, whom I follow, whom I am pledged to follow; and I am pledged by my spiritual self, and by my manhood, faithfully to follow and to deviate not from the Path. Would you have me do aught else than tell you the truth as I know that truth? Would you have me cheat and hide the facts and perhaps from fear say something that is untrue? Am I to be blamed because I tell the truth, because I state a fact? Shall this be thrown in my teeth as being a mere 'claim'? I tell you, as I have told you before: reject what I tell you, if it offends your ethical sense; but if you know me, know me to be a true man, know what I do, know what I aspire to do and what I long to accomplish, and if you feel that I am right and that I need help in my work, then why not help me in that work?

"The authority that has devolved upon me" is the authority which I possess as Leader of The Theosophical Society, an authority which fell upon my shoulders after our beloved Katherine Tingley, my great-hearted Predecessor, passed on. That is all this latter part of the quoted sentence means. I cannot see that there is any particularly unjustifiable 'claim' here.

Why is it that people are so prone unkindly to judge? Usually without asking a man openly what he really means or intends to say, some people will sit down and write articles for the newspapers, or write letters to each other, and allege that So-and-So 'makes claims.' There is one pleasing thing about all this: it arouses an interest in our Theosophical work; it advertises both our Theosophical work and myself. We thus get a lot of free advertising, and this fact does not at all displease me; but nevertheless such action is hardly fair. As a matter

of fact, despite its unfairness I nevertheless wish that they would do more of it, simply because of the advertising value it has for us.

Shall I change my policy and say something different from what I have already said merely because what I have said has aroused adverse comment from people who don't understand me? Shall I not rather follow the example of the Great Teacher of Palestine: "Master, forgive them, for they know not what they do"?

I know full well, my Brothers, that many of these people who have criticized me and my various written and spoken communications and also certain of my acts since I became Leader of The Theosophical Society, would be now with me and supporting me, if they only knew me and understood me. I recognise this fact fully; and therefore have I long since extended my hand in friendship. I have said: "Come, Brother; here is my hand. Come to know me. Learn to trust me. Test me. Differ from me, if you will; but let us live brotherly."

#### QUESTION 41

*"I belong to a Society in Germany which, like yours, claims to have been founded by H. P. Blavatsky in New York in 1875. I was much interested in your appeal for fraternal co-operation among all Theosophical Societies, but was discouraged by the following objection raised by the administration of our organization:*

*" 'By virtue of its constitution the Theosophical Society (Point Loma) is guided by a Leader invested with paramount authority in all that concerns the society, holding his office for life (Art. V of the Constitution). In accordance therewith, the Leader exercises all power, all rights, and authority (Art. VI). By virtue of his power, the Leader appoints all the leading officials of the society, and has the right at any time to remove them from office. (Art. VII.)'*

*"Are you really an autocratic despot with absolute power over your members? I'm not frightened by words; I like what I know of your character; and so long as you are the Leader, then I say the more power in your hands, the better; I believe in the Masters, and if a Servant of the Masters rules in the spirit of Wisdom and Compassion and Peace, nothing could be finer. But I have heard of schemers getting control of Theosophical groups. Is there not danger in placing so much power in the hands of the Leader?"*

Very soon after I came into office, following the passing of my great-hearted Predecessor, Katherine Tingley, I found our Society — as of course I knew was the fact — working successfully under a Constitution which had been adopted almost unanimously in 1898 in and by the Theosophical Congress in Chicago, thus giving great and wide-reaching powers to the 'Leader and Official Head' of the Universal Brotherhood and Theosophical Society, as the Society was then called. I immediately began to talk about the matter to our officials, and to take counsel with them; I told them that I desired to strip myself of all the authority that I possibly could renounce; that I wanted to govern, if they insisted upon using that word — in other words I wanted to do my work as Leader — only by appealing to the hearts and to the minds of the Fellows of The Theosophical Society. I stated that I desired to bind our members to me, individually and col-

lectively, by bonds of brotherhood, by strong bonds, bonds stronger than steel, the bonds of mutual love and mutual understanding; and, I added, I don't want anyone to follow me as Leader who does not trust me and love me — to love me not as a mere man but to love me for what I stand for, to love me for the spirit of truth that is within me, to love me for what I am trying to do in my Theosophical work, *i. e.*, to bring brotherhood as a reality into the world, to bring peace to men's hearts and confidence and quiet to men's souls. Our officials listened to me for a long time in silence, but at last they saw my viewpoint, and I succeeded in having my way.

Thereupon, at a Congress held on December 5th, in 1929, in this our Temple of Peace, our old Constitution was changed in certain respects in conformity with my urgently expressed views; and it was thus that, at my own desire, I stripped myself of much, of most indeed, of the authority that my great Predecessor had — a wide-reaching authority given to her by almost unanimous vote in Chicago in 1898 at the Theosophical Congress, and given to her in order to enable her to save the Society at that time, so that there should be one head, one directing will, one guiding intelligence, for the years that then were to follow.

The Chicago Congress at the time acted wisely, for the Society was then in very difficult waters. When a ship is close to the rocks of disaster, as was then the case, what will best and most quickly ensure safety? Is it by calling a council of everybody on board from the chief navigator down to the cabin-boy, and having long discussions about every detail, whether the wheel is to be swung to starboard, whether the wheel is to be thrown to port, or whether so much coal is to be consumed? Nay! When the ship is in danger you put its affairs and its control into the hands of a wise and responsible head, and thereafter hold him responsible for what ensues. In times of danger one guiding mind means safety. What would happen if two men tried to steer the same automobile in a crowded city-street? Then when the work is done, he lays down the authority formerly given to him. And that is what happened in The Theosophical Society.

It is true that the Constitution of The Theosophical Society, as it at present exists, gives 'paramount authority' to the Leader in all that concerns the policy of the Society; and my power as Leader of The Theosophical Society begins and ends there. By constitutional direction I am bound to direct the policy of The Theosophical Society; but, as a matter of fact, so does the head of any big business-organization; so does a captain on a ship; so does the President of the United States; so does the man anywhere who holds the guiding wheel. To say, as does this kind critic, that I exercise "all power, all rights, and authority," is false; it is not true. I have no power outside the duties laid upon me by the Constitution to direct or guide the policy of The T. S., and this I am instructed and solemnly pledged to do.

Let me add here that our Constitution contains an Article in accordance with which it can be amended at any time, and I could be voted out of office in a day, if the Fellows of The Theosophical Society so desired it. As it happens, they don't so desire it. I have learned to love my fellow-men more and to recognise with even profounder vision the duty I owe to them since they put their trust into my hands.

Let me tell you something, my Brothers: There is nothing in the world that

will call out the best in a man so quickly and so strongly as trusting him. All his being rises in eager desire to prove that your trust is well placed. There are rascals in the world, I admit; there are evil men. But look at our Society as it is today. Suppose (I will suppose this) that I am or my Successor will be, an evil man: do you know how long I or he would be the Leader of The Theosophical Society? Probably within a year, perhaps within six months, either of us would be a leader without a following.

We Theosophists believe in the realities of life; we believe in trusting each other; we have learned that it is the best way. It is so, even in the ordinary walks of life. If you go into a gentleman's business-office and commence your talk with him by saying: "Sir, I distrust you; I think that you are a blankety-blank scoundrel," you are surely not going to do much business with him! Use your instinct of truth and of right in such matters. If you go into his office and he impresses you as being an honest man having a clean steady eye and a manner expressive of intelligence and power, then it is only natural and right to trust him within reason. It is an incomparably better thing to do than to be ruled by corroding suspicions. It is incumbent upon you to exercise your judgment, of course; there is need to use discrimination; remember always the experience that you have gained of men; don't be a fool; but learn to trust the best in others, and they will welcome your trust and return your trust a hundredfold. That is what all good men learn.

Furthermore, I do not appoint "all the leading officials of the Society"; I appoint my own Cabinet, as I believe the President of the United States does, and as I believe that some of the great men of affairs of the world appoint their own councils, or executive committees; and I appoint also the General Secretary and the General Treasurer of The Theosophical Society. Every National Section of The Theosophical Society is autonomous within the provisions of our Constitution, and appoints its own President and Officers. But under our Constitution, such National President requires my approval before he assumes office. As The Theosophical Society, considered as an international body, is composed of these National Sections, and as the Constitution explicitly recognises the autonomy of these Sections within the provisions of our Constitution, you see at once that so far as the National Sections go the constitutional power of the Leader is rather negative and passive than positive and direct in this respect.

It amazes me that people will criticize and judge before they know the exact facts and the spirit governing The Theosophical Society and permeating all the provisions of our Constitution. This spirit of which I have just spoken is a tradition among us and dates from the time of H. P. Blavatsky. In other words I mean that the spirit of The Theosophical Society is distinctly an esoteric one, and it is this esoteric spirit as between Teacher and Pupil — which we Theosophists call the chela-spirit — which distinguishes our Society from any other Society called Theosophical that exists today. This spirit is not something new, but has existed in all esoteric movements of the past. It is based on the fact that there is truth in the world, that the Masters of Wisdom and Compassion and Peace exemplify this truth in their lives and in their teachings, and that such authority as they have flows forth from their spiritual status, and is gladly ac-



cepted by their chelas or pupils on account of the love and the devoted trust which these chelas and pupils have in these Teachers or Masters. It is this esoteric spirit of devotion to which I refer, and its influence is both powerful and beneficent in its operations.

The objection raised in the question which I am now answering was doubtless intended to be honest and kindly; but nevertheless this objection is a criticism which is erroneous because greatly divergent from the facts. Furthermore — and this is to my mind the strongest observation that I can make to any sensible body of people in commenting upon this matter: What would it avail me so to conduct myself, so to treat the people who trust me, that they would lose trust in me, begin to dislike me, begin to hate me, and finally to turn from me? I would be cutting the ground from under my own feet. Remember that our National Sections are autonomous within the provisions of our Constitution; furthermore, every lodge of The Theosophical Society is autonomous within the provisions of the Constitution; and it stands to reason, therefore, that, in order to insure success for the Movement which I head, I will do all I can so to conduct myself and so to guide the policy of The T. S. that the Fellows of The Theosophical Society will continue to respect me and continue to love me. This is obvious. Hence I say that criticisms like the one embodied in this question are childish because they show lack of mature reflexion and ignore the essential esoteric spirit permeating not only our Constitution but far more important still our entire Theosophical work.

QUESTION 42

*“H. P. Blavatsky is quoted as having said: ‘Dogma and authority are the extinguishers of light and truth.’ Are you not laying down dogmas in the name of Theosophy and demanding that people shall accept you as an infallible authority?”*

Now, can you beat this question as a sample of a preposterously false statement? How on earth could anybody get the idea that I pose as being ‘infallible’? I have never at any time made any such claim or demand; I simply could not do it because it is utterly contrary to all my character, to my instincts, and to my views of what is right. I have never given any slightest grounds for the supposition that I demand “that people shall accept me as an infallible authority,” nor have I ever laid down any dogmas of any kind. What I have said is this, and to me it is a simple statement of truth: “Shall I, in the night-time, deny the authority of the torches?” When I go to school I go to learn; shall I, when I go into the school-room, refuse to allow my professor to lecture, because I don’t like the idea of being taught by him? Why then go to the school-room? But the professor does not claim to be infallible. The presumption is that he would not hold his post long if he did.

No, my Brothers, I have never at any time made any such preposterous demand or claim. Every human being can err, and any human being who errs is fallible. I can err; it is as possible for me to make a mistake as for anyone else to make a mistake; but granting all this, I am also bound to say that in my own line of work and duty I have been taught; therefore in those lines I know what

I am doing; consequently, in those lines I am much less apt to err, to make mistakes, than one who has not been taught in those respects as I have been taught. Isn't that fact an obvious fact? Why then utter the utterly false statement that I demand "that people shall accept me as an infallible authority?"

Furthermore, as concerns the matter of "laying down dogmas in the name of Theosophy," all my policy and all my teaching run directly counter to this idea, for I can envisage no more disastrous fate for The Theosophical Society than to have it become a vehicle for the teaching of dogmas of any kind, even dogmas of truth.

#### QUESTION 43

*"Some of your supporters speak of your superior fitness as a Theosophical Leader and say that your authority rests thereupon. If that is so it's very fine indeed; but when they go on to say that the possibility that you might err is not even to be considered, it gives me pause."* [And it gives me pause too!—G. de Purucker] *"Do you really consider yourself infallible?"*

I do *not*. I do not know where this kind questioner got his (or perhaps her) idea that our people of The T. S. look upon me as 'infallible' or claim that I am. I have never at any time heard any one of our people make such a stupid remark. The allegation is manufactured out of whole-cloth, out of a complete misunderstanding of the facts. My people know me; they know that I am a man; that I have my own troubles; they know that they can trust me; and that is why I am here in the position that I hold. But they also know that I came as a Teacher of the Ancient Wisdom-Religion of mankind, however much my human capacities are inadequate to reach the lofty standard that an ideal Teacher holds. All I say is that I do the best that I can do, and try to do it all the time. I was taught and trained to teach, and I pass my life and give all that I have and all that I am in a sincere endeavor to do my utmost best. Some other, doubtless, could do much better than I, but at least I feel that what I do do is the best that I can do, and our blessed Masters ask no more than this from any one of their disciples. Consequently, when the Above and the Below conjoin in harmony, we have peace and understanding and such efficiency as may be in the circumstances.

I wish that I might be notified immediately of any Fellow of The Theosophical Society who may at any time (and I am merely stating this as an absurd possibility) be overheard to say that I cannot err and that I am infallible; and I can assure you that should such an impossible thing occur, such Fellow and I would very soon have a most interesting and beneficial half-hour together. I certainly would talk to him like a 'Dutch uncle'!

(I have before me a number of other questions similar to those that I have already briefly answered, and as I have determined once for all to have this matter out and to be done with it, on Sunday next I think that I will continue this lecture and talk to you on the same theme under the title 'Something More About Myself.' Before closing, I desire to add a few remarks to those I already have made to you, if you please.)

I do my best — at least I try to do my best — with the heavy duties laid upon me, and under the heavy responsibilities which I carry. I know that it is quite

possible that I may make mistakes, but I can easily rectify them because such mistakes as I may make at any time will not be mistakes of the heart but mistakes of a tired brain. For instance, I may be sleepy some day and then may make a mistake in writing. Anybody can make mistakes. But I will tell you that I have been taught to fill the post that I now occupy; and having been taught, I am more or less expert in that post; and therefore the chances of making mistakes are fewer than otherwise they would be.

Furthermore, I have taken certain irrevocable obligations upon myself, one of them being what you might call a 'vow of poverty.' I have no right individually, personally, to own one dollar — no, not one. I can of course hold millions, billions, at any rate as much as I can gather, for the beautiful, for the grand, work of The Theosophical Society. But personally I cannot own a dollar. So you see that one common fear of so many people in modern times that a leader will be a *money-grabber* or an *amasser of funds for his personal benefit*, is in this case without any foundation.

Furthermore, I don't want to own any personal fortune. I give my life and all that is in me, the best that is in me, to the Work which I love more than anything on earth, more than any human tie, and as I shall labor until I die in the Work to which I have made my life consecrate, do you think that paltry temptations such as those of money-getting would have any weight with me or make any appeal to me? None at all! Personally I am poor. I don't personally own a dollar in the world. I am provided with the means to get the little food which I eat. Kind and understanding friends help me. I labor at my Theosophical work unceasingly from morn till eve. I have no vacations — I work night and day. I love my work. But shall I say in this respect that "the laborer is worthy of his hire"? No, I am not hired; I give myself and give myself gladly. But I have no right and I have no slightest desire to lay aside one dollar for myself.

But how I long — and I will tell you this frankly, my Brothers — how I yearn to be able to control the monetary means for expanding our Theosophical work, thus enabling me to bring peace to human hearts, to bring light to human souls, to bring help and consolation to broken human minds, by a far larger dissemination among men than is the case at present of the teachings of the ancient Wisdom-Religion of mankind today called Theosophy. That is what I yearn to do; and had I the funds wherewith to do it today, you would see marvels of Theosophical propaganda and growth within even a twelvemonth's time. What cripples me is lack of monetary funds.

All that I ever had I have given to The Theosophical Society, exactly as Katherine Tingley did, exactly as did her Predecessor Mr. Judge, exactly as did H. P. Blavatsky who preceded him. I would that I could describe to you the peace, the rest, the happiness, and the joy, that flow from the feeling that all you have and all you are has been laid on the altar of the Masters of Truth! I cannot tell you what a keen and poignant feeling of happiness and peace this brings.

I think now, my Brothers, that you have learned something about me; and I am happy to be able to talk to you as frankly and as openly as I have spoken this afternoon — more frankly than I have ever talked to a public audience at any time since I assumed office.

## On Dr. de Purucker's Mandate

(Extract from *The O. E. Library Critic*, 1207 Q St., N. W., Washington, D. C., November, 1930: Dr. H. N. Stokes, Editor)

**T**HE utmost that de Purucker has claimed is that he has received a direct mandate from certain Mahatmas to work for brotherhood. We know that the Mahatmas of old insisted upon brotherhood as one of the essentials of a theosophical movement. Have we any reason for thinking that they do not do so today? Can we imagine that they look with indifference upon the present warring theosophical sects, upon those who cast glances of scorn at fellow theosophists? Have we any right to say that they may not endorse that theosophical society which, of all theosophical societies, has been the only one to open the way to fraternization? Can we deny them the right or the power to give to its leader a direct mandate to work for theosophical brotherhood and to give it in any way that they judge best?

Certainly I am not making the claim that it is so, but there can be no question that such a thing is possible, and if we can believe what the Masters have written they must be much nearer to those who make an attempt to bring about such mutual good-will than to those who look on all societies but their own as beneath their notice. I am convinced that Brother de Purucker is working in the direction the Masters would wish. Whether they have so directed him or not is a matter of quite secondary importance except as a question of veracity. As long as he does that it seems to me that making uncharitable charges is out of place. If one charges another with being a liar it is not sufficient to set up one's own theories against his. One is expected, and would be required if facing a court, to present concrete and proved examples of lying. If one charges another with being a charlatan it is not sufficient to come forward with garbled quotations from H. P. B. about apostolic succession, making her appear to say what she never did say. Everyone has a right to be presumed innocent until definitely proved guilty, and in the present instance I have seen nothing but denunciations without the least attempt at proof. That, my good friends of the opposition, is where I stand and propose to stand, cost what it may.

## Honorary Degrees Conferred by Theosophical University

**O**N December 3, 1930, at a meeting of the Board of Trustees of Theosophical University, upon the initiative of the President, Dr. de Purucker, and upon motion of Dr. Joseph H. Fussell, the following resolution was unanimously adopted:

"Whereas, A. Trevor Barker, F. T. S., President of the English Section of The Theosophical Society, has rendered unusual and conspicuous service to the Cause of Theosophy; and whereas, J. Henry Orme, F. T. S., President of the American Section of The Theosophical Society, has performed work of outstanding value in Theosophical lines of activity; and whereas, Professor H. P. Shastri, F. T. S., of London, England, has proved himself to be a scholar of distinction

and an able Theosophical lecturer, now, therefore, be it resolved, that degrees be and hereby are conferred by Theosophical University, as follows: upon A. TREVOR BARKER, the degree of HON. D. THEOS.; upon J. HENRY ORME, the degree of HON. M. THEOS.; upon H. P. SHASTRI, the degree of HON. D. LITT.

## The Fraternization Movement

### FRATERNIZATION AT THE HAGUE

AT The Hague, Holland, on the evening of December 2nd, another fine gesture of fraternization among Theosophists of different societies was made when the members of our Lodge there were the guests of 'De Lotus' Lodge (Adyar). Mr. Gravestein, President of the Adyar group, welcomed the members of the Point Loma lodge in an appropriate spirit of genuine brotherhood, of appreciation for the common aims of the two societies, and with a reverential tribute to H. P. B. Mr. J. H. Venema, President of our lodge, was the guest-speaker of the evening. He lost no time in discussing non-essential differences but read extracts from Dr. de Purucker's General Letters of December 7, 1929, February 17 and April 20, 1930, and from an article in *The O. E. Library Critic* of November, 1930, written, as he said, 'by one of your members, a man for whom I have much respect' (Dr. H. N. Stokes). This order of procedure as well as the following brief extracts from Mr. Venema's splendid address may serve as a suggestion to other lodges for similar occasions:

"I have in fellow-Theosophists a firm confidence and intend to keep this, for even if I should be betrayed in this respect, I shall never be the loser. As Dr. de Purucker says: Here is my hand. Take it as that of a Brother, a Theosophist, and then, backed by our ever unchanging philosophy of life, our intuition will be open, because we stand as Comrades and Brothers and the ways for co-operation will come as a natural result! Indeed, so great may become our enthusiasm that the ways and hints may come in a way never thought of before. For when there is love, confidence, and sacrifice, there is vision, intuition. 'Step out of sunlight into shade to make more room for others.' We all know these words, and, friends, the members of The Theosophical Society which I represent are ready at any time to do so.

"If, nevertheless, you want me to give some hints as to practical ways of co-operation, let us look to other placés and also to our friends in America: we may mention joint meetings such as also take place here and in other cities; there may be exchange of periodicals; there may be united public meetings for the promulgation of Theosophy; for is it not our aim to make Theosophy a living power in all aspects of life, in education and other departments? The Champion of Theosophy, William Q. Judge, said that it does not matter who does the thing; if one suggests it, another may work it out and lo! let us rejoice that another had such good karma. Then think of the letter Mr. J. Henry Orme wrote to his fellow-members when he became President of our American Section and remained a member of your society. Now here, you should not misunderstand me; as our Leader said, when you intend to become a member of our society,

this by no means requires that you stop being a member of the society in which you first saw the light of Theosophy. . . .

"All *practical* things are but the natural result of something deeper, something inner. Then enthusiasm will come as a necessary consequence!

"There is another principle which you and we have in common. It is that we believe in Leadership, that is, in *true* Leadership. We know that the true Leader is 'he-who-gives-the-direction' (Dutch: *Richting-gever*). For do we not know the Theosophical doctrine of hierarchies, that we are the actors on this grand stage, the Universe, and that we are part of an endless chain of beings and that those standing higher are always ready to give the helping hand to those below. Should we then deny Leadership? Think of this doctrine of Hierarchies and we shall know."

During the course of the evening the Secretary of the Adyar Lodge 'Pythagoras' extended to the members of the Point Loma lodge an invitation to be the guests of his lodge on December 27th. Bro. Venema accepted the invitation on behalf of our lodge, explained that the members of the 'Lotus' Lodge had already been invited to be our guests at Pulchri Studio after the Christmas holidays, and that a similar invitation would be extended shortly to the members of the 'Pythagoras' Lodge.

At the close of the evening a proposal to send to the respective Leaders at Adyar and Point Loma an autograph attendance-list was greeted with applause and forthwith adopted.

As we go to press an air-mail letter from Mr. Venema reports, in telegraphic style: "Sparkling activities here! Sparks fly around everywhere! Wonderful cycle before Christmas! Last Tuesday night in study-class of Theosophical Club fine people and great number! Members of the Federation of Young Theosophists present; Adyar members as well. Tonight another public study-class! Next Thursday, public meeting of Theosophical Society. Working for splendid Christmas festival, all the children of Lotus-Circle taking part, coming right from the hall where K. T. spoke, on to the stage and doing great things. Mr. Tillema's hairs turning gray as stage-manager! Never mind, I tell him, he will get compensation in next incarnation. . . . Greetings from all to all."

### A THEOSOPHICAL REUNION

UNDER the above title *The Path*, official organ of the Independent Theosophical Society of Australia, issue of September-October, 1930, publishes a sympathetic account of the meeting between their lodge in Sydney and the Point Loma lodges, a brief report of which sent by T. W. Willans, President of our Australian Section, appeared in the November issue of THE FORUM. We give the following quotations from *The Path*:

"In the event of the fusion, for which he [Mr. Willans] was pleading so earnestly, coming to pass, neither he nor his officers would seek place on the new executive, should our members desire such an arrangement as a condition to the fusion. His only wish was to second the efforts of his leader, Dr. de Purucker, to the best of his ability, in furthering the great work commenced by H. P. Blavatsky. He did not seek position or honors for himself.

"Mr. Willans was well applauded for his effort, which deeply impressed every-

body by its patent sincerity. The President being in the chair, called on Mr. Keeble, as Vice-President, to undertake the difficult task of reply. He expressed the feeling of the meeting in congratulating Mr. Willans on his able statement of his case. He reminded the members that Sydney Lodge had emerged from a stern fight to preserve its independence of thought and judgment from the sway of dominant personality. He cited instances to show that whilst no outward change of organization had taken place of late throughout the world, there had been of late years increasing measure of co-operation in the name of Theosophy.

"Mr. Keeble's reply was strictly on the lines of the discussion in *The Path* (August-September). The general unofficial opinion of the Sydney Lodge Executive is that in this matter of union it is best to hasten slowly. In the meantime, the way will certainly be clear for further joint meetings, and *The Path* already has gained in variety by contributions from our new-old Theosophical acquaintances. Mr. Willans, be it known, met Colonel Olcott on his landing in Sydney in 1891. He is certainly a great old warrior!"

The same issue of *The Path* says of the proposed Centennial Edition of the writings of H. P. Blavatsky:

"The scheme is worthy of the Point Loma Society, and we wish Dr. de Purucker and his co-workers all success in their venture. What is urgently needed even more than the collected works is a topical index in great detail of the matter contained in those works. What can be done to fill this long-felt want?"

The H. P. B. Centennial Committee in charge of this stupendous undertaking has already planned just such an index as part of its labors.

### BROTHERHOOD IN THE DUTCH EAST INDIES

OUR esteemed Comrade, Dr. Pierre Peverelli, Salembaplein 12, Weltevreden, Dutch East Indies, sends to Headquarters the following translation of an official communication received by him from Ir. A. J. H. van Leeuwen, General Secretary of the Dutch Indies Theosophical Society (Adyar):

"I wish to thank you right heartily for sending so much literature, received by me in the last few months, concerning Theosophical fraternization and the action of Dr. de Purucker.

"In the Official Bulletin of the Dutch Indian Theosophical Society I have inserted articles from those publications almost every month, and I believe the general interest is now awakened in that question.

"I am asked to introduce the subject of an eventual reunion of the different Theosophical Societies in the lodge here on Thursday evening. After that a discussion will be held concerning this matter.

"If it succeeds here, I intend to recommend every lodge of our Society in the Dutch Indies to act similarly and to send me brief reports of the discussions, so as to enable me to keep posted with the general opinion of our members.

"However I am sure that this opinion will be quite favorable. Our Section feels very strongly in favor of reunion."

### ENTHUSIASTIC REPORT FROM LONDON HEADQUARTERS

THE following are extracts from a recent unofficial report received at Headquarters from Bro. Henry W. Watson of London:

"Our new President, Mr. A. Trevor Barker, is making quite a big hit with his 'straight from the teachings'; and his lectures on Sunday and classes on Wednesday are a great success. . . . Theosophy is certainly a wonderful subject and the more the teachings are studied, it is really remarkable how each time passages in the books reveal greater and greater meaning and new views and fresh understanding. . . . We are really in a new Era. The debt of gratitude we owe to our Leaders and Teachers is one we can never fully pay. It seems strange that anyone can fail to recognise where the 'Lead' really is. The FORUMS for November have just come to hand. G. de P. has certainly lighted a big fire. It is great! What genius!"

"Herewith I enclose a little pamphlet, *Five Messages from H. P. Blavatsky*. They show what a wonderful prevision H. P. B. had of the Society's future and they apply with great point to present conditions. This little pamphlet alone should completely cure all desire for separate societies. Well, G. de P. has the matter in hand and that he is going to win is a certainty, on a large scale, and sooner or later those who do not join hands with him will be understood. The world is waking up and intelligence is on the increase, largely thanks to Theosophy, and people are beginning to see the truth.

"We are doing very well at our Baker Street Headquarters; excellent attendance, and people will listen to lectures lasting an hour or more from Barker and Shastri. They are absolutely attentive and as the old saying goes, 'You could hear a pin drop' the whole time. Our book sales, too, are very good. Everyone who reads *Questions We All Ask* says how wonderful they are, and so they are! Mrs. Barker is most efficient at the business-end and pulling things into really good form, and is a perfect genius at straightening out business-tangles. . . . New members are still coming in and we are generally feeling very enthusiastic."

#### KENNETH MORRIS AND PETER FREEMAN EXCHANGE COMPLIMENTS

DR. KENNETH MORRIS, President of our Welsh Section, was the guest-speaker at a Founders' Day meeting held at the Headquarters of the Adyar Society in Cardiff on November 16th, at which Peter Freeman, M. P., President of the Welsh Section (Adyar), presided. Dr. Morris reports that the members of Bro. Freeman's lodge were "friendly, kindly, and hospitable." He read a short paper on H. P. B.; said she was an Adept, in Chinese 'Mountain-Man'; like a mountain, you could not see it when too close; it would be better recognisable in a thousand years. He told what she did for the world — opened for us the Path — how dare we be dilettante Theosophists, dabblers in psychism? He gave what she said on psychism, and on mere intellectualism. The Chairman thanked Dr. Morris for presenting so entirely new a view on such a familiar subject.

Dr. Morris further reports that Bro. Freeman was disappointed that Dr. de Purucker had not agreed to the preliminary conference in May, 1931, which had been proposed at the Convention of the Adyar European Societies in June; but Bro. Morris reminded him that "the course of true love never did run smooth; but now we do know that it is the course of true love. Of course there'll be snags; and it won't be done in five minutes; but the grand thing is that the ice is broken and we are real friends."



## A Warning and a Reminder

**N**EITHER the Leader nor the Headquarters Staff can be held responsible for what the individual lodges of The T. S. may do, as each is autonomous within the provisions of the Constitution. Headquarters cannot even know of what goes on in the different lodges except as information filters in from reports sent to various members of the Staff. The Leader was very much distressed recently in learning from a friendly correspondent, that "there seems to be a general impression that Point Loma lodge-meetings are love-feasts, and are devoted to singing hallelujahs to G. de P." Headquarters does not believe that any such condition prevails in our lodges, but lest there should be any basis whatsoever for such an alleged 'general impression,' the attention of all members is called again to the Leader's General Letter of July 11, 1930, from which the following are particularly pertinent paragraphs:

"We Theosophists must remember, and remember all the time, that the platforms of our Lodges should not be made the fields for the apotheosizing of personalities, whoever these personalities may be; but that they should be devoted to the propaganda of our sublime Theosophical truths, doctrines, and teachings. The audiences which attend any public Theosophical gathering have a right to hear about Theosophy, because that is what they come for, and it would be very unfortunate if the platforms of our Lodges of The Theosophical Society should get the reputation of being devoted to the always one-sided and often ridiculous worship of Theosophical personalities. Such a thing in itself really is repugnant; but unfortunately some Theosophists do not understand this. . . . I should deeply grieve if any representative F. T. S. were so far to forget himself or herself . . . as to embark upon . . . a tiresome and totally unnecessary eulogium of myself. But indeed I cannot conceive that any one of our F. T. S. could ever be guilty of such a discourtesy."

Another point: Dr. de Purucker urgently begs all F. T. S. to speak of him merely by his name, his initials, or by his official constitutional title, the *Leader*, and to omit all adjectives such as 'great,' 'dear,' 'beloved,' etc., etc., which, he says, do more harm to the Cause of Theosophy than can be well imagined, though of course he appreciates the kindly spirit which prompts our members so to speak of him.

— JOSEPH H. FUSSELL, *Secretary General*.

## Our Lotus-Circles

**A**NNOUNCEMENT: The purpose of this new department in THE FORUM is threefold: (1) to acquaint inquirers with the aim and scope of our Children's Work; (2) to enable Lotus-Circle teachers throughout the world to share with each other such news-items and helpful hints as would not be wholly suitable for *The Lotus-Circle Messenger*, our children's magazine; and (3) to encourage an interest in Lotus-Circle work among an increasing number, who long to serve but feel that they have not yet found their real work.

*What are Lotus-Circles and what do they aim to do?*

Lotus-Circles are Theosophical Sunday-Schools for children between three and fourteen years. Their aim is CHARACTER-BUILDING.

*By whom are Lotus-Circles conducted?*

By members of The Theosophical Society. They are therefore under the general direction of the Theosophical Leader, Dr. G. de Purucker, whose staff in this department includes a General Superintendent, with offices at Point Loma, California; a National Superintendent of Lotus-Circles for each country; and an International Advisory Board for Lotus-Circles composed of outstanding Lotus-Workers throughout the world, of which Board the General Superintendent is Chairman.

*When and by whom was this work founded?*

The first Sunday classes for children were started in San Francisco in the early nineties, and were called 'Theosophical Sunday-Schools.' William Quan Judge organized and extended this work, giving it the name it still bears — 'Lotus-Circles.' Under Katherine Tingley it was brought to a position of international importance, and under her Successor it has expanded beyond expectation. Within the first year (July 1929 — July 1930), for example, the number of Lotus-Circles in active operation trebled; a special children's magazine, *The Lotus-Circle Messenger*, was founded under Dr. de Purucker's supervision; arrangements are being completed for editions of this magazine in several European languages, the Dutch *Lotus-Cirkel*, published in complete translation by the Groningen (Holland) Comrades, leading the way, while a spirit of enthusiasm and devotion has been awakened among Lotus-workers throughout the world that is sweeping all obstacles before it.

*Is Theosophical teaching for children in demand?*

Decidedly Yes! Non-sectarian religious teaching is being demanded by thoughtful parents everywhere, and Theosophical teaching is more than merely non-sectarian, for it gives the child an understanding of the Universe and of himself.

Dr. de Purucker, said recently (see THE FORUM, Sept., 1929, p. 15):

"The main thing is to concentrate on the T. S. Lodges; then, as soon as you have the children, begin the Lotus-Circle."

Address: Central Office for Lotus-Circles, Point Loma, California.

## The Theosophical Club

**N**EW S IN BRIEF: A. Trevor Barker appointed National Director of Theosophical Clubs in England. — Women's Section organized at Amsterdam under direction of Miss C. F. den Buitelaar. — Fraternalization through Theosophical Clubs in Holland; Constitution for the four clubs of the Dutch Section drawn up: function under one Constitution, with own respective by-laws; Dutch Club members issue first number of *Lucifer, de Lichtbrenger*. — Charter issued to Women's Section, Visby (Gotland) Club, Nov. 18, 1930; Club Men's and Women's Sections, organized at Borlänge, Sweden. Bro. Carl Graumann, moving spirit. — Chicago Club, Men's Section, booming; hold fortnightly

meetings, Starck Bldg., 6th floor, 228 So. Wabash Ave. — Club No. 2 (San Diego) moved into permanent quarters, 2772 Fourth Ave., Cor. Olive; Men's Section elect T. T. Clemesha, President, Arthur Snell, Secretary. — First two musical concerts of season successfully presented by Lomaland Conservatory of Music, November 3, December 8, 1930.

*Fraternization.* On Oct. 19, 1930, Mr. Boelars, President of Besant Lodge, Rotterdam, and his wife, were guests of the Theosophical Club (Rotterdam). We quote from Mr. Boelars' words on that occasion: ". . . When I congratulate the committee of this Club and hope that we shall be allowed to work together with you to develop this activity, then I think that I do not only speak in the same spirit as does Dr. de Purucker, but with that same spirit that inspires all who feel that co-operation is the first thing wanted nowadays."

*Recent Programs of Parent Club.* (Men's Section): 'Three Masters of Magic: Saint-Germain, Cagliostro, Mesmer' (devoting one meeting to each) — a collation of facts from the best authorities, illumined by esoteric light from Theosophical Teachers; 'The Formation of The Theosophical Society' — informative, accurate; 'Chapter I, *Theosophy and Modern Science*' — a synopsis, study, and collateral quotations; 'The Wit and Humor of the Masters of Wisdom and their Messengers.' (Women's Section): 'Gautama the Buddha' — the exoteric life of a Master of Compassion; 'Fohat'; 'Ancient Relics' — archaeological finds from China to Peru, from Greece to England; 'The Râmâyana' — a synopsis of the famous Indian epic; 'Ten-Minute Talks from *The Secret Doctrine*'; 'Theosophical Questionnaire' — a helpful course in technical Theosophical terms, a minor Theosophical Glossary. For Dr. de Purucker's remarks on 'The Buddha' and 'Cagliostro,' see January-February, 1931, *Lucifer: the Light-Bringer*.

## Pre-View of the February "Theosophical Path"

THE pleasures of both reading and study abound in the February issue of *The Theosophical Path*.\* Dr. de Purucker tells us, for example, in *Theosophy, the Mother of Religions, Philosophies, and Sciences* that "the doctrines of Transmigration and Metempsychosis are wonderful beyond human imagination," and in talking about them unfolds deep esoteric vistas. Professor Ryan investigates still more fully this month in *News from the Archaeological Field* the fascinating mystery surrounding the actual life of the Syrian Sage Jesus. Yet many will be apt to turn first of all to *Julian, the Apostle* by P. A. Malpas, a new serial vividly depicting the life of the Roman Emperor Julian, that Initiate who tried to defeat political Christianity and restore the Mysteries to mankind. In *The Archdruid* we are rapt into the glamor of ancient Wales by the lyric prose of Kenneth Morris. *More Light*, by Dr. J. H. Fussell, gives a second chapter of this study for Masons and Theosophists of the Path of Initiation, which richly fulfils the promise of the first.

\**The Theosophical Path*, February, 1931: for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

A stimulating new feature will appear henceforth, *Questions and Answers*, of vital importance to students and speakers. The narrative of P. A. Malpas's translation of *The Popol Vuh* emerges now apparently, yet with the same atmosphere of archaic strangeness, into the historical period. *The Golden Stairs* by Reata V. H. Pedersen shows with illuminating sincerity that the first of them is impersonal love; and Arthur Beale presents an original outlook in *Some Problems in Life*. Seneca discourses with his curious antique charm about the mysterious Nile in Dr. de Purucker's current translation of his *Researches Into Nature*. Prof. Edge is at his best in *Theosophy Teaches Evolution* while esoteric hints gleam like nuggets all through *The Septenary Principle in Esotericism* by H. P. Blavatsky.

## An Opportunity for Every T. S. Lodge and Individual F. T. S.

**T**HEOSOPHICAL literature of the highest quality pours forth from Point Loma every month; enthusiastic expressions of appreciation for all of it constantly come in. But how much is being done by each Lodge and by each individual F. T. S. to increase the subscriptions to *The Theosophical Path*; *Lucifer: the Light-Bringer*; *The Theosophical Forum*; *The Lotus-Circle Messenger*, and last, but by no means least, *Questions We All Ask*?

Here is an opportunity: Tear off the attached Special Subscription Offers Order-Blank, and send it to someone whom you have reason to believe is interested in Theosophy — no matter to what Society he may or may not belong. Then drop a line to Headquarters stating how many of such order-blanks you would like for mailing to likely subscribers. (Circulars announcing local Theosophical activities may be mailed at the same time. Address of local Lodge-headquarters or meeting-place may be stamped or written on the order-blanks.)

The mere reading of the list of titles to *Questions We All Ask* will be enough to interest many people in at least ordering a few samples; and once they begin to read, the quality of our literature will do the rest! Let us all join together to double the subscriptions to our splendid series of publications during 1931!

Another point: At every public meeting or even members' meeting, could not the presiding officer and other speakers call particular attention to some special Theosophical publication recently received from Point Loma, or to some special article therein of outstanding interest to the speaker himself?

No F. T. S. should fail to take every possible opportunity to interest others in our publications, to say nothing of subscribing for all of them himself. If he cannot afford to subscribe singly, he can get others to join with him in a joint-subscription to be circulated among those who pay for it. An evening at home reading a Theosophical magazine instead of going to a 'movie,' or a little self-denial of ice-cream, soda-water, tobacco, or bon-bons, will enable most of our members to subscribe for all of our publications — if not singly then at least in union with others. *The time to start is right now!*

— SUBSCRIPTION ENTHUSIAST

## Concert Delights Audience at Lomaland Conservatory

**A**N institution which is steadily growing in importance in Southern California is the Lomaland Conservatory of Music, Point Loma, with Peggy de Purucker, Doctor of Music, as its head. Concerts by the faculty and students are given at regular intervals in which the resources of the conservatory in a great variety of talent find expression to the delight of the invariably large audience.

One of its outstanding concerts of the present season was that given Tuesday evening. It included an exceptionally well-balanced orchestra, solo and ensemble numbers, and closed with an unusually spirited rendition of carols and folk-dances by the Lomaland Carolers, a large group of singers, mixed voices, carefully selected for choral work at the conservatory.

The program followed a short reading from *Theosophy: the Path of the Mystic*, by Katherine Tingley, read by Mrs. Hazel Minot. Professor Kurt Reineman opened the musical part of the evening with a viola solo, Beethoven's 'Romance in G Major.' The viola is rapidly taking its place as a solo instrument, after years of being relegated to a more or less humble orchestral position. On this occasion it found itself in particularly graceful hands, Professor Reineman bringing out its mellowness and charm.

Then followed Mrs. Inez Davenport in a 'cello interpretation of Bach's celebrated air, familiarized by the Wilhelmj transcription as the 'Air on the G String.' The passages of haunting beauty in this powerful yet sympathetic work found new loveliness and character under Mrs. Davenport's bow. These numbers had string orchestra accompaniment, directed by Dr. Peggy de Purucker.

The string orchestra, under the bâton of Miss de Purucker, was then heard in Grieg's 'Norsk,' winning continued applause for the orchestra and proving Dr. de Purucker a masterly conductor. She has authority and grasp and admirable control and is no doubt destined to great things in this field. Her work as first violin of the quintet which followed was exceptional in character also, an example which seemed to inspire the other players, Prof. Savage, second violin; Prof. Reineman, viola; Mrs. Davenport, 'cello; and Mrs. Marcella Reineman, piano. The number given was Schumann's brilliant and difficult 'Quintet, Op. 44.' Huge bouquets of flowers at this point testified to public appreciation of Dr. Peggy de Purucker and her work as an artist and conductor.

Miss Julia Hecht, for twenty years head of the piano department of the Lomaland Conservatory, was heard in Rubenstein's 'Kamnoi Ostrow,' and a Liszt transcription of Schubert's 'Am Meer.' Miss Hecht's work in both numbers combined the admirable qualities of classicism, spontaneity and musicianship.

The Lomaland Carolers took the audience by storm. Dressed in old English yuletide costume the singers entered to a lively rendition of Rex Dunn's 'Hunting Song,' followed by 'Under the Greenwood Tree,' by the same composer, the words of both songs from Shakespeare's *As You Like It*. 'Hunsden House,' an old English country dance by the Carolers followed. The climax was reached in the final carols, 'The First Noel,' 'We Three Kings of Orient Are,' and 'Here We Come A-Wassailing.' An effective and affecting concluding number was 'Stille Nacht,' the old German carol.—*The San Diego Union*, January 8, 1931

## "Questions We All Ask" in Book-Form for Easter

**T**HE first sixteen of Dr. de Purucker's Temple-Lectures, *Questions We All Ask*, second series, delivered consecutively on each Sunday beginning with September 1, 1930, will be available in book form by Easter, 1931. The book will contain approximately 350 pages, 6 x 8½, will be bound in art-paper, and will cost \$1.25. It is an invaluable aid to every inquirer into the philosophy of Theosophy as well as to every student of its deeper reaches, as the following general titles of the sixteen lectures indicate:

1. Who Are You? 2. Have You Found Yourself? 3. What Are You? 4. The Destiny of a Soul. 5. Souls that Drift. 6. Occultism and Psychism. 7. Occultism and Psychology. 8. Gods, Men, and Atoms. 9. Visions. 10. Masters of Wisdom and Compassion. 11. Was Jesus Man-God, Great Sage, or Myth? 12. Ghosts. 13. The Mystical Story of Jesus. 14. The Secret Anatomy of the World. 15. The Secret Physiology of the World. 16. The Azure Seats of the Gods.

Orders will be accepted now by the Theosophical University Press, Publications Dept., Point Loma, California.

### The Class in Theosophy at Point Loma

**M**ANY students of Theosophy look forward to the Class in Theosophy held in the Temple of Peace on Saturday afternoon from five to six o'clock. Here gather not only residents at the International Headquarters but members and others from San Diego and other places near by. Questionnaires and short papers — of one hundred and fifty words — test the advance made by the students, and facility in answering the inquiries made by visitors and all others not acquainted with Theosophy, will it is hoped, be acquired by practice in making two-minute speeches which deal with the most frequent queries put to those who meet the public. When space permits THE FORUM will print some of these excellent short papers and addresses.

#### FORUM PAGES HEREAFTER TO BE NUMBERED BY VOLUME

BEGINNING with this issue of THE FORUM, the pages will be numbered consecutively by the *volume* instead of by the *issue*. As 80 pages of Volume II have already been published, this issue begins with page 81.

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Each reader of THE FORUM 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. Everyone 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.

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# 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 Editors*

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

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## Leader Plans Tentative Lecture-Tour Beginning about April 1st

THE best news that THE FORUM has been able to give to its readers for many months was released from the Leader's office on January 29th, just in time for publication in this issue. Dr. de Purucker for a long time has felt so urgently the call to begin his long-expected lecture-tour that he has, at the earnest solicitation of members and Lodges in various parts of the world, drawn up a purely tentative schedule of dates and places, which follows hereunder. It should be definitely stated that circumstances may oblige him to cancel it wholly, and this announcement should in no wise be construed as a definite promise. His ability to follow this schedule will depend upon pressing duties at Headquarters and also the receipt of sufficient funds to enable the tour at least to be begun. Following therefore this tentative outline of the tour, he hopes to leave Point Loma not later than April first.

According to this tentative plan the Chief will be accompanied by the Secretary-General, Dr. Joseph H. Fussell, who served both William Q. Judge and Katherine Tingley as private secretary, and by Miss Elsie Savage, the Leader's private secretary, who was with K. T. on her European tour in 1928 in the same capacity.

If our Chief begins this lecture-tour on or about April first he will do so hampered by lack of sufficient means, and he begs that all members and friends who can do so will forward to Headquarters as soon as possible whatever they can spare in order to assure the successful fulfilment of this lecture-tour which it must be remembered is undertaken solely for the spreading of Theosophy and the strengthening of the ties of spiritual Brotherhood among Theosophists in this New Era.

According to present plans, which it must be remembered are still wholly tentative, the cities where the Leader hopes to lecture are as follows: Los Angeles, Chicago, Boston, New York, Washington (?); London and possibly other places in Great Britain; The Hague, Amsterdam, Rotterdam, Utrécht, and Groningen, in Holland; Nürnberg, Cottbus, and Berlin in Germany; Copenhagen, Malmö, Helsingborg, Stockholm, Helsingfors, Visingsö, and Göteborg in Scandinavia; and

on the return journey: London, New York, Boston, Toronto, Vancouver, Victoria, Seattle, Oakland, San Francisco, and Los Angeles.

Possibly other cities may be added to the list, or some of those hereinbefore named may have to be omitted therefrom, all depending upon plans as they develop and the logic of circumstances.

Financial help is earnestly solicited from all members and friends who are interested in making this long-considered lecture-tour an actuality in the spring and early summer of 1931. Address remittances, whether large or small, and whether once or repeated, and as soon as possible, to:

JOHN R. BEAVER, *Treasurer-General,*  
*The Theosophical Society, Point Loma, California.*

## The H. P. B. Centennial Convention: Invitations and Responses

**B**ELOW is a copy of the official invitation which was sent, in substantially the same language, to the heads of all known Theosophical Societies and to a few outstanding Theosophists besides:

*International Theosophical Headquarters, Point Loma, California.*

Dear Brother —: On behalf of our Chief, Dr. Gottfried de Purucker, I have the great pleasure of conveying to you as one of the outstanding and representative Theosophists of your country, a formal invitation to attend the H. P. B. Centennial Convention which will be held at our International Headquarters here at Point Loma, on August 11th and 12th, 1931, a preliminary public announcement of which was made by Dr. de Purucker on May 25th, 1930.

The main purpose of this Centennial Convention will be to further the era of good will and co-operation already inaugurated among all Theosophical Societies and Theosophists throughout the world. We believe that no nobler tribute could we pay to the life and work of H. P. B. than bringing together into a straiter and closer bond of brotherly union the various scattered branches of the universal Theosophical Movement.

As already stated publicly by our Leader, it is not his intention to summon a large gathering to the H. P. B. Centennial Convention; but only the heads of the various Theosophical Societies and a few prominent Theosophists belonging to other societies will be invited to attend.

An outline in general terms of the purpose and scope of the Centennial Convention will be found in the enclosed copy of Dr. de Purucker's letter of September 21st, 1930, addressed 'To the Members of The Theosophical Society throughout the World and to Members of the E. S.'

Hoping to receive an early reply from you and with fraternal greetings, I am,

Yours cordially and sincerely,

JOSEPH H. FUSSELL, *Secretary General.*

Before the receipt of a formal invitation, the General Secretary of the Independent Theosophical Society of Australia sent an official communication to our Secretary General (see THE THEOSOPHICAL FORUM, November, 1930, page 19), from which the following is quoted:



"We view with great interest your plan to hold a Theosophical Congress next year and will try, should such eventuate, to send a representative or representatives to that meeting."

Below are copies of some of the responses to the formal invitations which have been received to date from Theosophists not affiliated with the Point Loma Theosophical Society.

*Claremont, The Strand, Ryde, I. W. 13th Dec. 1930.*

Dear Brother Fussell: Thank you for your letter of the 28th ult. inviting me to attend the proposed Centennial Convention next year.

While of course sympathizing with the objects of that Conference it will be quite out of the question that I should attend it personally — physically out of the question on account of the distance.

I am passing your letter on to the Council of the Blavatsky Association for their consideration, and you will doubtless hear from them in due course.

Wishing you every success,

Yours fraternally,

W. KINGSLAND.

*The Blavatsky Association,*

26, Bedford Gardens, Campden Hill, W. 8. January 23, 1931.

J. H. Fussell, Esq., Point Loma, California, U. S. A.

Dear Sir: The Council of the Blavatsky Association have received your kind invitation, conveyed through Mr. Kingsland, for a delegate to attend the forthcoming Convention at Point Loma. The Council regret, however, that under the terms of the Constitution of the Association, they are unable to accept the invitation so cordially extended.

Yours truly,

IONA DAVEY, *Hon. Sec.,*

*For the Council.*

Dr. H. N. Stokes, Editor of the *O. E. Library Critic*, 1207 Q St., N. W., Washington, D. C., wrote: "It would certainly be a great pleasure to meet you all."

Circumstances, however, may prevent Dr. Stokes from attending the Centennial Convention, though he hopes that they will enable him to be present.

The letter that follows was received from one of the most prominent members of the United Lodge of Theosophists.

245 West 33rd St., *Los Angeles, California.* December 26, 1930.

Joseph H. Fussell, Secretary General,  
Point Loma, Calif.

Dear Sir: Let me acknowledge your formal invitation of the 17th instant to attend the "H. P. B. Centennial Convention" which Dr. de Purucker proposes for August 11 and 12, 1931, as per the marked copy you enclose of Dr. de Purucker's *Letter* of September 21, 1930.

It is clear from this *Letter* that the real purpose of the proposed convention is to discuss what Dr. de Purucker regards as "the greatest 'Essential' of all"—

an Official "Leader and Teacher" accepted as such by the various theosophical Societies. It is equally clear that he nominates himself for this post of Supreme Pontiff in the "Spiritual Brotherhood" he pictures — for his *Letter* is the eighth in a continuing series "written in the Masters' names."

Dr. de Purucker is neither the first nor the only one who claims attention in this fashion, forgetful that the existing status among theosophical Societies is due to just such abuse of Sacred Names. There is here no common ground. Much as the Theosophical Movement has hitherto suffered from these many would-be Authorities, it would infallibly suffer still more from one Pope in place of many. Unless Dr. de Purucker should experience an entire change of heart his proposed convention, if successful, would make a sorry centennial anniversary for her who wrote, "Let no one set up a popery in Theosophy." What is needed by all alike is Theosophical Education, not "Spiritual Authority." Not only do I see no reason for attending the proposed convention, but every Theosophical reason to have nothing to do with it.

With all good wishes,

Yours sincerely,

JOHN GARRIGUES.

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*Sociedad Teosófica en México, Secretaría General,  
Calle de México, D. F., Iturbide No. 28. A. 17 January, 1931.*

Mr. Joseph H. Fussell, Secretary General,

The Theosophical Society, Point Loma, Calif., U. S. A.

Dear Brother: From your kind letter of the 2nd instant I note with pleasure, that on behalf of your Chief Dr. de Purucker, you kindly invite me to attend the H. P. B. Centennial Convention at Point Loma on August 11th, 1931, with the purpose, also, to further the "good-will-among-Theosophical-Societies-era" already started.

Let me thank you very much for it. I do not know whether it will be possible for me to go to San Diego (I was there six years ago and saw Mrs. Tingley) at the time of the Convention. If so, I will gladly inform you opportunely.

Dr. de Purucker's letter of the 21st of September, 1930, has been read with interest, and THE THEOSOPHICAL FORUM is also at hand.

Thanking again for all, I am, dear Brother,

Yours fraternally

A. DE LA PENA GIL.

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A letter written in German on behalf of Hugo Vollrath, Secretary General of *Die Theosophische Gesellschaft*, is too long for publication *in extenso*. The following translated extracts will show its friendly spirit:

*Leipzig, Lessingstrasse 2. Jan. 14, 1931.*

Mr. Joseph H. Fussell, Secretary General,

The Theosophical Society, Point Loma, Calif., U. S. A.

Esteemed Confrère! I received your letter of December 17, 1930. Let me begin at once by conveying to you the thanks of our General Secretary for the invitation to the Autumn Congress. It is however unfortunately equally as impossible for him to go to Point Loma at present as for Dr. von Purucker to be present in Leipzig now. . . .

Hugo Vollrath instructs me to say that he will always welcome with joy and

inspiration co-operative work based upon the principles of the Theosophical Society and *reverence* for the Masters and the work of H. P. B., because there where reverence for the Masters really exists we stand forever within the great "Thy Will Be Done." Through us then shall take form what the Masters of Wisdom plan. . . .

If it should be possible for us to entrust our representation to one of our American members we will do so. On our side it would delight us to welcome here a representative from Point Loma. . . .

Please communicate the warm greetings of our General Secretary to Dr. von Purucker, and at the same time to the other Executives of The Theosophical Society.

Kindest greetings from us all to yourself, particularly from me.

In mutual service of Humanity,

EBBA KOCH.

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*Société Théosophique de France*, 4, Square Rapp (VII°)

Paris, the 9th January, 1931.

To the President, Theosophical Society,  
Point Loma, Calif.

Dear Brother de Purucker: I wish to thank you very much for your cordial invitation to take part, on Aug. 11th, in the H. P. B. Centennial Convention.

At my age I am not able practically to make such a journey, and I am very sorry to miss that opportunity to make your acquaintance.

Hoping that a good success will favor this friendly gathering, I remain,

Yours cordially and sincerely,

CHARLES BLECH,

*General Secretary, French Section T. S.*

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The following is from the General Secretary of the Central American Section of the Theosophical Society (Adyar):

*San José, Costa Rica, C. A., January 9th, 1931.*

Mr. Joseph H. Fussell, Secretary General,

The Theosophical Society, Point Loma, Calif., U. S. A.

My dear Brother: I acknowledge receipt of your kind letter dated December 16th, 1930, whose aim is to extend to me, on behalf of Dr. de Purucker, an invitation to attend the H. P. B. Centennial Convention, to be held at Point Loma on August next.

I wish to express to you, and to your Leader through your good self, my hearty thankfulness for such a friendly invitation and also my cordial appreciation of the brotherly spirit in which it was made, and I also want to assure you that, if it is within my power to attend that important gathering, I will surely make mine the pleasure of being present in it.

With my best wishes for a New Year full of Peace and Happiness, and most successful in your work for Theosophy, I am, my dear Brother,

Yours very sincerely,

MARIANO L. CORONADO.

## The International Theosophical Headquarters Point Loma, California

**I**N furtherance of the program outlined by Dr. Gottfried de Purucker, when he assumed the Leadership of The Theosophical Society, the following Statement has been prepared for the purpose of affording members and friends a more intimate acquaintance with the origin, aims, and present status of an Institution which functions as the International Headquarters of The Theosophical Society and as an educational center, introducing into the present civilization a higher form of culture based upon the application of Theosophical principles to human life.

During the past thirty years the members of The Theosophical Society in general have not been informed as to how the work at Headquarters was carried on or as to the great financial strain that fell upon the Leader and those immediately surrounding her at Headquarters. The time has arrived, however, when it should be recognised that the responsibility concerning purely business problems should be shared by all, thus leaving our present Leader (who is also the Teacher) free to devote a far larger part of his time to the teachings which it is his first duty to give.

While results have demonstrated the wisdom of the procedure followed during the early formative stage, it is now important that the members should know more about the problems and opportunities of this Institution; and in particular should learn something regarding the foresight and sagacity displayed by Katherine Tingley and Dr. Gottfried de Purucker in the discharge of their trust. It is the latter fact which should now make it feasible, with the help of the members, not only to meet every problem satisfactorily, but also to take full advantage of the wonderful possibilities which lie right ahead.

Thirty years ago a beautiful and unique tract of land was acquired as the future site for the International Headquarters of The Theosophical Society. This tract is now recognised throughout the world as one of the most desirable on the Pacific Coast. It embraces about 330 acres, situated on the crest of the Point Loma peninsula. From an altitude of nearly 400 feet it slopes for about one-third of a mile towards the ocean, and has a sea-frontage of three-quarters of a mile.

On this site was reared an educational institution in which the practical application to daily life of the age-old Theosophical teachings was made the principal factor. This work was carried on by members of the Society, from many parts of the world, under the guidance and direct supervision of their Leader and Teacher, Katherine Tingley. In spite of misunderstandings and misrepresentations this heroic soul and those who had the vision to recognize her creative ability and to realize the significance of this Work, labored on, and succeeded in overcoming what at times appeared to be insurmountable obstacles and difficulties.

As the members of the Society up to that time had confined themselves largely to a theoretical study of Theosophy — and to its dissemination through the scattered branches of the organization — Katherine Tingley at once put into oper-

ation her plan of a more concentrated effort on altogether new lines. Hence her selection of Point Loma, California, as a fitting site for a Theosophical Institution, situated in the *New World*, and her avowed intention of making this Institution an important educational center, containing the very heart and brain of the Theosophical Movement during the twentieth century.

In line with her declared aim "to make Theosophy a living power in the life of humanity," Katherine Tingley emphasized a rational and systematic interpretation of the ancient Wisdom-Religion as presented by H. P. Blavatsky and made a bold attempt to test and demonstrate its practical value by teaching an international group of men and women how to fulfil the duties of life understandingly, and how to meet life itself hopefully and courageously. In other words it was to be an exemplification — comprehensible to the Western mind — of the principles of spiritual Râja-Yoga, the Path to the 'Royal Union' or perfect balance of man's spiritual, mental and physical nature, leading towards a more conscious self-directed evolution based upon the 'Science of Right Living.'

The Point Loma Theosophical Institution and its world-wide influence along spiritual and cultural lines, are today a living proof of the accomplishment of the first and most difficult step in so far-reaching an undertaking — a labor of love and impersonal service for the benefit of humanity — to which that Leader and Teacher devoted her life. The Theosophical University stands today for all that is noble and lofty in human culture, for all that is spiritual and constructive in human life. Its students, young and old, are endeavoring to understand the workings of the laws which govern Nature and to apply these laws to their own lives so as to become fit channels for the expression of the ancient Theosophical philosophy.

Unlike the generously endowed Institutions the world over, this unique educational undertaking was begun without any capital at all. Its only resources were those possessed by the individual members, most of whom were people of moderate means. What was lacking in money, however, was made up in an enthusiasm which had its basis in devotion to Truth.

Inspired by their Leader, many of the members were ready to follow her example — to give liberally of their resources, and to devote their lives and their strength to the furtherance of the noble Cause for which she stood. The present standing and influence of the Point Loma Theosophical Institution are the result of thirty years of intelligently directed, unremitting, and concentrated effort.

Our Headquarters' property which was acquired at a comparatively low figure when the City of San Diego was as yet a modest little town of about 17,000 inhabitants and Point Loma was virgin land lying some seven miles away, has progressively increased in value along with the rapid expansion of the City, whose population is now about 150,000. Its exceptional situation, its beautiful surroundings, its healthful climate and bracing atmosphere give it additional value for residential purposes and have built up its reputation as one of the finest localities on the Pacific Coast. The total value of this property was officially appraised in 1928 by the Tax Assessor, at \$1,438,640.00. It is this valuable asset which Katherine Tingley kept intact for the future benefit of this Work.

As the work progressed, appropriate buildings, large and small, were erected and many activities started, at considerable outlay. When the World-War broke

out, the Institution was for a long time cut off from a large proportion of its active members and in other ways suffered a series of hardships which hampered it financially and tested its vitality to the utmost.

In order to relieve this situation and to meet imperative obligations, it became advisable in 1927 to negotiate a loan of \$400,000 on this property. This loan was underwritten in the form of negotiable bonds, and has since been reduced to \$325,000 in accordance with the stipulation of the bond-indenture. It should be noted that in spite of the present financial depression, these bonds have maintained a high position in the open market.

This bond-issue with its high interest-charges and heavy sinking-fund requirements, together with an increased taxation coincident with the constantly increasing value of the property, is proving a heavy burden in these difficult times.

While each of the above-mentioned payments must be met in full at specified times, our income in the past has been anything but regular. The Institution has been receiving a large part of its support from devoted members the world over; and while we have good assurance that these generous contributions will continue in the future, the fact remains that this money is received quite irregularly.

This irregularity, in the face of the onerous and exacting terms of the bond-indenture, has at times proved embarrassing, particularly during this period of financial depression and has necessitated a caution which prohibits the Institution from undertaking any new work involving financial obligations beyond those of absolute needs.

When Katherine Tingley passed away and an important chapter in the history of the Theosophical Movement closed, a New Era of widespread Theosophical activities with Point Loma as their base was inaugurated by her Successor, Dr. Gottfried de Purucker.

In accordance with his suggestions constant effort has been made to relieve the present financial strain in order to facilitate this proposed expansion. An attempt was at once made to dispose of a considerable portion of a property which far exceeds our present needs. Though this effort received a temporary check by the sudden acute financial depression, it will be aggressively renewed with the return to normal conditions.

In addition to introducing a program of increased economy by the elimination of a number of desirable though not indispensable activities, there has been a concerted effort to increase the regular earnings. By thus reducing the expenses and increasing the income, it has been made possible in a year and a half to place this institution on a self-sustaining basis with resources sufficient to meet all current expenses but insufficient to discharge all prior obligations as they accrued.

Once the Institution is established on the basis, where we now are in the process of placing it, we shall be relieved of our past obligations. At a conservative estimate the normal value of the 230 acres which we are attempting to dispose of out of our entire holdings of 330 acres, is not less than \$1,000,000; but to sell during the present financial crisis, a property so wisely safeguarded by

Katherine Tingley as the future reserve of the Society, would be possible only at grievous sacrifice.

In connexion with the above statement the following facts should be noted: No workers connected with this Institution, whether officials, teachers, or craftsmen, receive any salary, but those workers unable to pay their own living expenses are provided with board, clothing, and other necessaries. Our current expenses include a number of yearly contractual obligations to outside members, and the Institution also provides for a considerable number of elderly people who have grown old in service at the Theosophical Headquarters.

The efforts above enumerated have brought to light many facts all of which indicate the sound foundation upon which this Work rests. Among these facts special reference should be made to the Lomaland School for Boys and Girls, a continuation of the Râja-Yoga School inaugurated by Katherine Tingley and directed by her for thirty years.

In this School the Institution possesses an asset which, if properly cultivated, should prove itself one of steadily increasing financial support. However, in order to utilize this asset to its fullest, additional facilities are needed, all of which require considerable outlay.

To meet the various problems herein set forth the Finance Committee has elaborated a plan which, besides relieving the Institution of a considerable portion of its yearly burden, should place some much needed funds at its immediate disposal. This proposition demands no sacrifice but offers our friends an opportunity to invest some of their capital in negotiable securities of unquestionable value, bearing a fair and regular yearly interest, and is as follows:

In response to our application to the California State Commissioner of Corporations, an official Permit has been granted us to issue our Trust Certificates, in denominations of \$1,000 or \$500 each, to an aggregate of \$400,000, bearing 5½% interest payable in semi-annual instalments and maturing in or before ten years.

The proceeds from the sale of these Certificates are to be devoted to the purchase and permanent retirement of the present outstanding bonds already referred to, amounting to about \$325,000, and the Certificates will then have the security of a first lien upon our entire real estate holdings, the same as now enjoyed by the Bonds which are to be retired by these new Trust Certificates.

Although the time-limit for the redemption of these Trust Certificates is ten years, it is expected that within a much shorter period it will become possible to dispose favorably of sufficient land to discharge the entire debt.

This conversion of the Bond Issue into negotiable Trust Certificates would relieve us of yearly payments of approximately \$25,000 during the few years before the surplus property can be satisfactorily disposed of. In addition to this it should place about \$70,000 at our disposal for the immediate expansion of the Work.

The Southern Title and Trust Co. of San Diego which is the Trustee for the old bond-holders, will act as Trustee also for the holders of the new Trust Certificates, and has been so approved by the Commissioner of Corporations.

While this proposition may be offered to the general public, it is our desire to give preference to *our members, friends, and well-wishers* at this initial stage, because it not only affords a sound and well secured investment, but also presents, without sacrifice or risk, an opportunity to advance this Work and to participate in a Cause which represents values reaching far beyond mere monetary considerations.

Members, friends, and well-wishers who are interested in the proposition herein set forth are requested to communicate with the undersigned at an early date. Their letters will receive immediate and most courteous attention.

JOHN R. BEAVER,

*Chairman of the Finance Committee.*

Point Loma, California,  
February 15, 1931.

## A Dutch Knight Invites William Kingsland to Join him in Quest for Truth

*The Hague, 118 Anemoonstraat. December 22nd, 1930.*

Mr. W. Kingsland, 47 The Strand, Ryde, I. W., England.

Dear Mr. Kingsland: It was with profound interest and sympathy that I read your 'Open Letter to Dr. G. de Purucker,' our Leader of The Theosophical Society (Point Loma). In a way every passage gave me such an understanding and insight as to the rights and questionings of my fellow-Theosophists in these very significant times, taught me such a lot of things, that with grateful recognition to you, I exclaimed, when I had finished your letter (reprinted in THE THEOSOPHICAL FORUM): Now then, here is another Warrior on the Theosophical Path, a fellow and co-worker, who — for the *very reason that he sets to work* and is *undertaking the great Quest* — will find it and battle his way to TRUTH. For surely that must be your aim. By all the Gods in the Universe, Mr. Kingsland, you must have something in your character which is akin to mine. Indeed, I can even imagine myself writing such an 'open letter,' IF . . . yes, if I had not been in The Theosophical (P. L.) Society for years and had *my experiences!* Now, please believe me to be just as dead in earnest as you are in your open letter. At our next members' meeting I am going to read your letter to all the members and I shall draw attention to your open and honest endeavor to serve in the cause of a true *spiritual* union — in which we are fellow-workers — and to the points which, in your honest opinion, stand in the way of union. But for Heaven's sake, and for the sake of that very Cause of Theosophy which you mention, DO GO ONE STEP FURTHER, don't stop at writing 'Open Letters' only; indeed, as you English say, GO THE WHOLE HOG.

You have a right to hold and express your views. Each and every Theosophist who works and who has more than superficial interest in the great importance of the Cause of Theosophy for humanity, has a right to try to find out and stand up for what he has found! But from the bottom of my heart I wished that each of them would do in his way what you have done in your way: viz. feel so much for Masters' work and Theosophy in this world that people are set thinking, indeed, are urged with the sparkling fire of enthusiasm and purity



of motive TO USE THAT RIGHT to find out the truth about Theosophy, its Society, and its Leader.

Now I detect in your 'Open Letter,' as I said, something that thrills me. That's one of the reasons why I am writing to you. I see that we are both Warriors, so to speak, on the Theosophical Path, our effort is not for self, but for Humanity and to do our humble share to help protect the work of Theosophy for Humanity's sake. Shall we go ahead and go the whole hog? We say (don't we?), as Warriors on this sublime Path, "Conquer or perish in this grand battle for Theosophy" (and in the latter case we shall only fall as Hamlet's heroes: falling, but with the vision of triumph near at hand!). Rather, we say, go under and perish in our fight for Masters' work and true Theosophy than continue a miserable life of doubt and uncertainty in our Theosophical ideals and aspirations!

Now if I could talk to you in my own language I could, perhaps, say things much better. Like you, I am a fellow-worker on the Theosophical Path, have had *my* experiences as you have had *yours*. Do let us go ahead and do (quoting your words) "let it be our business to consider them in reference to the General Theosophical Movement, etc."

In the first place do not expect me to try to answer any of your questions in your open letter. I do not know (as I have not written to our Leader nor heard from him about it) what Dr. de Purucker will answer. But I have reason to think that he will not answer much, but continue his work for Theosophy and go on delivering his grand *impersonal* Message of Peace, Love and the sublime truth that in our innermost being we are Gods and should act like them: continue to do those things which will *prove* to any Theosophist who has his eyes open that which cannot be expressed in words. Is it not so, my fellow-worker on the Theosophical Path? Limited as our work may be by our Karman and yet so inspiring, we both have studied Theosophy, both have read *The Mahatma Letters* and, therefore, *we* know why Dr. de Purucker will not answer very much. But we both have an equally great aversion to be the victim of a hoax (hasn't the past taught us something?), or a victim of even our own imagination! We both are critically-minded and believe in 'authority' only if authority can be proved; if not we reject authority and stand up for true Theosophy! We have seen enough of 'rival claims'; we both want to stick to principles and must "challenge the right of any one in any Society calling itself Theosophical to issue documents or to speak in Masters' names." Do you see: we are companions-in-arms! So, we are marching on together. Let all the world listen to our battle-cry, off we go! Conquer or perish in the attempt. We shall not stop at 'Open Letters,' we shall investigate, we shall, if necessary, pierce right through the very heart of things, indeed we shall go right ahead!

Well then, I have been marching on this path for a number of years and so have many of my comrades. Questions! Yes, the members of *our* Society are followers, devoid of logical thinking!! Or under the influence of their own imagination, however honest they may be?! They allow *others* to answer Questions for them!!

Here are *your* questions in your 'Open Letter.' I say to you as a companion-in-arms: Why not give the answers to your questions yourself? You surely *can*. Are we, brothers-in-arms on the Path of true Theosophy, satisfied with

questions? By Jove, *No*, we're going to answer them, and to answer them definitely and we shall not stick at anything.

"Why should your society be the one." Indeed why! Go right ahead and find [out].

"What then about similar claimants?" etc. Yes, indeed, what then? We should then know what to do!

"It becomes very much my business to consider them in reference to the general Theosophical Movement. . . ." Not only *your* business, also *ours*.

"The T. S. must rest on Theosophy if it is to prosper, not on any such claims — for Theosophy is impersonal." "It must rest on its own authority as TRUTH." On the verge of finding out here, Comrade! One step further: Find out in what a wonderful way Dr. Gottfried de Purucker *is* impersonal. Do find what the T. S. rests on.

"How are the public to discriminate? How are even the T. S. members to discriminate?"

How indeed! How, indeed! *We* do not ask that, do we? We know that THERE IS A WAY, for we both have studied Theosophy and we both have read *The Mahatma Letters*. You and I know that we can test and do so infallibly, however presumptuous that may seem to others — for when in our deepest search we do find *absolute impersonality* and directions to the *Royal Road*, the only road to the finding of the Self (as in those very *Mahatma Letters*), then surely there must be Light. But then, of course, we both must not stop at 'Open Letters,'— again go right ahead!

Now it suddenly dawns upon me that I should be infringing on your rights to try to answer the above questions separately or any more questions, for *you can find it all out yourself*. And although we are brothers-in-arms, we must sometimes fight a moment for ourselves; we become stronger by it. Your quotation and critical consideration of Dr. de Purucker's words is a splendid thing. They prove beyond any doubt, especially if we *look up again the connexion in which they were uttered*, that here is a Man, Dr. Gottfried de Purucker, who is honest, honest to the core. Honest and straightforward in such a way that I for one, would at any moment give my life for that honesty. Have you ever seen in history that even the honesty and the simple straightforward statements of "heroes in the strife" were used by people to condemn them? I have and I know you have. Look at the times of the great H. P. B. herself; look at the times and event of that great Warrior, W. Q. Judge; look at the times of the heroines Hypatia and Joan of Arc.

We have studied the majestic philosophy of the Theosophical doctrines. We, Mr. Kingsland, are no fools and we are going to apply our tests, given to both of us by this very study of Theosophy. Have the Great Ones left in the lurch the grand Cause for which they sent H. P. B. into this world? You and I know IT IS NOT TRUE. Let us use our weapons in the right way as companions-in-arms. No, don't expect any hints from me. But just guess what would happen if H. P. B. were among us again, and find out what *she* would do. Go a step further and see! Authority can impose anything on a man, you say. "They" (our members) are certainly expected to believe in that authority." No, for Heaven's sake, my dear fellow-Theosophist, let us not be the victims of *belief*. Those

members *accept* and *support* that authority because that authority has indubitably proved to be worthy of that name and proved more than that. You may all be the victims of imagination, you say? Then we shall tear asunder the veils which hinder our view and go right ahead! Yes, we are going to apply our tests. "Whether the authority of the Masters should be openly put before any exoteric Theosophical Society"? Ah, would we rather that the authority kept silence in view of all that has been going on in this world in the name of Theosophy? Should we as Warriors then be satisfied and like to be led by such an authority? It dawns upon us! There where love is taught, where there is great sacrifice, a knowledge which you and I can corroborate with H. P. B.'s writings and *The Mahatma Letters*, where there is *absolute impersonality* and the pointing to the Royal Road as given in *The Voice of the Silence*, there indeed must be Light and the *Force* of Authority. Shall we allow that *l'histoire se répète*? No; we say in our battle-cry that we stand up for TRUTH and nothing but the truth. *And for that very reason I serve the society headed by Dr. Gottfried de Purucker and everything for which Dr. de Purucker stands.*

That Society which has not in the slightest way deviated from the teachings of H. P. B.,—on the contrary, has stuck closely to genuine Theosophy throughout the years and whose Leaders continue, as Katherine Tingley did and as Dr. de Purucker does now, the very heart-work of H. P. B.,—must have something to tell us, dear Mr. Kingsland.

You say: "principles should govern the Theosophical Movement as a whole or any part thereof. . . ." Now then, *do* stick firmly to that! We do, and I assure you our Leader does. But let nothing prevent us from tearing the veil asunder. Once more: we shall not stop at open letters; our motive was to *investigate* and now we go right ahead and battle forwards and we SHALL find.

Yours in the cause of true Theosophy, sincerely and fraternally,

J. H. VENEMA,

*President of The Hague-Lodge, Theosophical Society, P. L.,  
Vice-President, Dutch Section T. S.*

PS. Just when I had finished this letter, a friend of mine sends me copy of the letter from Oscar Ljungström to you. Here's another companion-in-arms! And with gentle and knightly ways!

(Note: Another very able answer to Mr. Kingsland's 'Open Letter to Dr. de Purucker' will be found in the January, 1931, issue of *The O. E. Library Critic*, 1207 Q St., N. W., Washington, D. C., written by its editor, Dr. H. N. Stokes, a member of the Adyar and not of the Point Loma T. S.) \*

## Theosophical Fraternization

(Extracts from Lecture delivered by Dr. de Purucker in the Temple of Peace, Point Loma, Sunday afternoon, February 8, 1931)

**I** COME now to a question, my Brothers, which I have somewhat hesitated about bringing to your attention this afternoon, because it is not, perhaps, a matter of general public interest. It is a matter which concerns solely our Theosophical Movement and those Theosophists of other societies who follow more

\* In the March issue of THE THEOSOPHICAL FORUM, if space permits, there will be published Mr. Kingsland's Reply to Oscar Ljungström's Answer; and the pages of THE FORUM will be closed to this discussion with Mr. Ljungström's Rejoinder.

or less the same teachings that we have. I refer to an interesting question which has been asked of me. I have concluded to answer the question this afternoon, thus taking the first public opportunity that I have to do so. There are certain reasons for so acting. Time is rapidly passing, and the Fraternization-Movement which we inaugurated in 1929, and have carried on with the splendid help of our fellow-workers is intimately concerned with the matters alluded to in the question which now lies before me.

I have been greatly misunderstood in many respects in connexion with our fraternization-work, but I have kept silence till the present time and have refrained from making either answer to or comment upon the allegations and charges that have been made against this my work and myself. It has been wise to do so and much better to do so. There is an invariable rule in Occultism that no genuine Theosophist should ever attempt any self-justification before the world. Outside of other matters personal self-justification is always small-minded; it is always petty.

But now the matter has passed far beyond the stage of a mere personal interest and has become one of practically world-wide import so far as Theosophists and the various Theosophical organizations are concerned. Conditions are at present so shaped that I fear that positive harm might come to our fraternization-work unless at least once for all I make some definite and conclusive statement in connexion with the allegations that have been uttered.

In view of these facts and other reasons which it is needless to mention here I have therefore decided to answer this question in public and from this platform. This is the question:

"I have heard some of your lectures, and have read many copies of your monthly periodical THE THEOSOPHICAL FORUM, and I am much interested in and deeply sympathize with your Fraternization-Movement or movement for brotherhood and better feeling among the Theosophical Societies and their respective fellowships. Has it ever occurred to you that it might help your work if you were to draw up a list of fundamental Theosophical principles to which all Theosophists could subscribe, or at least to which they could whole-heartedly assent? Would this not serve as a sort of constitution or bond of union, at least outwardly uniting the various Theosophical bodies? If this idea has not occurred to you, it might be advantageous to think it over. This suggestion is made with no intent to interfere with your private affairs, but as a friendly gesture."

In the first place, my friends, the Theosophical Movement, like all other philosophical and religious movements of the past — because it like all these other movements is composed of well-meaning but erring human beings, however good and praiseworthy their ideas and motives may have been or may be — is divided at the present time into different societies, organizations, or bodies. Unfortunately, many of them look upon each other with a good deal of misunderstanding and act towards each other with not a little of bitter feeling.

This condition of affairs my beloved Predecessor, Katherine Tingley, and I often talked over before she passed on; and on the last occasion when we discussed this matter she told me that when I took over the administration of The

Theosophical Society; she hoped that I would do my best to reunite the Theosophical Societies again into one fraternal movement as it was in the time of our great Founder, H. P. Blavatsky; and, if that were not possible to accomplish in my own day, at least to introduce a more fraternal feeling, a kindlier feeling, among us all, striving to set aside the unimportant, the unessential, things, and trying to bring us all together again on the basis of points of teaching and of ideals on which we all can agree.

Of course I gave to my Predecessor and with a glad and willing heart my earnest promise that I would do my best to achieve this object; and after she passed on, I received a 'mandate,' as one of my critics has phrased it, from the Teachers of Wisdom and Compassion and Peace to carry this work if possible to a successful conclusion; and from that time it has formed one of the objects to which my life is consecrated. I may fail to achieve what I hope to achieve, but at least I shall do my best to bring it about, and up to the present I have done my best in the preliminary work to that end which has been done.

Hitherto the success that we have had is very encouraging. Earnest Theosophical hearts all over the world long for union and peace, for brotherly feeling. This attitude of mind is only decent, Theosophically speaking. It is indecent for Theosophists who preach brotherhood to the world, to fail to achieve it as among themselves — to be unbrotherly among themselves.

It has been a matter not of surprise but of pain to me to find that, because of the very silence which I kept in answer to criticisms of various kinds levelled against me, this silence of mine has been misconstrued by many people into being an assent to the supposed truth embodied in the criticisms themselves, their feeling doubtless being: "Well, he doesn't answer the charges; therefore what we say must be true."

I have been charged, for instance, with 'making claims' — meaning false claims — of being in touch with the Great White Lodge, as Theosophists commonly speak of the Brotherhood of the Masters of Wisdom and Compassion. I have never made any 'claims' whatsoever, my Brothers. I have indeed made certain statements of fact; but these are not claims. What I have stated as facts is true; and I now announce publicly, that I am, that I have been, in touch — and I hope always will be in touch — with the Great Teachers who sent H. P. Blavatsky forth as their Messenger.

But am I going to call upon you to believe this merely because I say it, or do you think that I have a desire in the back of my mind to advertise myself in making such a statement? You would do me grievous wrong were you to believe that. I declare, however, that the time has now come to make this statement once for all and to make it openly. I have hitherto made certain statements of fact that logically lead up to the present open declaration, and many, both friends and critics, have properly so understood my meaning; but I have never hitherto given an unqualified assent to the very natural conclusions which they drew from what I have said before.

One of my reasons for making this present open declaration is the fact that I know that making this statement at present will, in the hearts of those who know me as an honest man, give to them a great hope, and they will say and say properly: "The Theosophical Movement is not neglected by our Teachers;

it is guarded and watched over still, and the Great Ones are still working with it and through it."

Our Fraternization-Movement originated here at Point Loma at the International Headquarters of The Theosophical Society. Certainly I do not mean to imply that no Theosophist, before we began our work along this line of introducing a more brotherly and kindlier feeling among Theosophists, ever had the same hope, the same idea, and the same desire. The idea is not at all that no other Theosophist before ourselves ever had this ideal or hope. On the contrary, it is just because so many thousands of Theosophists have been longing for brotherly love and kindness among the different Theosophical Societies and their fellowships that our Fraternization-Movement has gained such an impetus and has achieved the splendid success thus far reached. Nevertheless as an organized effort for peace and unity the Fraternization-Movement originated here in 1929; and immediately after the first published announcement was made of our policy in this respect, which I believe was in February of 1930 — just a year ago — we began to receive communications from all over the world, from those whose hearts hungered for truth and light, for peace, for kindness, for mutual justice and for brotherly love, showing that our effort was awakening a spirit of most sympathetic co-operation in many quarters.

But alas, not in all quarters of the Theosophical world did our extended hand of fellowship and brotherhood meet with the lively, kindly, fraternal reception that it should have met with. In some quarters our extended hand was rebuffed, was refused, and various excuses were given in explanation, which excuses I may quote summarized as follows: "Your Leader makes claims. Our 'declaration of principles,' or our 'constitution,' prevents us from having any dealings with other Theosophists who make claims of connexion with the Masters; this very fact of various people having made claims in the past has been the trouble with the Theosophical Movement up to the present time. This very fact that such claims have been made by the Leader of this society and by the Leader of that society has split the Theosophical Movement, at the present day, not only in twain but into many parts. What the Theosophical Movement needs is not people who make claims but faithful adherents to the original principles as enunciated by H. P. Blavatsky."

Alas, the statements considered as asseverations of fact are true. We Theosophists of The T. S. whose Headquarters are at Point Loma recognise this and have recognised this as much as any others and have recognised it for many years past; but because such claims have been made in the past, and because mistakes have been made in the past, should that debar us from looking to a better situation in the future?

Furthermore, should we turn our faces away from a fact which happens to be true merely because misstatements of fact in the same connexion have been made in the past? Such action were foolish! Our whole being must become suffused with shame that we Theosophists stand before the world as teachers and preachers of brotherhood and yet fail to practise among ourselves the brotherhood which we preach in public.

And worst of all perhaps, is it, that when the hand of fellowship is sincerely and genuinely proffered in Theosophic good-will and fraternity to find that it is

rejected for reasons which could withstand neither the searching analysis of investigation nor have any grounds of logical existence other than those of an erroneous fear that because the child has been burned once he must forsooth always be burned whenever he turns to the Light. I cannot reprobate in terms too strong this narrow, bigoted, dogmatic attitude, unworthy of any genuine Theosophist — and I refer of course to the refusal to join in an effort honestly to practise the brotherhood which is so easily and glibly talked about.

Fear probably motivates such rejection in any case — fear, and alas, perhaps, an unreasoning jealousy also. Such an unworthy attitude of mind is totally wrong, utterly divergent from the noble tradition of the Theosophical Movement as inaugurated in the Occidental world in our era by H. P. Blavatsky, the envoy of the Masters of Wisdom and Compassion and Peace. Such an attitude of mind resulting in the rejecting of overtures of brotherhood as among ourselves, and of kindness and of sympathetic understanding, is untheosophical, uncharitable, dogmatic, bigoted, narrow-minded, and unkind. It is wholly wrong. It is the same spirit which originally split the Christian church into many sects, which in later times fought each other like the proverbial cat and dog.

My hand of brotherhood and peace is extended and it will remain extended. It cannot be really rebuffed, for I shall not allow it to be so, however much those to whom I proffer it may at the present time turn away. My appeal is to the hearts of these brother-Theosophists. I call upon them in the name of our common Theosophic life and philosophy to take my hand in the spirit of genuine sincerity in which I offer it. This does not mean that they must accept me or my personality if they do not desire to do so. Don't believe in me, if you think I make 'claims.' I tell you that I make no 'claims.' I repeat that I don't ask you to accept me personally: I ask you all to be brotherly. I ask you to take my hand in genuine brotherhood. Has the Theosophical Movement come to such a pass that it is now split up into warring and sectarian parts? If so, then I say shame upon anyone who refuses to follow the Masters' words and teachings of brotherhood and compassion and peace brought to us by their envoy H. P. Blavatsky.

I repeat: don't accept me unless you believe in me—you brother-Theosophists of other societies. I will never ask you to do that. I ask you only to be kindly, to be brotherly, to heal the wounds of the former separation, to band ourselves together again in Theosophic peace and brotherhood. I repeat what I have said before: Let each society retain its own organization, wholly free and untrammelled; let each one retain its own officers, its own teachings, and its own traditions. Nothing would please us of The Theosophical Society better. But in doing so let us be kindly; let us be brotherly; let us forbear from unjust criticisms of each other's beliefs and teachings and officers and organization. Let us manifest in sincerity the brotherhood which we preach in public.

Our policy, or rather our Movement, of inter-Theosophical Fraternization was first announced here at Point Loma in 1929, and it was, I think, in February, 1930, that the first public declaration of it was issued; but in the Autumn of 1929 I had a long talk with our Cabinet and our Executive Committee, and the incident which brought it to a concrete formulation was a suggestion from one who had heard me speaking and who asked why would it not be a good thing to draw up — just as the writer of the question I am now answering also suggests

— a Concordat or Covenant embodying the main or fundamental or essential Theosophical teachings or doctrines, and endeavor to have the different Theosophical societies subscribe to this, or at least to give an assent to it if they did not care formally to subscribe to it. My answer was an instant and emphatic No.

My reasons were various. I stand for free thought and free speech; and following as I do the sublime traditions of The Theosophical Society, and responsible as I am under our Constitution for its policy, I am not going to introduce sectarian customs or sectarian methods into The T. S. I am immovably opposed to drawing up any body of dogmas in a list of Theosophical doctrines — even though personally I might, and probably I would, admit every one of them as a genuine Theosophical teaching — I am irrevocably opposed, I repeat, to drawing up a body of teachings, however true, and thereafter asking anybody to subscribe to such a series of 'Articles of Faith.' This would be introducing a formulated creed into the history of the modern Theosophical Movement, and I shall never be guilty of this offense against The Theosophical Society and against all the teachings of the age-old Theosophical Movement and against man's noblest spiritual freedom. Such a 'Body of Articles' or list of 'Essential Teachings' would inevitably result in limiting men's minds and circumscribing their intuitions. The whole principle of the thing is fundamentally untheosophical, is a purely brain-mind attempt to induce a formal and artificial harmony amongst us, and because artificial is wholly wrong.

The Theosophical Society was inaugurated to be a genuine Universal Brotherhood of thinking men; it has from the first invited men of all faiths or of no religious belief to join us, and has, in extending this invitation, urged each one to study his own beliefs in order to find within them at their heart the principles of the majestic Wisdom-Religion of the ages which we today call Theosophy.

The idea as suggested to me was to take from the great work by H. P. Blavatsky, called *The Secret Doctrine*, certain fundamental postulates or teachings, perhaps in addition to a dozen or more other Theosophical doctrines, and putting them together, to present them to Theosophists of different societies and to say: "Well, on these points surely we can all agree. Let us all subscribe to these fundamental and genuinely Theosophical ideas, and by this expedient we hope to stop the bickerings and squabblings that have been existent among the various Theosophical organizations, and to exchange askance glances at each other in the past for the fraternal and steady looking of eye into eye of genuine brothers." But I ask: Why? Why should we do this?

In the first place, if all Theosophists agree that such a list of ideas or doctrines are genuine Theosophical teachings, why then make what amounts to a foolish and unwise gesture in inviting people to subscribe to a Credo — a Code, a Theosophical Concordat, a list of Articles of Faith, — which others who are not Theosophists, but perhaps Christians or Buddhists or Brâhmanists or others, would refuse to subscribe to for the obvious reason that they would object to the codified or credal form in which these otherwise perfectly true and genuinely Theosophical teachings are presented. No, I said, it will never do.

In the next place, if all Theosophists do not agree in accepting these same teachings at the present time, how could you expect them to agree with you and see eye to eye with you, merely by increasing the difficulty through the expedient



of forming out of them a list of Articles of Faith or a codified doctrine — a Creed in short. No, I said, I will have naught to do with such an idea; on several important grounds it runs perfectly counter to the traditions of the Theosophical Movement.

Let us never forget that The Theosophical Society invites to membership professors of every faith, and in doing so says to them only this: "Here among us you will have a chance to study, and thereafter to elucidate, your own beliefs which you hold so dear, with the key in your hand that the Wisdom-Religion of mankind today called Theosophy lays before you for your study. In Theosophy truly you will find the master-key opening your own religion, and explaining it, my Brother." Such is and always has been the tradition of The Theosophical Society.

I think that the main objection to any such proposition of an inter-organizational Theosophical Concordat or Code or Covenant lies in the fact that the principle of the thing itself is based rather on emotion than on clear, solid thinking. The effort to unite all Theosophists, in itself is a noble effort, and it is what we are now engaged in, but this can be done only by appealing to the entire nature of man, and a merely emotional appeal such as this suggestion was has been in history so often tried, and has failed so often, that we are bound to see its fundamental weakness.

I might say that my grounds of objection are seven principal ones, and a host of minor ones. Let me briefly sketch my seven principal objections. First, then, and perhaps most important:

1. The Theosophical Movement — among other reasons for its existence such as the dissemination in the world of the archaic Wisdom-Religion — was founded to inaugurate a practical *spiritual* brotherhood among men, based not only on our Theosophical teachings but also on certain essential principles of freedom of thought and of belief, thus constituting an attempt to lead men towards a union of minds and hearts on the basis of the archaic Wisdom-Religion of mankind today called Theosophy: Being, therefore, a purely spiritual movement, any quasi-emotional, quasi-brain-mind suggestion of an inter-organizational Theosophical Code of Articles of Belief strikes at the very heart of this noble Theosophical tradition.

2. The idea involves in their entirety the brain-mind attempts, as history shows their existence among men in the past, to draw up Concordats or quasi-political, quasi-religious Covenants, in this case among Theosophists, and thus violates again the spiritual tradition of The T. S. as outlined in Item 1 above.

3. It is against the finest Theosophic traditions dating from H. P. B. and so carefully fostered by her and by W. Q. Judge and by our own beloved Katherine Tingley. I need hardly remind students whose membership in The T. S. dates from the time of Mr. Judge, how vigorously he fought against any such idea, as for instance during the time of what was called the 'Judge Case,' when he opposed, in common with many others, even the teaching of the existence of the Masters being *officially* proclaimed.

4. The suggestion or proposal had all the atmosphere and brain-mind attributes that have become so unfortunately familiar to all Occidentals in what are commonly known as sectarian creeds or sectarian teachings. In other words, it

would imply the drawing of a circle around ourselves as Theosophists, excluding all those who might differ from us either on points of view or on points of teaching; whereas it is our duty to enlarge our sympathies, to draw our mental and spiritual circle so as to take others within its circumference — not to shut ourselves out from the spiritual and intellectual views and feelings of other men.

5. And following directly upon the preceding point of objection, the idea would run directly counter to The Theosophical Society being a brotherhood, traditionally so from its foundation, of men of any or of no religious belief.

6. And following again directly in line comes the next objection, that as Theosophists holding the 'Blavatsky tradition,' as it is sometimes called, we must never lay down teachings as doctrinal 'tests' or 'credos,' even though the doctrines or credos thus laid down contain pure Theosophical teachings from beginning to end.

7. And last, and fully in line with the preceding grounds of objection, such an inter-organizational Covenant based on a 'List of Articles' or 'Concordat' or 'Code of Doctrines' would be a distinct narrowing of our sympathies and would inevitably and infallibly tend to make of The Theosophical Society a mere church or ecclesiastical organization possessing a body of doctrines to which all must subscribe who desire to remain within the pale. I am reminded of the noble words of our blessed Master K. H., found in *The Mahatma Letters to A. P. Sinnett*: "Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity." It is in these few words, so pregnant with truth and warning, that genuine Theosophists must find the keynote of their conduct. In them lies the holy tradition of the Arhats and all the training in chelaship. It is, therefore, our rule of action.

Can you now wonder why I say that I am irrevocably opposed and always shall be so to permitting The Theosophical Society to become one perhaps of a group of other Theosophical organizations who might be foolish enough to fall into so dangerous a line of action?

Do you think that I would tolerate — responsible as I am under our Constitution for guiding the policy of The Theosophical Society — the drawing up of a Code of Articles, a Concordat, a Covenant, of beliefs? No, never! No man in joining The Theosophical Society is asked to subscribe to anything. The sole prerequisite to membership in The Theosophical Society is the honest acceptance of the fundamental principle of universal brotherhood. We have genuine freedom of thought and of speech in The T. S.; and I were failing in my primal duty, responsible as I am under our constitution for the policy of The Theosophical Society, were I to permit such a Code of Articles to be drawn up which hereafter every applicant would be expected either to subscribe to or tacitly to accept or to assent to.

Now, in such a suggested inter-organizational agreement, to be subscribed to by all Theosophists who cannot come together and work together on the *spiritual* basis already existing, and existing from the foundation of the Society: a Covenant furthermore which must forsooth be offered for acceptance by the expedient of adopting the political methods, or quasi-political methods, of a doctrinal Concordat or a doctrinal Covenant — do you think for a moment that men who don't agree from conviction are going to remain in lasting agreement by sign-

ing or subscribing to or even giving assent to a document embodying otherwise perfectly genuine and true Theosophical teachings? In my belief such a Covenant or Concordat would not endure for ten years; and outside of all else, its acceptance would be violating the first and noblest principle of our wonderful Theosophical traditions. We are free men in The Theosophical Society — free spiritually and intellectually.

I have been charged with having the ambition to form a super-Society in order to place myself at its summit as its leader and teacher. I have never at any time made any such statement as being a private ambition of mine, although I have made statements to which this misapprehension could be referred as the probable source of the misunderstanding. I do want a super-Society with a teacher and leader at its head, who would, however, be without any administrative power whatsoever — who would not possess any governing or administrative functions of any kind therein; without power to dictate or to say a word of authority to any one of the component organizations of such a super-Society; and I have already stated that under this plan every presently organized or future Theosophical Society entering into this super-brotherhood would retain its own constitution, its own officers, its own beliefs or teachings or doctrines. Such a super-Society would be a distinctly spiritual affair, without the remotest trace of politics or political methods in its life, because all Theosophists, members of such a super-Society as I have just briefly outlined, would meet on a common spiritual ground, the ground of brotherhood, and every component organization would be equal and would stand in a parity with all others. . . .

Adverting now to the matter of the super-Society of which I spoke a few moments ago, it has been said of me that I am ambitious to make myself the super-head of this super-Society. To speak of this as an 'ambition' is not stating the fact at all. It is not true. But I do know this: that if I can bring about the existence of this super-Society, there should be at its head one who is a capable Theosophical leader and teacher of it, irrevocably pledged to the Blavatsky tradition, just as it was in H. P. Blavatsky's own case. Such leader and teacher should hold his position in such a super-Society, not by the sanctions of any man-made constitution, not by any Concordat, not by any inter-organizational doctrinal Covenant, but merely because he is one who is loved and trusted by those who recognise him as the proper leader and teacher and therefore morally the proper head of such a super-Society. I think also, and on obvious grounds, that he should be able to appoint his successor in that office; this I do believe. It is obvious that if he be worthy to occupy that post he would also be worthy and qualified to appoint the one to succeed him.

Pause a moment in thought over it: if he is not worthy, he could not and should not hold the post. Such a super-head, in my belief, should have no administrative power whatsoever as regards the super-Society, as I have said before. He should not exercise any official control over anything in such a spiritual super-organization, but he should be the spiritual rallying-point, so to speak, around whom the hearts and minds of Theosophists would gather — the living heart of the Theosophical Movement as teacher and guide. Each component society belonging to such a super-society would, as I have already said, be fully entitled to retain its own organization, its own constitution, its own teachings,

its own officers, to follow its own ways of conducting its business, and in brief to be in all respects exactly as it is at present if it so chooses. That is the idea.

If I can bring this about, and were I to occupy this super-post, I can tell you one thing more: if someone were sent or if someone came who had greater spiritual power and wisdom than I, it would be my duty and a duty of love for me *immediately to step aside and to induct the new-comer into my seat* — a seat, remember, without any administrative or political power whatsoever; and one holding the position outlined would be one holding it solely as the living heart of such a movement and on the sole grounds that he is universally loved and trusted.

You cannot bind men permanently together by causing them to 'sign the dotted line,' by subscribing or by assenting to Covenants and Concordats and Codes. But you can bind men permanently together by the mighty bonds of love and trust, because these bonds are lasting and go to the very roots of human nature.

My hand of fellowship and brotherhood remains outstretched to all, of whatever Society and of whatever belief. I pledge my honor and the honor of The Theosophical Society of which I today direct the policy under the provisions of our Constitution, that my hand will not be withdrawn, refused though it may be. My appeal is a spiritual one, an appeal to the instincts of men's hearts and to the loftiest energies of their minds.

## Berlin 'Alliance for Theosophical Work' Reports Successful Inauguration

**I**N the December issue of THE THEOSOPHICAL FORUM there was recorded the formation in Berlin of *Die Theosophische Arbeitsgemeinschaft*, consisting of the leaders of all the Theosophical groups in the German capital except those belonging to the Hartmann Society, who have remained aloof. This 'Alliance for Theosophical Work' was founded upon the initiative of Bro. Reinhold Bergmann, President of the Tingley-Blavatsky Lodge of the Point Loma Society. In a lengthy and enthusiastic report of the first joint public meeting held in Berlin under the auspices of this newly-formed co-operative group, Bro. Bergmann says in part:

"It was a complete success. The Aula of the Realgymnasium at Steglitzerstrasse No. 8 was filled, and as we took small donations towards covering the expenses, we have a fair surplus for meeting the preliminary expenses of our next public evening, at which I shall give a lecture about the meaning of the Christmas-celebration.

"Mr. Anatole Rembe, the speaker at our first meeting, gave a most beautiful address, with neither horns nor teeth, but nevertheless understood by all whom it concerned. He outlined in a most excellent manner the meaning of Theosophy, and he pointed out especially that, in order to understand Theosophy there is no need to turn aside into Astrology and Spiritism. He also explained the term Brotherhood and the purpose of our united proceedings.

"In my introductory remarks I had given details about the aims and purposes of this co-operative alliance and had acquainted those present with our

intention to establish a common home, to found groups of children and young people, install a library and open a reading-room, etc. The artistic parts of the program also were all that could be desired and the different numbers rendered in a way that 'got across.' All in all it was a thoroughly successful evening, which, I trust, will be followed by many more of the same kind. . . .

"I am glad that I have the support of Herren Rembe and Ammon [heads of other groups not affiliated with Point Loma] in my insistence that only classical Theosophical themes shall be dealt with or lectured on from our platform.

"Following a suggestion of Rembe, we intend to inaugurate evenings devoted to study, in which genuine Theosophy will be taught to those attending, and where they will also be instructed in the art of speaking publicly upon these truths. To my great joy about twenty persons have already expressed their desire to attend these classes, which will soon begin, each member contributing a small fee to cover expenses. Our intention at these meetings is to form and educate a small nucleus of really trained forces that have accepted the unadulterated teachings of Theosophy, and that this will safeguard the work we have in hand. We also plan the formation of a choir.

"Everything is flowing smoothly, and we are therefore determined to strike the iron while it is hot. When Dr. de Purucker favors us with his visit here in Berlin, it would give me the greatest pleasure to introduce to him a compact body equipped with valuable artistic capacities. I am only too willing to sacrifice my time to it, this, alas, being the only thing I have to offer. I am filled with unbounded optimism, and in this I am joined by Rembe and Ammon. Good-will is surely to be found among the others, and therefore we are bound to make headway."

## Theosophical 'Peace Conference' at The Hague

THE friendly meeting of the Point Loma Lodge with 'De Lotus' Lodge of the Adyar Society at The Hague on December 2, 1930, was followed on December 27th by a reception tendered our lodge by the 'Pythagoras' Lodge of the Adyar T. S. in the Dutch capital. A fine spirit of Theosophical fraternization pervaded the whole affair.

Mr. F. Zwollo Sr., Honorary President and Secretary of the Pythagoras Lodge said: "It is a heartfelt wish of our lodge to arrive at a close co-operation with the members of the Point Loma Society. May neither of the two societies assume any feeling of priority. . . . We know how difficult it is to penetrate into the profoundest things behind the Veil of Time and we need not resort to premature criticism on either side. We shall have work enough both as individuals and collectively to aspire to the great object which H. P. Blavatsky set the aspiring Theosophist. I believe that both societies have great, devoted personages, from whom we receive inspiration, knowledge and enlightenment."

Mr. J. H. Venema, Vice-President of the Dutch Section of the Point Loma T. S. and President of the Hague Lodge said in part: "It is Brotherhood, friends, that unites us. We all realize what Brotherhood has meant in history — often merely a sentiment, a hollow phrase! But we Theosophists have a different basis. We know that spiritual Brotherhood is based on the fundamental propositions of H. P. B.'s *Secret Doctrine* and so the whole thing acquires a different

aspect. Human opinions may differ, but the Wisdom-Religion is and will always be one and the same. The Wisdom of the Gods is unchangeable! Your Secretary spoke about priority! Ah, where is the Theosophist who would dare to claim priority with respect to his brothers, knowing as he does that any claim to priority could — thus teaches the rule of the mystic path — only and solely be decided by the degree of sacrifice which we have shown. Sacrifice it is that gives us the only priority. Then as to the sincerity to which your Secretary referred, I should like to point out that indeed there must be sincerity and that is why I wrote the other day to a Theosophist here (not one of your members, by the way) that there should be among true Theosophists, in spite of differences of opinion, an unshakable trust in one another, because they are not working for self but for the Brotherhood of Humanity. And the members of our Society are prepared to make sacrifices, if called upon, in the highest interests of Theosophy. Friends, I would call this meeting: The Triumph of Enthusiasm!"

Mr. Hoogerwerff, President of the Adyar Lodge at Voorburg near The Hague, said: "May we forget to what Society we belong outwardly in our seeking things inwardly; reach one another the hand as brothers and find our inner evolution together and thus we add to the number of those who in this time, which will become ever more difficult and dangerous, stand firm."

Mr. Tillema, Secretary of The Hague Point Loma Lodge, compared the gathering with other famous peace-conferences held there, and said: "We are delegates of different societies. We have, however, a mission! We do not belong to a denomination or sect. We have *Theosophy*, brought back by H. P. B. What was *her* mission? H. P. B. had been sent to keep alive in man his spiritual intuitions. She performed *her* task, gave *her* work to us. There is no such thing as chance! You and I now have a task before us. We all have our own dispositions; but in these days we are being tested: whether we shall be able to march on together to the great goal, whether we shall be able to carry on in our way the task which H. P. B. set us. We now have the chance to do this. The answer which we shall give lies with you and me. More must come — more meetings in a brotherly spirit must follow."

Mrs. Leeuwenburg, member of the Point Loma T. S., spoke of carrying away the idea of Brotherhood into home and every-day life, thus accomplishing something for the whole world.

On behalf of the Pythagoras Lodge Mr. Zwollo accepted the invitation of the Point Loma Lodge to come as our guests to a meeting specially called for this purpose in January.

The program was interspersed with music and closed with friendly social intercourse and refreshments.

### Welsh Section Secures Headquarters

**D**R. KENNETH MORRIS, President of our Welsh Section, writes with enthusiasm of his Theosophical activities: "The Welsh colliers, famed for singing and for buying three-quarters of the non-fictional books published in the island and sold in it, are the nicest people to talk Theosophy to you could find. They pull it out of you with their intent sympathetic attention. The country seems to be beginning to come out of *pralaya*; it's virgin soil in a way. . . .

They're extremely anxious to know about things, highly intellectually curious or inquisitive; and the ovation they give you when you've done shows or seems to show that their hearts are quite easy to reach. . . .

" . . . We seem to have a quite phenomenal chance of a headquarters—extremely central, chairs, tables, and bookshelves provided; ground-floor, good surroundings; three minutes from railway depot that connects Cardiff with the coal districts; two minutes from car-line which connects it with nearly every part of the town direct and without change; and I think we can make it. . . ." And later:

"A couple of the new members, Vearncombe and Harding, are busy painting and papering the new headquarters of the Welsh Section. . . . Hu Gadarn seems to have been at work getting us the room, which will serve us splendidly."

A beautifully illuminated scroll, signed by the members of the Adyar and Point Loma Theosophical Societies in Wales, came as a greeting to the Leader, on the occasion of his birthday. The color and the poetry and the friendliness of it brought very near to us our Welsh poet and his countrymen,

"brothers now, new-bound  
To advance the Cause we all have held so dear."

## Fraternization in Boston

**P**RESIDENT J. Emory Clapp of Lodge No. 2, Boston, in a letter dated February 6th writes: "As a step towards unity of Theosophical effort the Annie Besant Lodge of which Mr. Chester Green is President and the Boston Theosophical Society (Point Loma) met together last night in the lodge-room of the former and had a very harmonious and delightful meeting in which were discussed activities in which the two lodges could unite. . . . It was the unanimous opinion of those present that we should all try our best to make brotherhood a *demonstrated* fact among all Theosophists and particularly in the relation of the two lodges. . . . In conclusion those present voted to have a committee consisting of the President and one other member of each lodge draft a series of resolutions embodying our hopes and wishes for co-operation, which resolutions would go on the records of each lodge and copies of which should be sent to our respective Leaders." Next month we hope to give full details of this most significant gathering.

## Another 'Call to Action'

*Chicago, January 3, 1931.*

**E**DITOR, THE THEOSOPHICAL FORUM: In the FORUM for December, 1930, appeared an appeal to members by National Presidents A. Trevor Barker and Kenneth Morris, entitled, 'The Call to Action.' It was a real Call, only there is so much more that could have been said. If you have any space to spare I would like to undertake to hit a few more nails on the head, and in so doing, for the sake of greater completeness to be allowed to repeat a few of their points.

1. "Every member should feel it his or her duty to attend the lodge meetings and study classes unless prevented by sickness or death"—K. T. Of course! If we won't do that, why call ourselves Theosophists?

2. Let us try to bring a friend with us.

3. Let us come early, not like a visitor who comes but to listen and go away again.

4. Let us come with the intention of doing *something* to make the meeting better for our presence. If not, we must have come only for personal benefit — but won't get it!

5. When we come we should seek out not our best friends to exchange mutual pleasantries with, but "him who knows still less than thou." First let us seek out the strangers and make them feel more at home, and let them know more about Theosophy. If none present, then seek not the Comrades we love best but those with whom there is greater need of mutual Love Cement.

6. The meeting begun, let us try to realize that there are offered wonderful opportunities for the development of three spiritual occult powers. 1. We can make progress in the art of developing the Yogî Power of Concentration simply by listening with undivided attention to everything that takes place from the beginning to the end of the meeting. But without any regard to Yoga, we owe attention to the speakers as a matter of *ordinary politeness*. 2. We shall be developing Forgetfulness of Self, the greatest of Yogî arts. 3. By listening patiently to a tiresome speaker and refraining from mental criticism, we shall be developing the sublime virtue of Charity.

7. If called on to speak, we shall not be displaying the courage of gods in timidly declining. If we ever intend to become *workers*, we have to begin sometime. How is the world to be conquered for Theosophy by Theosophists afraid to speak before ten, twenty or thirty kindly disposed mortals?

8. When we rise to speak, let us not half defeat the effort in advance by Self-consciousness, concerned over the impression we are going to make. If we will talk to the audience as naturally as we would to an individual after the meeting in private conversation we shall be doing quite satisfactorily.

9. Let us not rivet our eyes upon the paper we are reading, afraid to look at the audience whom we are assuring we are gods. Let us not swallow our words, demonstrating that we are holding in Theosophy instead of letting it out. Let us not scramble our syllables betraying how anxious we are to get through.

10. Let us not talk too long because the going seems good, wearying those who previously were well impressed.

11. Let us remember that the audience is interested in our message, not in our personality. Let us prefer the messages of our Leaders to our inferior 'originality.'

12. After the meeting, let us not rush home, but remain awhile to cement results.

— SOLOMON HECHT,

*President, Lodge No. 7, Chicago.*

## Has Your Public Library a Good Assortment of Point Loma Publications?

THE action taken by Bro. Solomon Hecht, President of our Chicago Lodge No. 7 in investigating the Theosophical books in the Public Library there and then writing to the Librarian about it as he did, is an example that might be followed by F. T. S. everywhere. Bro. Hecht's letter, printed below, may serve as a model to others not so skilled in writing as he is:



"The Theosophical Society, American Section, Lodge No. 7,  
Starck Bldg., 228 So. Wabash Ave., Chicago. Dec. 30, 1930.

"Librarian, Chicago Public Library.

"Dear Madame: In looking over your catalog I find that although you have quite a number of books indexed under the heading of Theosophy, of the works of Katherine Tingley, who was Leader of The Theosophical Society from 1896 to 1929, you have only one. On the enclosed list I take the liberty of marking five valuable works by Mme. Tingley which are studied by all of her devoted students and all of which have relation to life generally. Mme. Tingley was the founder of the celebrated Râja-Yoga System of Education, which has attracted much attention on the part of educators, and she did notable work in promoting music, the drama, etc. And these and other phases of her activities are dealt with in her works, besides the regular Theosophical teachings.

"I notice that you do not have *The Voice of the Silence*, a wonderful devotional work by Mme. Blavatsky, studied by Theosophists the world over.

"Since July, 1929, Dr. de Purucker has been the Leader of The Theosophical Society, and he has attracted world-wide attention through his remarkable lectures. One series of his lectures was published nearly a year ago under the title of *Theosophy and Modern Science*, an advertisement of which I enclose. This is considered a very important work.

"There has also been published weekly for over a year a series of lectures by him entitled, *Questions We All Ask*. As a sample of their quality I enclose you a copy each of Nos. 11 and 13, Second Series, which give information of interest to every Christian with regard to Jesus — information that throws a new and very interesting light upon this mystical character. Dr. de Purucker's various lectures treat on a great variety of subjects of human and general interest, and I wish to suggest that you order them. I enclose a circular giving titles of 40 of them. Up to date 67 have been published. I also beg to suggest that you get all of the books I have mentioned which you apparently have not at present.

"A great deal of the so-called Theosophical literature on the market is misleading, and I am sure you will appreciate the importance of getting the very best and most authoritative upon having called to your attention the fact that you seem to lack considerable of it.

"If I can give you any further information, I shall be pleased to do so.

Very respectfully yours,

"SOLOMON HECHT, *President.*"

## The Theosophical Club

**WHAT IS IT?:** THE THEOSOPHICAL CLUB is a young and growing body of self-governing Clubs having Men's and Women's Sections and functioning under the auspices of The Theosophical Society (Point Loma), whose Leader, Dr. Gottfried de Purucker is its International Director. Three or more Clubs in any given country may organize as a National Division, chartered by the International Director. The Theosophical Club, entirely unsectarian and non-political, offers a meeting-ground for all forward- and upward-looking people — especially young people — where they, without subscribing necessarily to any

special system of thought or belief, may yet benefit from close association with like-minded seekers after truth.

**WHY IS IT:** Its principal objects are: (1) to raise the standard of life along spiritual, intellectual, and ethical lines; and (2) to put into practice at all times the noblest ideals of manhood and womanhood based on the teachings of Theosophy — *i. e.*, on the universal truths taught in all the great religions and philosophies and shown in the Theosophical teachings to have sprung originally from one and the same source. Individual clubs are at liberty to add whatever secondary objects they may choose. To young people particularly — although older men and women are likewise eligible to membership — the Club offers the opportunity, which so many are seeking, to enjoy helpful intercourse on a broad and open basis of brotherly consideration, co-operation, and the pursuit of common interests together with healthful social activities and recreation.

**WHO MAY JOIN:** Membership is open to anyone of good character who is fourteen years old or over and who accepts the Constitution and By-Laws of whatever Club he or she is seeking to enter. Members may belong to any, or to no, other society or organization, as they please; but as this Club was organized, with a far-reaching ideal in view, by the Leader of The Theosophical Society having its international headquarters at Point Loma, it is fitting that, to insure the preservation of that ideal, this Society should retain at least the moderate measure of influence that would result from having its own members as Presidents of the Clubs.

**HOW TO JOIN:** Apply to the local Club, if already formed. If not, get three or more interested persons together, organize temporarily (as a Men's or a Women's Section), draw up your Constitution and By-Laws, and send a copy of these, together with an application for a Club-Charter, signed by all concerned, to the Director of your National Division, if there already is one, otherwise to the International Director at Point Loma. In the meantime, get what further information you may need, either from the headquarters of your National Division or from the Parent-Club at Point Loma, which stands ready at all times to give suggestions and, if necessary, to help in framing a Constitution and By-Laws. Watch THE THEOSOPHICAL FORUM for Club-news, notices, etc. First and foremost, however, you are expected to find and to use all the creative initiative locked up within you. Once started, go ahead — and "keep on keeping on."

## Lotus-Circles Throughout the World

**L**OMALAND LOTUS-CIRCLE SUNDAY-SCHOOL, founded at Headquarters by Dr. de Purucker, successful beyond expectation. Class-room space doubled in four weeks. Staff: Florence Collisson, fifteen years Superintendent London (Eng.) Lotus-Circle, head-teacher; Professors Ryan, Reineman, Savage, and Stephenson, music and special subjects; Edith Wright, assistant. Meets same hour as Leader's lectures in Temple of Peace; many parents who attend lecture bring their children to Lotus-Circle Sunday-School. So named to distinguish it from *Lomaland Lotus-Circle* founded (in 1900) for pupils of Lomaland School.

NATIONAL SUPERINTENDENTS APPOINTED: for America, Dr. Gertrude van

Pelt. thirty years Supt. International Lotus-Home, Lomaland; for England, Mrs. A. Trevor Barker, Supt. London (Eng.) Lotus-Circle. Further announcement later.

**DE LOTUS-CIRKEL:** Dutch edition *The Lotus-Circle Messenger*, published by Groningen, Holland, Comrades, Theosophical Club and members throughout Holland co-operating. Christmas number especially fine. If you read Dutch, subscribe!

**THE CHRISTMAS PLAY:** a time-honored Lotus-Circle custom, the Play this year based on outline and suggestions in *The Lotus-Circle Messenger*. J. H. Venema (The Hague) writes: "If you could have seen our stage; stars actually in the sky; Venus appearing at the proper time; a huge rainbow in brilliant light-effects; path up mountainside reaching clear to top of hall." Writes J. H. Bouvet (Groningen, Holland): "With members of The Theosophical Club, Lotus-Buds made that wonderful journey over starry path and the Rainbow Bridge. The children, descending, gave one the impression of Greeks descending from Parnassus. Hall crowded; over 400 present." *The Kootenay (Canada) Herald* has long report of same Play elaborately staged by a Lotus-Circle built up less than two years ago by Mrs. Agnes Ruppel, with her own children as the nucleus. Fine reports of success with same Play come from Mrs. Madge Gray, Boston, Mrs. Annie Johnson, Manchester, Eng., Mrs. May Goodall Darrow, Berkeley, Calif., and others; many Circles still to be heard from. Frau Emilie Fersch, Supt. of the Nürnberg, Germany, Lotus-Circle, reports highly successful children's play on poetic theme, before audience of 800. Requests already coming in for another Play for next Christmas.

**HAVE YOU TRIED *The Lotus-Circle Messenger*** for propaganda use? Boston, Worcester, Chicago, Rochester, and Berkeley (U. S. A.), Nelson (Canada); London and Manchester (Eng.); Utrecht, The Hague, Groningen, and other Centers (Holland); Cottbus, Hamburg, and Nürnberg (Germany); and Sydney, Melbourne, and Emerald (Australia), have tried it and are enthusiastic. Two orders come in as we close this column: from Director Saalfrank, Germany, for 150 copies, and Mrs. Annie Johnson (England) for 80. Our rubber stamp reading *Sold Out* is worn out. President Hecht, Chicago Lodge, writes: "It takes!" Many Adyar members like it. Why not try it in your Lodge? A favorite picture of the Leader in each issue. Order from Publications Dept., Point Loma, Calif. (current copies only). Usual discount given. See *Lucifer* and *The Theosophical Path* for *Messenger* advertisement.

For information about Lotus-Circle work address General Superintendent, Central Office for Lotus-Circles, Point Loma, California.

## Pre-View of "The Theosophical Path"

**T**HE causal body' is one of the hints for students given by H. P. Blavatsky in *The Theosophical Path*\* for March in a wonderful article, *The Septenary Principle in Esotericism*. Similarly, the eager student will discover a rich

\*The Theosophical Path, March, 1931: for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

vein of teaching about the scope and technique of reïmbodiment, of the mysteries of consciousness and egoity, and other "deep doctrines that the average man is totally unfamiliar with," to quote Dr. de Purucker in *Theosophy, the Mother of Religions, Philosophies, and Sciences*. Several live topics, such as thought-transference, the mighty atom, and Professor Einstein, are entertainingly discussed by Professor Ryan in *The World Around Us. More Light*, Dr. Fussell's serial study of Freemasonry and Theosophy, goes still deeper into this compelling theme, and Professor Edge writes eloquently in *More About H. P. Blavatsky*, one of a number of valuable articles about the Great Teacher which various writers will contribute to the magazine during 1931.

*The Illusion of Time* is by Richard L. Sharpe, a contribution which is novel in form and powerful in suggestion. The appreciation entitled *A Realized Ideal* is by Reata V. H. Pedersen, whose international experience in searching for a school for her children gives significant value to her conviction of the practical efficiency and the spiritual and cultural power of the Lomaland School training, as *versus* the so-called psychological methods so much in vogue in other schools today. Seneca discloses a wealth of caustic humor in Dr. de Purucker's further translation of *Researches Into Nature*, making sport of selfish credulity. "*Julian the Apostle*, by P. A. Malpas, is enriched with pictures of fabulous Ephesus and of the young manhood of his Initiate-hero, while his translation of *The Popol Vuh* depicts dramatically this month some of its historical kings. *The Year's at the Spring* is a paean to true resurrection,—initiation—by Leonard Lester, and Professor Edge ably defends the Theosophical interpretation of history in *A Scientific View of History. Questions and Answers*, with striking comment upon the serpent of *Genesis* brings these many attractive articles to a close.

## Lucifer: The Light-Bringer, For March-April

**A** GLANCE at the contents of the March-April issue of *Lucifer: the Light-Bringer*, is an invitation to settle down immediately in an armchair: to begin to read its pages is to forget all else and to demand but one consideration: no interruptions.

Would you acquire occult powers? They can be yours—in time, as W. Q. Judge explains in *Of Occult Powers and Their Acquirement*. The second chapter of *Lessons in Theosophy*, by J. H. Fussell and M. M. Tyberg, answers lucidly and informatively the pertinent query: "From where did Theosophy come?" In a trial of cosmic magnitude, 'The Creation of the Crystal,' F. H. Aldhouse holds us enthralled, his perfect telling of it reminding us of our constant indebtedness to Celtic cosmogony. 'New Dreams for Old' by Leoline L. Wright, and 'The Soul Remembers' by Reata V. H. Pedersen, are compelling stories of Reincarnation; and on this same theme an aboriginal of Australia, David Unaipon, in quaint allegory, explains the mystery of death and ever-recurring springtime. What lines of Tennyson will remain ever imperishable? Kenneth Morris's criticism of the *Morte d'Arthur* will attract students of literature. Dr. de Purucker explains what is meant by the Sanskrit terms, *Nirmânakâyas* and *Mahâtmans*, and his translation of the *Bhagavad-Gîtâ* (Lesson VIII) continues, followed by Mr. Judge's 'Commentary' thereon.

Other articles are: *The Early Greek Philosophers*, by H. Alexander Fussell; *Astronomy in 1930*, by Professor C. J. Ryan; *Mind, the Only Reality*, by Francis Hazleton; Judge's *The Wandering Eye*; the *Legends of Yyeddin*, Part II, by Baroness Lucas; and The Theosophical Club is represented by a symposium on *Fohat*, and the continuation of its *Theosophical Questionnaire*. — W. E. S.

## European H. P. B. Centennial Convention in London: August 11th and 12th

**O**WING to the general character of the responses published on pages 107-9 to the invitations extended by Dr. de Purucker to the heads of various Theosophical Societies and to prominent independent Theosophists to join in a friendly celebration at Point Loma of the Centennial Anniversary of H. P. B.'s Birthday on August 11th and 12th, 1931, the Leader has decided to call a contemporaneous European Convention to be held at our London Headquarters, 62 Baker St., London W. 1. This will make it possible for many prominent Theosophists to attend the Convention who could not possibly make the long journey to Point Loma.

The Leader expects himself to attend the Convention in London, if he is able to make his long-expected Lecture-tour, according to the plan already tentatively outlined above. The European Convention will permit him to spend more time on his lecture-tour, because he will not have to hurry back to Point Loma for the Centennial Convention here. If, however, he is unable to take the tour planned, he will attend the Point Loma session. If he is absent from Headquarters, Mr. J. Henry Orme, President of our American Section, will be asked to preside.

In either case, the Convention in London and that at Point Loma will be identical in character: informal, friendly gatherings of prominent Theosophists assembled for the purpose of paying tribute to the memory of our great Founder, H. P. Blavatsky, in the spirit of genuine Theosophical fraternity and good-will. No formal engagements will be entered into, no parliamentary rules of procedure will be invoked, but all delegates will be invited to join hands with all other Brother-Theosophists in an effort to know one another and to understand one another better.

Point Loma, California,  
February 13, 1931.

JOSEPH H. FUSSELL,  
Secretary General.

## The Leader to Lecture in Hollywood

**I**N response to the earnest solicitation of the President of our American Section, J. Henry Orme, and of Mrs. Orme and other members of the New Era Lodge in Hollywood, over which Bro. Orme presides, Dr. de Purucker expects to lecture at the Women's Club-House in Hollywood on Sunday, March 8th, and again on Tuesday, March 10th, returning to Headquarters on March 11th.

The Leader will be accompanied by Dr. Joseph H. Fussell, Secretary General,

and by his private secretary, Miss Elsie Savage. On Monday evening, March 9th, the Leader and party will attend a meeting of members and others under the auspices of New Era Lodge, which will be held at 1932 Ivar Avenue, Hollywood, the home of Mr. and Mrs. Orme, whose guests they will be during the sojourn there.

Owing to the generosity of one of our devoted F. T. S. the Leader has been enabled to make this present lecture-trip to Hollywood. At the request of the donor the name is withheld.

### Attention, Parents!

**P**ARENTS, especially Theosophists of all affiliations, are reminded that at the International Headquarters, Point Loma, there is a genuinely theosophical but non-sectarian educational institution, Lomaland School, for boys and girls, boarding-pupils and day-pupils. If you and your friends are looking for an ideal home-school for children, remember Lomaland School. It is beautifully situated in a unique environment of culture, kindness, moral discipline, and it possesses a splendid philosophical background.

All the teachers are ladies and gentlemen of culture — devoted, unsalaried, Theosophical workers, most of them specially trained by Katherine Tingley in her Râja-Yoga System of Education. Lomaland School should be recommended to your friends as an institution possessing advantages in refinement and culture and education that it would be exceedingly difficult to find elsewhere. The School possesses the double advantage of a refined home-life combined with the highest moral training.

For particulars, address The Secretary, Lomaland School, Point Loma, Calif.

Note: Early in March, Mrs. E. W. Lambert, Principal of the Girl's Department, Lomaland School, expects to pass a few days in Hollywood in order to give parents and inquirers in Los Angeles and vicinity an opportunity to interview her personally concerning the placing of boys and girls in the School. A post-card to Mrs. Lambert, asking for an appointment, will receive prompt and courteous attention.

### Do You Ever Forget?

ALL communications addressed to the International Theosophical Headquarters, Point Loma, or to any department thereof, should bear the writer's full name and address. Much valuable time is consumed by the Headquarters Staff in searching for up-to-date addresses of correspondents. Please co-operate!

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Each reader of THE FORUM 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. Everyone 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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# 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 Editors*

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

## Gottfried de Purucker to Annie Besant

THE following letter was read by Dr. de Purucker to the members of the Executive Committee at Headquarters before being despatched to Dr. Besant. It is the unanimous conviction of the Executive Committee that this letter will be of great interest to F. T. S. everywhere who are furthering the Fraternization-Movement which is so close to the hearts of the most earnest Theosophists in all societies. For this reason and in order to meet the inquiries of anxious Theosophists and to clear away the misconceptions of many in different societies, the Executive Committee has obtained Dr. de Purucker's permission to publish this letter, which so clearly expresses the attitude of the Leader and Headquarters Staff of The Theosophical Society (Point Loma) towards Dr. Besant and our collaborators in the Adyar Society.

### THE THEOSOPHICAL SOCIETY

*International Headquarters, Point Loma, California.*

Dr. Annie Besant,

February 27, 1931.

President, The Theosophical Society,  
Adyar, Madras, India.

Dear Dr. Besant: With deep and genuine regret I have recently learned that you have decided not to attend the H. P. B. Centennial gathering to be held at our International Theosophical Headquarters, Point Loma, California, on August 11th and 12th of this year. The news of your decision not to come here on this occasion so dear to the hearts of all Theosophists came to me first by rumor, and then I saw the rumor confirmed in one or more Theosophical magazines edited by members of your Society; and I could not help feeling — and I trust that you will forgive me for speaking thus frankly — that a great, indeed a very great, opportunity is thus lost for bringing into a closer fraternal co-operation the two main branches of the Theosophical Movement inaugurated by H. P. B. Pray understand, dear Annie Besant and my Fellow Co-Worker in our Theosophical Cause, that this remark should not at all be construed to mean a criticism of your decision, which, I doubt not from your standpoint, you consider the proper one to have taken. But I deplore the fact itself.

The wholly admirable, broad-minded, and generous-hearted manner in which

you responded to my outstretched hand of fellowship and amity by your fine cable to me from Geneva made me feel that at last there were substantial and solid grounds for the hope that the wounds of the former separation might be at last healed. Upon the receipt of your cable I felt that the possibilities of concord and kindly feeling as among the different Theosophical Societies, and particularly as between the one headed by you and the one headed by me, might eventuate in the results hoped for.

I will say frankly that in a large degree I was basing my hope upon what I had heard of your long years of public work, embodying, as I have always understood, constant proofs of your courage and inflexible desire to do right. Nor have I abandoned my hope, although the direction of its fulfilment may now be somewhat changed. Although your absence from our Centennial gathering in August will, I feel, be unfortunate in one sense, nevertheless I foresaw clearly, when extending my hand to you, the possibility of some cause arising and preventing your attendance here. But this did not deter me from making the move that I did make.

I had hoped that your response would have been, in the first instance, an answer directed to me privately, and that you and I might have had a preliminary exchange of thoughts before the matter took what I might perhaps call an officially public aspect. Doubtless you will readily see many reasons for my having had this expectation.

I have no doubt that you believe, much as I do, that if we all do our best with an honest heart, and if we all act with sincerity and impersonal devotion to truth, things will adjust themselves in the end for the best interests of our common Cause — Universal Brotherhood and the dissemination among men of the archaic doctrines of the Wisdom-Religion of Antiquity.

I am at the present time arranging to have our President of the British Section call an H. P. B. Centennial gathering in London for the same dates on which the gathering at Point Loma will be held; and it is quite possible that I may myself be in London at the time. If not, I shall be here.

I also understand that you and your fellow-workers in your Society have decided to hold an H. P. B. Centennial Convention or gathering in Adyar on August 11th of this year, and may I take this occasion to send to you, dear Dr. Besant, and to your Theosophical Co-Workers who will then assemble at your Headquarters, the assurance of my hearty good-will and liveliest fraternal feeling. I wish for your H. P. B. Centennial Convention every Theosophic good, and hope that it will be successful in every way, commemorating as it does the hundredth birthday-anniversary of the great and much-beloved Founder of the modern Theosophical Movement.

If you think it proper, may I ask you to convey to your fellow-workers then and there assembled, the greetings of our Society, as well as my own personal best wishes. Kindly tell them that my wish for concord and amity and, if possible, co-operation as between our two Societies, is wholly genuine, wholly sincere; and, as you yourself so nobly and truly declared in Geneva, my work for Theosophical fraternization is in accordance with the desire of our great Teachers, and must, in consequence, have their support, and, if faithfully carried out, will receive their blessing.



I recognise clearly that there are many seemingly difficult problems to solve, and doubtless many objections will be raised, but as you and I, dear Dr. Besant, seem to be at one in understanding as regards the main objective for which we at present both seem to be working, as regards Theosophical fraternization, it is difficult to suppose that it will utterly fail.

Be assured at all times of my deepest and most fraternal sympathy in all genuinely Theosophical work. Be likewise assured that my hand of good-will and fellowship remains extended at all times and to all Theosophists of whatever affiliation who may care to accept it.

Although our Secretary-General, Dr. J. H. Fussell, who sent to you and to Bishop Leadbeater invitations to attend our H. P. B. Centennial Convention in August, has not yet received a reply from either one of you, I suppose of course that your official replies will be in time forthcoming.

I thank you, dear Dr. Besant, for your enthusiastic acceptance in Geneva of my outstretched hand of Theosophic fellowship and good-will, and with my sincerest hopes that your H. P. B. Centennial gathering will be in all ways a brilliant success, believe me to be,

Fraternally and sincerely yours,

G. DE PURUCKER.

PS. To my sincere regret I have just been informed that you have lately been quite ill. I was afraid this might be the case following upon your recent strenuous work in Europe during the summer of 1930. I do not know whether this letter will reach you. I sincerely hope that it will, and should it come to your hands, please make what use you care to do of it, by way of publication or otherwise. I am inclined to think that if this letter were published by either of us, it would be an exceedingly good means to put a stop to the totally unfair and unjust rumors regarding both yourself and myself which our recent efforts towards fraternization seem to have aroused.

— G. DE P.

## The H. P. B. Centennial Convention

**F**ORMAL invitations to the H. P. B. Centennial Convention, announced by Dr. de Purucker publicly on May 25, 1930, to be held at Point Loma on August 11th and 12th of this year, were issued from our International Headquarters for the most part in the latter part of November and the early part of December, 1930. A specimen of these invitations was published in the February, 1931, issue of *THE FORUM*, followed by the responses then in hand.

Since that time responses have been received from the following: B. P. Wadia of Bombay, India (courteous regrets); Miss Maria von Szlemenics of Budapest, Hungary (very friendly regrets); Countess Martha de Prozor of Nice, France (friendly regrets); Albert E. S. Smythe, General Secretary of the T. S. in Canada — Adyar (unofficial expression of hope to be present); L. W. Rogers, President of the American Theosophical Society — Adyar (regrets that he is unable to accept).

In some cases there has not yet been time to receive answers, owing to the late date at which the invitations were despatched. As we go to press no re-

plies have been received from those named below to whom invitations were sent: Dr. Annie Besant; Rev. C. W. Leadbeater; Mrs. Alice L. Cleather; Charles Johnston (President of "The Theosophical Society in America"—New York); Rudolph, The Theosophical Society (Independent), New York; Herr Hermann Rudolph (Leipzig, Germany); Herr Redakteur Liander (Stockholm, Sweden); Jan Bedrniček (Prague, Czechoslovakia); Herr Prof. Dr. Johannes M. Verweyen (Bonn, Germany); Mme. Jelisava Vávra (Zagreb, Jugoslavia); Th. F. Vreede (The Hague, Holland); Internationale Theosophische Verbruederung, Hamburg; President, Phoenix Lodge, London.

THE following communication has just been received at Headquarters:

*The Independent Theosophical Society, Headquarters, 69 Hunter St.,  
Sydney, N. S. W., Australia. February 7, 1931.*

Mr. J. H. Fussell, Secretary General,

The Theosophical Society, Point Loma, Calif, U. S. A.

Dear Sir and Brother: Your letters dated December 2nd have been in our hands for some time and I have to apologise for the delay in answering.

I am directed to say that we feel honored by your kind invitation to have this Society represented at the Blavatsky Centennial Convention on August 11th and 12th next. We are endeavoring to send a representative or representatives but regret at the moment that I cannot tell you whether we shall succeed or not.

Our difficulties are mainly material. The time necessary for the trip and the expense are the main factors. Australia unfortunately is passing through a severe business depression which has affected many of our members financially. However there is some possibility that there may be one or two delegates. As soon as I am in a position to know I will write or, if too late for a letter, will cable.

We are already well acquainted with your very excellent magazines *The Theosophical Path* and *Lucifer* and cordially thank you for the invitation to our writers for contributions to the same. Your letter in this connexion has been handed to the Editor of our little paper, Mr. A. T. Keeble, B. SC.

With cordial greetings, Yours fraternally,

J. E. GRIEG, *Hon. General Secretary.*

### Centennial Edition of H. P. Blavatsky's Writings

THE work connected with the compilation and issuance of the Centennial Edition of H. P. B.'s Complete Works is going steadily forward at the International Theosophical Headquarters at Point Loma. The main effort is being concentrated on the completion of the first five volumes which will cover the period from 1874 to approximately 1885, and will include H. P. Blavatsky's writings in the American and English Spiritualistic publications, in her first magazine — *The Theosophist* — and her contributions to the Anglo-Indian Press, as well as her first great work, *Isis Unveiled*, as originally issued in 1877. The entire material of the Centennial Edition is being arranged on a strictly chronological basis, a fact which will enable the student better to understand the development in the method of teaching used by H. P. B.

It is expected that the Edition, when completed, will consist of some thirty

volumes, including H. P. B.'s private correspondence and an authentic and exhaustive history of her life. Material for the Centennial Edition is coming in all the time from various parts of the world and a considerable number of students at Headquarters are engaged in the work of classifying, copying, and proof-reading the very numerous and fascinating writings of our first Teacher and Leader. It is an undertaking which deepens the students' devotion to the sublime ideals which she promulgated, and keeps their reverence and love for her ever living and growing.

The H. P. Blavatsky Centennial Committee has the invaluable help of such men as Dr. A. Trevor Barker, the well-known compiler of *The Mahatma Letters to A. P. Sinnett*, now President of the English Section of The Theosophical Society, Mr. R. A. V. Morris of Hove, Sussex, England, Mr. H. C. Williamson of Boston, Mass., Talbot Mundy — a name familiar to many people, — and of Mrs. Margaret Guild Conger, and a score of others.

## The Fraternization Movement

### HISTORIC MEETING IN BOSTON

IN fulfilment of the hopes expressed in the February issue of THE THEOSOPHICAL FORUM, a full report is now available of the joint meeting of the Annie Besant Lodge and of the Boston Theosophical Society (Point Loma), held on February 5th in the lodge-room of the Adyar group, 147 Boylston St., Boston. The stenographic record of this historic gathering shows that the spirit of real Theosophic brotherhood prevailed from beginning to end without a single discordant note being sounded. As it is not possible to quote *verbatim* the fine expressions of all those participating, THE FORUM offers its readers as full a report as the space available will permit; for, as Mr. Chester Green, President of the Annie Besant Lodge, declared near the end of the meeting: "We may be firing a shot that will be heard around the world."

The points discussed and unanimously acted upon in the affirmative by both groups may perhaps best be summarized in the following letter written on February 2nd by Mr. Chester Green, President of the Annie Besant Lodge in Boston, to Mr. J. Emory Clapp, President of the Boston Theosophical Society (Point Loma):

"Dear Brother Clapp: I am looking forward with great interest to our joint Lodge-meeting on Thursday evening and expect the meeting will enable us to draw more closely together. I am prepared to discuss with your Society the many possibilities of closer co-operation with each other, notably:

"The wisdom of occupying the same quarters.

"The co-operative use of our respective libraries.

"Monthly exchange of speakers.

"Monthly joint lodge-meeting.

"Joint socials, etc., etc.

"Why not seriously consider some of the above items. I would appreciate very much your acting as chairman of the meeting on Thursday and adding to the above anything that would be of interest to the membership. The time is ripe for

innovations and I for one am ready even to consider a merger of our two respective international Societies. I hope a full report of our meeting will be sent to Dr. de Purucker and Dr. Annie Besant.

"With the kindest of regards, ever cordially,

"Your brother, CHESTER GREEN."

At the close of the long and harmonious discussion, Mr. Clapp said:

"I would suggest that a report of this meeting be sent to the respective Heads of our Societies to show the attitude which we have; and secondly, I would suggest that we have representatives of the two Lodges get together and formulate some sort of resolution that we would like to have go on our records to show our attitude in this regard. It seems to me it might be wise to have the Presidents of the two societies on that Committee, and let each one select a member of his own Lodge. I have confidence that we do not need an odd number."

On motion of Mr. Green the above suggestions were unanimously adopted, he choosing Dr. Florence Duckering and Mr. Clapp choosing Mrs. C. H. Hitchcock as collaborators on the proposed resolutions-committee.

### FIRST JOINT FORMAL ACTION TOWARDS REUNION

Copies of splendid joint resolutions unanimously adopted by the Annie Besant Lodge (Adyar) and the Boston Theosophical Society (Point Loma) have just been received at Headquarters. These historic resolutions, marking a milestone in the Theosophical Fraternization-Movement in this year of H. P. B.'s Centenary, will be published in full in the April issue of THE FORUM. It was in Boston in 1895 that the original Theosophical Society formally split in two. How fitting it is that in Boston in this memorable year the first joint formal action towards reunion of the two main branches of the Theosophical Movement should take place! Bravo, Boston!

### FINE FRATERNIZATION-MEETING AT THE HAGUE

THE full stenographic report has just been received of the meeting between the Adyar Lodges 'De Lotus' and 'Pythagoras' and The Theosophical Society (Point Loma) held on January 29, 1931, in Pulchri Studio, Lange Voorhout, The Hague. The character of this inspiring report is very much like that of the historic meeting in Boston on February 5th described above. Space permitting, extracts from the excellent addresses delivered at The Hague gathering will be quoted in the April issue of THE FORUM.

### FRIENDLY LETTER FROM MEXICO

THE following official communication has recently been received by Dr. de Purucker from Sr. don Adolfo de la Peña Gil, General Secretary of Sociedad Teosófica en Mexico:

"Dear Sir and Brother: Mr. Karel Hujer having visited us during our last Annual Convention as Delegate of the Point Loma brothers, in his address to the Assembly he alluded to your wish to bring all theosophical organizations into

closer contact, co-operation, and brotherhood with each other. Some lines of Mr. Fussell's letter to Dr. Hujer were read and a feeling of sympathy floated over the Assembly when we expressed our thanks to him.

"It is really a good idea of yours, and we, in this Mexican Section of the Theosophical Society are certainly ready to co-operate in such movement for a closer union between all Theosophists, especially at this time of the Centennial of H. P. B.'s incarnation in Russia.

"We have received your THEOSOPHICAL FORUM and beg to thank you so much for it. Our Sectional Organ *El México Teosófico* is being sent to your address.

"Owing to the alteration in our daily work, caused by having recently moved to our own home for the T. S. in Mexico, it is only now when I take pleasure to write to you with our appreciation of your kindness. May the Peace of the Masters be always with all our Point Loma brothers.

"Yours fraternally, — A. DE LA PENA GIL, *General Secretary.*"

### AN ENVOY OF GOOD-WILL

A VERY fine contact with Latin America has recently been established through the visit to Point Loma of Mr. Barnard Wilson Shaw, Apartado 28, Bogotá, Colombia. Though an Englishman by birth, Mr. Shaw has lived for many years in South America. After attending two of Dr. de Purucker's lectures in the Temple of Peace and meeting the Leader and the Secretary General and other members of the Headquarters Staff personally, Mr. Shaw accepted an invitation to become a member of the Point Loma Society, while still retaining his affiliation with Adyar. He is now on his way back to Colombia as an envoy of goodwill from Point Loma to our Latin-American collaborators in other Theosophical Societies. *En route* home he will visit Costa Rica and convey special greetings from Dr. de Purucker and Staff to the General Secretary of the Theosophical Society in Central America (Adyar), Sr. don Mariano Coronado, and his associates.

### DR. H. N. STOKES ENDORSES FRATERNIZATION

IN the November, 1930, issue of THE THEOSOPHICAL FORUM there was republished an excellent article written by Mrs. Marie R. Hotchener (Adyar), on the subject of Theosophical co-operation. Commenting on this article in the February, 1931, issue of the *O. E. Library Critic* (1207 Q St., N. W. Washington, D. C.), Dr. H. N. Stokes, who says elsewhere: "While I am not, never have been, and have no expectation of becoming a member of the Point Loma Society, and am not under the least obligation to it or its members," writes:

"Differing as I do with Mrs. Hotchener with regard to many of her cherished beliefs and idols, I am the more glad to express my appreciation of the broad spirit which she has manifested in this instance. I shall not use that much abused word 'tolerance'; it is rather her clear recognition of the fact that differ as Theosophists may on some, yes, many points, there are some very essential ones on which they all agree, and that they should stand together and work for these. Arguments and disagreements there will be, for a long time to come. The world will not concern itself with these, but what it will ask, and it is being asked daily,

is why there are different theosophical societies which never meet together, never have a good word to say for each other and, in fact, keep talking about Brotherhood without the least effort to show it where it might be most expected. But it is not only for the sake of appearances that this should be avoided. Exclusiveness and isolation breed a spirit of separateness, self-righteousness, and pharisaism which is destructive of real spiritual progress. We know that all of the great Masters have inveighed against this; why then, not make an effort to destroy it?

“This is the essence of Dr. de Purucker’s message as I understand it. It is nothing new, but it is the command of the Masters, and as such that message must be considered, whether or not one believes that he has received a special and audible mandate to preach it. More and more do I find this haggling, this flea-biting, over minor differences, these unproved suspicions, repulsive. The message is there; think what we will of the messenger we must admit its force. To refuse the message because we dislike or distrust the messenger, to sulk in our tents like an Achilles, when a great work lies open for us to take part in, is but childish.”

A most interesting unofficial report has been received from Dr. Osvald Sirén telling of a splendid joint meeting of the Adyar and Point Loma groups held recently in Stockholm. It is expected to give the details in the next FORUM.

## A Reply to Mr. Oscar Ljungström by William Kingsland

[*The following is published verbatim as received from Mr. Kingsland*]

Dear Mr. Ljungström, I must thank you for your excellent and friendly letter to me in the December number of THE THEOSOPHICAL FORUM with reference to my Open Letter to Dr. Purucker.

I must thank you not merely for its friendly spirit, but also for the questions you ask me, and which enable me to correct some matters in which my letter to Dr. Purucker appear to have been misinterpreted; and moreover certain opinions attributed to me which I do not hold.

I have noted 21 points which might be replied to; but that would certainly involve too long a letter; and moreover many of these points are side issues.

Please understand, then, in the first instance, that I am writing solely from the point of view of what will or will not promote a real Unity in the Theosophical Movement.

Now I have never disputed the right of any individual to hold any or all of the claims you are making for Dr. Purucker and his Society; and I extend that to others who may believe just as firmly in the claims of other Teachers and Leaders — A. B. and C. W. L. for example. I may advance arguments to show why I myself cannot accept these claims; but in the end it is one of those matters of individual opinion in which neither side can be convinced by the arguments of the other. But an *outsider* may see the force of an argument where

a devotee would not. So I state my case, and you state yours, and we leave the outsider to judge from *his* point of view.

Let me quote from my Letter to Dr. Purucker.

"What the members of your Society or E. S. may believe or accept about you (Dr. P.) or about your claims, is no business of mine; but it necessarily becomes a consideration when you ask me to co-operate with you in any way." I then go on to state the real point of the matter as it affects the question of Unity. "Can there be any real Unity when such individual claims as yours are put forward by yourself and others?" I now underline the "*and others*," and ask you this question: What about the thousands who believe as sincerely in the claims of A. B. and C. W. L. as you do in those of Dr. Purucker?

Do you not see now that this is purely a matter of individual judgment; and that for that very reason such claims *cannot* be made a question affecting the whole Movement, as A. B. has so disastrously made, and as Dr. Purucker is now endeavouring to do? The case of H. P. B. was entirely different.

Again, so far as the continuity of organisation which you claim is concerned, both as regards the outer Society and the E. S., Mrs. Besant has just as much right to 'succession' as has Dr. Purucker. It was precisely over this that the split with Judge occurred. I did not side with Judge at that time. I have his letters to me about it. I have since had evidence proving more fully than from what I knew then that I was right not to side with him; but I do not care to go into that; it is an individual matter, though it naturally influences my present judgment in the matter of 'succession.'

But as regards your own statements about 'succession,' you must pardon me if I say that you do not appear to be quite clear yourselves as to what exactly you mean by it. You appear to want to have it both ways: both as something that occurs in "the ordinary affairs and walks of life," and also as something "which is different perhaps from anything else in the world."

Well, I won't argue with you about that, except to say that if it is to be an *ordinary* claim, there are dozens of others who can claim it. If on the other hand it is to be a *unique* claim, why try to make it appear ("camouflage") only an ordinary one?

And if I were convinced of its validity, I should still say: don't flaunt it in the face of the public and of other theosophists. You only antagonise them by so doing. What you have to put before them is *Theosophy*, not individual claims.

It is quite possible, as you say, that if I were to come into personal contact with Dr. Purucker I might be led to accept his claim to be speaking "in Masters' names." But I repeat now what I said in my letter to him: "That is not the point." The point is as to whether the authority of the Masters should or should not be openly put before any *exoteric* T. S. I do not expect that everyone will agree with me that it should not; but at all events I have this on my side, that incalculable evil has been done to the cause of Theosophy through this being done; and I much regret to see Dr. Purucker following in the same line.

I do not think that I shall be saying too much if I say that he has already ruined his case for Unity by doing so. But then—if I read your statements aright—the only unity that he or you are considering is the unity of your own Society. Those who do not belong to that are outsiders, and will be outsiders

in 1975. You seem to state this pretty plainly when you say that in 1975 the seekers will be looking for "THE Theosophical Society and its Leader." According to your statements you are now, and are then to be, the "Super-Society."

My dear Mr. Ljungström, do you really think that there can only be *one* genuine T. S. whose members will be ready to recognise the new Messenger in 1975? You ask me to say "which T. S." the Messenger will come to. Well I reply, *to no one in particular*. It will not be a matter of Societies at all. You must remember that when H. P. B. wrote that passage at the end of the *Key* there was only one Society. For the word *Society* you must now substitute *Movement*. There are now many Societies so far as organisation is concerned, and there will certainly continue to be such. But there is one great *Movement*; and what we should now aim at is not unity of organisation, but unity of teaching and purpose within that Movement. It is to promote that that I am writing; to clear away all non-essentials, and everything that militates against the real spiritual Unity. It is only in that kind of Unity that the new "torch-bearer of Truth" will find the preparedness which H. P. B. spoke of.

How or in what manner the new Teacher will deliver his message, neither you nor I can tell; but this we may be sure of: it will be the *message* that will appeal, and not the *claims*. And so I do not concern myself now as to whether he will or will not make his claim openly; as to whether,— he will or will not be a 'successor'; or as to whether this, that, or the other present Organisation is THE (capitals yours) T. S.

Then you ask me a second question. You ask me to suppose for the sake of argument that all that you claim for the Point Loma Society and its E. S. is true; and then you say: "in what way would it change the judgment in your Open Letter of what G. de P. there is cited as having said and done?"

Well, I reply, it would not change my judgment one iota, for the very simple reason, as I have afore said, that "that is not the point." Once more, the point is as to whether Dr. Purucker can effect the Unity he desires on the basis of these individual claims? I have not the slightest objection to his making these claims as much as he and his followers desire within the limits of their own Society, or of their gathering in as many members as they like. Naturally if you and he and the others believe in these claims, you will want to convince others also. You will want those who join you to believe in them — notwithstanding protestations that they may "believe what they like." We may grant also that you do this from the pure motive that you have the truth. That is simply what every sect does and believes. Therefore I say with all my heart: go ahead, and may the Gods prosper you so long as you are teaching pure Theosophy — which is not concerned with these individual claims. But do not deceive yourselves into thinking that you are thereby going to promote Unity. On the contrary, you will simply be an isolated sect.

One more point. You attribute to me the opinion that there cannot be at the present time any genuine Messengers of the Masters in the world. That is wholly erroneous. I am not aware that I have said anything of the kind.

But in reference to this I must ask *you* a question. How do *you* know that there are no other genuine messengers or teachers than G. de P. who can claim to be guided by the Masters? How do *you* know that I have not just as much

right as he has to make such a claim? Is it because I have never done so openly? Well, I do not do so now; but how do you know that I could not?

And with regard to this misused term "Esoteric Section," of which, again, you seem to think that you are the one and only:—how do *you* know that there are no other genuine Esoteric Sections or Schools but yours; these being all the more genuine because they are *not* openly known to exist?

Well, I will answer for you: you do *not* know. Then how can you so foolishly claim that you are the one and only—not merely now but also are going to be the one and only in 1975?

I think that if you will read the *Mahatma Letters* aright you will find that all genuine Esoteric Schools are necessarily secret. What sort of an 'Esoteric' is it that anyone can be asked to join immediately they join your Society, whatever their fitness or otherwise may be?

Let me quote from *The Mahatma Letters*. "The work of the T. S. (read Movement) is linked in with similar work that is secretly going on in all parts [parts] of the world."

No, my dear Mr. Ljungström, these exclusive claims will not do. Your letter shows me still more clearly than before how inevitably these claims militate against Unity, and that whether genuine or not, they ought to be kept entirely in the background, and confined to a strictly and *really* 'Esoteric' Section.

In putting them forward Dr. Purucker only places himself on the same level as others whose claims are even more in dispute. Already Mrs. Besant has cut in with her "Chohan." Do you accept *her* claims; and if not, why not, when so many others do? Don't you see that Dr. Purucker is putting himself in the same category so far as the public is concerned; and even so far as other theosophists are concerned?

I might accept this, that, or the other Teacher, as you and so many others have done; and perhaps he might not be either yours or theirs. I repeat, this is an individual matter, and cannot be made the basis of a claim affecting the whole Movement.

Make your claims by all means if you see fit. I do not deny your right to do it in your own Society; though even in that respect I hold that these claims should not be thrust upon any exoteric Society.

You will doubtless attract many new members; many members perhaps from other Societies; but please do not expect that these exclusive claims will do otherwise than militate against the desired Unity in the Movement as a whole.

Sincerely and fraternally yours,

47 The Strand, Ryde, I. of W., England.

W. KINGSLAND.

2nd January, 1931.

## Oscar Ljungström's Rejoinder

Dear Mr. Kingsland: I thank you for the calm spirit of your above Reply to my answering Open Letter to you published in THE THEOSOPHICAL FORUM of December, 1930. I think you ought to be able to rise above your difficulties, if you could only avert your mental eye from a certain point, which is not 'the point' you state it to be.



The real point at present regarding the Theosophical Movement, is of course unity and brotherly spirit among Theosophists, founded upon *essentials*, upon that common spiritual inheritance, Theosophy, and upon the principle of Universal Brotherhood, proclaimed by the Masters to the world through H. P. Blavatsky. And certainly all true-hearted Theosophists can unite in kindly and brotherly communion and co-operation upon this ground. In a Universe of diversities, in a world of differences and individuals, Unity is ever realized by that within, which is common, carrying the differences as bubbles or doing away with them in time.

Of course, of course, Mr. Kingsland, differences counteract Unity. And a very effective way of shutting oneself out from it, is to fix one's sight and mind so closely upon a difference that it eclipses the whole world; and even a small difference will easily do this, if you bring it near enough to your eye.

By what you have written in your Open Letter and now in your Reply to me you discourage with all your might co-operation and union between us and Theosophical Societies whose members have opinions different from yours in regard to the special questions of 'succession,' 'messengers,' and their 'occult claims.' Even if such in any case might be true, "it would not change my judgment one iota," you say. Can you not see, my dear Mr. Kingsland, that by so doing you put *your* opinion regarding a matter outside the general Theosophical philosophy as an indispensable dogma: there can be no union effected, you assure us, if it is not held to. *Here*, in reality, is that sectarian spirit with which you charge and try to belittle us now in your Reply.

In contradistinction to this, how broad-minded and liberal is not Dr. de Pu-rucker's view of fraternization and brotherly love among all Theosophists and of co-operation for the common cause of Theosophy, *independent* of anybody's belief in one or the other teacher or leader? And you know that it has also awakened a joyous response among the true-hearted Theosophists in different organizations, who are now putting aside differences and misunderstandings and suspicions, and are working side by side with each other and with us. It is certainly not as you say, "that he has already ruined his case for Unity." *You* are trying to ruin it by enlarging in your followers' imagination a difference into an impassable bar.

Why, in the name of sound reason, should I be 'antagonized,' as you say, because some Theosophist believes that Dr. Annie Besant has connexion with the Masters, and why should he be 'antagonized' because I believe that G. de P. has such connexion, pledged as we both are, besides, to show the same consideration for the opinions of others as we expect for our own? Why, even if one thinks the other mistaken? No, my dear Mr. Kingsland, such insanity will not do among Theosophists, who have written *Universal Brotherhood* foremost on their banner.

And now to your second issue, to which you devote three-fourths of your Open Letter and about the whole of your present Reply, repeating the word 'claim' over and over again to give G. de P.'s simple statement the tinge of repulsiveness that suits your purpose. Regarding these 'claims,' which I hitherto have put within quotation marks as *your* word, not myself accepting it, I will only refer you to what G. de P. says in the January number of THE THEOSOPHI-

CAL FORUM, but add that when G. de P. heard your Reply read, he merely remarked:

"What we are trying to bring about is a kindly feeling of co-operation among the different societies, whose members are not asked to accept any 'claims.' All they have been asked to do is to come together on the points upon which we all agree."

To insinuate, as you do, that G. de P. tries to "effect the Unity he desires *on the basis of these individual claims*" (italics mine) is altogether unjust.

And even if G. de P. hopes that members will come over to us, and that the finally unified Theosophical Society of the World will center around the Point Loma Society — what about it? He has not concealed his hope; there is no back-handed manipulating; and we of the Point Loma Society are in a minority. Ought any Theosophists of other societies to be afraid of such eventual consequences of pure fraternization and brotherly co-operation? It seems to me that if numbers are concerned and it is looked at as a political game, as you seem to do, the other fellow's opportunity to gain members *from us* and to swallow us up, would be far greater than the reverse.

Can you not see, Mr. Kingsland, that in reality the brotherly union in fraternization and co-operation among Theosophists, inaugurated by G. de P., implies the fulfilment of just what you in your Open Letter have expressed to be even your own hope: 'an ultimate unified world-wide Society,'—'left . . . to work itself out on a *spiritual* basis'? Brotherly co-operation for the salvation of Humanity — the indispensable condition for the inspiring help of the Masters — will in that way center around and draw its strength from where the Spiritual Source springs up, and the willing workers in the Grand Cause will *naturally* gravitate to the center in which it is found. You needn't be afraid, Mr. Kingsland, if you haven't any small private mill to look after.

So much for the general things in your two communications. I turn now to more specific matters.

You know already that my idea regarding the functions of the Society that the Masters launched into the world, does not in all respects tally with your own, although we do agree, I hope, on the main thing that that Society stood for *Unity*, being intended as a nucleus of a Universal Brotherhood, organized and made to grow by the power of Theosophy, the Ancient Wisdom-Religion. However, you seem to have a somewhat mixed conception of that Unity and its unbroken *continuity as an organism* — the indispensable condition of all natural growth.

We have now many Societies, you say, "but there is one great *Movement*; and what we should now aim at is not unity of organisation, but unity of teaching and purpose within that Movement." Well and good. But real unity of teaching and purpose *tends to*, and the purpose — enlightenment of Humanity — is *furthered by*, unity of organization. To show that the Masters did not favor division, let me quote from *The Mahatma Letters*, page 9 (Edition of 1926):

"But, the new society, if formed at all, must (though bearing a distinctive title of its own) be, in fact, a Branch of the Parent body as is the British Theosophical Society at London, and contribute to its vitality and useful-

ness by promoting its leading idea of a Universal Brotherhood, and in other practicable ways."

And again, on page 14:

"But to make an independent A. I. B. [Anglo-Indian Branch] with the self-same objects, either in whole or apart, as the Parent Society and with the same directors behind the scenes would be not only to deal a mortal blow at the Theos. Soc. but also put upon us a double labour and anxiety without the slightest compensating advantage that any of us can perceive."

More of like nature could be cited. I understand very well your position now making you wish to substitute *Movement* for *Society*, as, at a certain split, you chose a *Society* which did not satisfy your expectations. But when you say that when H. P. B. wrote *The Key to Theosophy*, there was only one *Society*, I must quote for you from that book, and the chapter 'The Abuse of Sacred Names and Terms,' the following:

"Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling society, for commercial purposes, now claims to be guided and directed by 'Masters,' often supposed to be far higher than ours! . . .

"Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject."

So you see that the conditions in that time were very similar to the present ones, but yet H. P. B. begged to be excused from the 'Movement,' and stuck to the *Society* formed by the Masters.

It is true that she ends up the paragraph in this way: "I say again, every earnest Theosophist regrets today, from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends." But this outburst of feeling does not alter the fact that she continually held to her 'claims,' and did not give up the field to the other claimants in fear, as you have it, of putting herself 'in the same category so far as the public is concerned.' She even wrote a whole section (XIV) on the Masters in *The Key*, and at the end of the preceding one you find her making this 'claim':

"*Inq.* I have heard many Theosophists speak of a 'power behind the Society,' and of certain 'Mahâtmâs,' mentioned also in Mr. Sinnett's works, that are said to have founded the *Society*, to watch over and protect it.

"*Theo.* You may laugh, but it is so."

And under the protection of these Mahâtmâs the *Society* was going to live on throughout this century. You must have found, as I pointed out to you, that in

your Open Letter you misconstrued seriously H. P. B.'s saying in the closing chapter of *The Key*, adding words that changed the meaning to serve your purpose. And now again, in your Reply, you misconstrue its meaning in another way to fit in with your idea, that there is not at present any particular Society to which the Messenger will, it is said, come in 1975. You write: "There are now many Societies" and "You must remember that when H. P. B. wrote that passage at the end of *The Key* there was only one Society. For the word *Society* you must now substitute *Movement*." Why, indeed, *must* we? To please you?

H. P. B.'s statement is quite definite and can certainly not be construed in such a loose way. What she does say in that passage in *The Key* is this: "If the present attempt, in the form of *our Society*, succeeds better than its predecessors have done, then it will be in existence as *an organized, living, and healthy body* when the time comes for the effort of the twentieth century" (Italics mine). Further she defines the Society as "a numerous and *united* body of people ready to welcome the new torchbearer of Truth" (Italics H. P. B.'s own), and as "an *organization* awaiting his arrival" (Italics mine).

No, Mr. Kingsland, you cannot substitute the '*Movement*' for '*our Society*,' or for '*an organized body*,' or for '*a united body*,' or for '*an organization*.' It is fully clear that H. P. B. meant just what she said: it was a special *Society*, perpetuated from her time unto 1975, which was going to receive the new Messenger. You have *not* answered my question satisfactorily.

Remember also, that H. P. B.'s policy, as shown in *The Key*, was also to make the existence of the Esoteric Section of '*our Society*' publicly known, it being a Road, leading to the Masters and their treasures of Ancient Wisdom. It constituted the call to be made in the West: Aspiring souls, here lies the beginning of your Road, come and find! It is a secret Road, but here is the Gate. Knock with the right knock, and it will be opened unto you. The policy is yet the same, as shown above, and G. de P. repeats the call, and you condemn him for it. "The case of H. P. B. was entirely different," you simply state, without the slightest attempt to give reasons. Is your own authority enough, or shall we look at your statement only as an expression of your sectarian view that H. P. B., like Jesus among the Christian sects, cannot be compared in any way with any other individual?

I fully agree with H. P. B. and you regarding "*the abuse of sacred names and terms*" (*The Key*), and one such is the Esoteric Section. You ask me, however, the question: "How do you know that there are no other genuine Esoteric Sections or Schools but yours; these being all the more genuine because they are *not* openly known to exist?" My answer is simply, that the *Esoteric Section* was and is a section of the still existing Society, founded through H. P. B. by the Masters, and being a section of a specific Society, of course there cannot be more than one 'genuine' such section. Others may with more or less well-meaning or sometimes with treacherous intentions and teachings have adopted the term or not. And I answer further: I was a member of that Society in H. P. B.'s time, have continued as member thereof, taking great pains and thought and impersonal endeavor not to lose my connexion therewith, and never have I forgotten that "by its fruits shall it be known." You have my answer, and my former conviction has grown still firmer through G. de P.

You err greatly and were not in a becoming state of mind when you insinuated: "what sort of an 'Esoteric' is it that anyone can be asked to join immediately they join your Society, whatever their fitness or otherwise may be?" Do you *know* or even yourself really *believe* this untrue thing?

Regarding *Esoteric Schools* — genuine such — we both know what Theosophy taught us, that from one point of view there can be said to be as many as there are genuine initiated Teachers with their circles of Chelas. To 'School' in this respect, taken merely as a generic term, might by adoption of different forms and shades according to time and country, also be attached a plural significance.

Of course, the Masters work secretly, at all times, for Humanity — inspiring, guiding, shedding their spiritual light on all minds, outside or inside whatsoever society, whenever the mind opens itself to the light. "We *do* influence individuals," says the Master further down on page 271 in *The Mahatma Letters* from which you quote, and this is the meaning. But be sure of one thing: whatever work the Masters do in the world, whatever Messenger or Messengers they send to it: they do *not* start competitive enterprises, and their Messengers do not counteract each other. In my quotations above you can see their thoughts concerning having more than one Theosophical Society. They are practical and sensible men. Theosophy is wide enough, the objects of the Society are wide enough, and the latter itself should be the nucleus of a Universal Brotherhood. Whatever activities they may or may not start, why should there be more than one Theosophical Society?

The Society is the concrete thing. The 'Movement' is an abstraction, a mere generic term, comprising every change that is brought about by the spreading of Theosophy in the world, shading out into imperceptibility. And its side-waves have been many. Pour clean water into the mire, and it adds even to its putrefication. As regards splendid, sincere members, having real Theosophy at heart and working unselfishly, I hope and believe that there are many genuine Theosophical Lodges and Societies, and I wish them the benefit of affiliation with the Point Loma Society. This in answer to one of your questions.

Concerning 'succession' within The Theosophical Society — 'ordinary' and 'unique' — it is 'both ways' as you express it. Why not? With your clear mind you are certainly able to see such a simple possibility. On the one hand Leadership on account of ability, knowledge, and practical work done in the service of the Cause: the 'next man' simply stepping forth. And on the other hand this same man, being trained for years under the Masters for his commission, is by them chosen as their Messenger. Such 'both ways' seems to be a very wise arrangement by the Masters. But you are quite right, that it is his *message* that must appeal, not any 'claims' — his Theosophical message and what he inaugurates.

Now I come to the crucial point perhaps in your whole fight against G. de P. You first ask a very unnecessary question: "How do *you* know that there are no other genuine messengers or teachers than G. de P. who can claim to be guided by the Masters?" How can I know that there are *not* what I presume there *are!* But if there are at any time a number of messengers with various commissions sent out by the Masters, as it might have been even in H. P. B.'s time, yet there is a special one who has charge of The Theosophical Society and

its Esoteric Section; and as he has had to make his charge publicly known, he is bound to arouse envy and even hatred in all false or fancied leaders of mystical associations.

And then you go on to say "How do *you* know that I have not just as much right as he has to make such a claim? Is it because I have never done so openly? Well, I do not do so now; but how do you know that I could not?"

This, Mr. Kingsland, is certainly a very queer way of introducing your own self into the matter. It arouses two surmises: first it might be only for the sake of an argument, and you use yourself only as an equivalent for *anybody*. But you have already covered that before. So the second surmise remains: this purpose is to give a mystic hint, or at least to create a mystification. Well, Mr. Kingsland, I knew very little about you before, so, as for my knowledge, you could for me quite well have been a Mahâtmâ, were it not for your two communications. At least you have not in them used very much of your Mahâtmic faculties.

I will answer one more of your questions. You ask: "Do you accept *her* (Mrs. Besant's) claims"? and you mean: of being in communication with the Masters? And I answer: From what I know of Mrs. Annie Besant, she might well have had some communication with the Masters. But, courageous soul that she is, she has made very big and adventurous mistakes in her life — a fact she herself has as courageously admitted — and I do not follow her. However, many fine and noble men do, and I am not 'antagonized' by it.

I leave the reader to judge the rest of your reply.

In sincere friendliness and Theosophical comradeship, yours cordially,

OSCAR LJUNGSTRÖM.

Point Loma, California, January 21, 1931.

[Under the heading 'Latest News in Brief,' the *O. E. Library Critic*, 1207 Q St., N. W., Washington, D. C., publishes the following significant item in its issue of February, 1931: "W. Kingsland gets out new pamphlet, 'The Work of a Theosophical Organisation'; would gladly fraternize, but finds none acceptable." In view of the fact that Bro. Oscar Ljungström has so admirably answered the points of mistake which Bro. Kingsland has set forth, the Editors of THE THEOSOPHICAL FORUM do not feel that any further space can be given to the discussion which originated in Mr. Kingsland's 'Open Letter to Dr. de Purucker,' published in the November, 1930, issue of THE FORUM.]

## Items of Interest and Lodge-News

*Night Letter.*

*Los Angeles, California, March 9, 1931.*

"Theosophical Headquarters, Point Loma, California.

"Atmosphere at tonight's New Era private meeting truly esoteric. Many Adyar and some U. L. T. members present. All deeply touched. Leader's subject 'Chela-Life' superbly, inspiringly given. Joe's prefatory address full of inspiration, beautifully received. Letter mailed reporting Sunday night's splendid meeting, interviews *Times*, *Examiner*, and Syndicated News and photographs. Love.

— ORME."

*Night Letter.*

*Los Angeles, California, March 12, 1931.*

"Dr. G. de Purucker, Point Loma, California.

"New Era Lodge passed following resolution Wednesday. Heartfelt gratitude to beloved Leader for magnificent work in Hollywood and spiritual exaltation resultant to all. Thanks also to Dr. Fussell and Miss Savage who so splendidly aided. Look forward hopefully to future visit.

— FLORENCE E. BANKS, *Secretary.*"

*Washington, D. C.* Mrs. Mary Peyton, wife of Col. P. B. Peyton, has organized a Theosophical study-group in Washington, composed of members of various Theosophical groups as well as inquirers. Mrs. Margaret Guild Conger, wife of Col. Arthur L. Conger — both F. T. S. from the days of William Q. Judge — in a recent letter to Headquarters wrote of this study-group:

"They are all splendid people. . . . Col. Conger gave them some excellent talks the first few meetings while we were all getting acquainted and finding out what we wanted to do. We meet once a week, Mondays, from 7.30 to 10 p. m. and last week to 11 o'clock. We have now started on *The Mahatma Letters*, and began by reading first parts of letters where K. H. with his marvelous humility tells Hume and Sinnett of the long struggle up to adeptship, and disclaims their being 'Gods,' and also the one where he says 'an adept is one *only during the exercise of his occult powers*,' as well as the marvelous third letter given by Sinnett in *The Occult World*, but which is not in the Barker collection. The members were entranced. I have rarely felt a greater depth and intensity of feeling than there was there. . . .

*New York.* The regular weekly meetings of the New York Lodge have been supplemented recently by two meetings held at the home of our esteemed Comrades, Mrs. Dinah W. Morris, and her daughter, Miss Helen, on Riverside Drive. The first of these special meetings was in the nature of a reception to Dr. de Purucker's sister, Miss Peggy, Miss Karin Wahlberg, and Miss Margaret Stanley, *en route* from Point Loma to Europe — Miss Peggy for a short stay on personal business, Miss Wahlberg to visit her family, and Margaret Stanley to return to her parents, Mr. and Mrs. Sidney Stanley, after nine years in Lomaland School. The second of these meetings was to make plans and preparations for the Leader's expected visit.

Dr. J. Hugo Tatsch has had to withdraw from the presidency of the Lodge as his many other duties calling him frequently from the city make it impossible for him to give the time to the lodge-work that he would like to give, though he works enthusiastically for the Cause nonetheless. Comrade Isador Lewis now presides, and his sister, Miss Ida Lewis, is an efficient secretary. Bro. Charles Fried is treasurer of the lodge. Mrs. Frieda Adler has offered the use of her home on West End Avenue as the meeting-place of the lodge until more suitable quarters can be found. Our old Comrade Benjamin Gordon is a regular attendant at the meetings and contributes valuable papers.

*Katherine Tingley Lodge, San Diego,* holds regular weekly public meetings every Friday evening at 8 o'clock at its fine new Headquarters, 2772 4th St. Mrs. Maurice Braun has proven herself a most excellent president and is rapidly increasing the influence of the Katherine Tingley Lodge in San Diego. At a re-

cent meeting, J. Henry Orme, President of the American Section, was the guest-speaker and addressed an audience that filled the spacious hall to capacity. On February 27th, Mrs. Claire Charles, President of the Eagle Rock Lodge was the speaker and also addressed a capacity audience. Mrs. Louise Howard is resident-hostess and the lodge-library and reading-room are open daily from 11 a. m. to 9 p. m. Classes in Theosophy and the Lotus-Circle for children are held simultaneously every Sunday morning. The Theosophical Club meets every alternate Tuesday evening. Arrangements are being made for conducting public meetings every Sunday evening as well.

*Eagle Rock Lodge* is growing rapidly. Four new applications for fellowship were recently received in one day. Besides the excellent work of the President, Mrs. Charles, Mrs. Constance Allen is a host in herself; and the faithful work of all the other comrades, old and new, is duly recorded on the screen of time.

*Oakland Lodge.* A report signed by Mrs. Margaret S. Ellis, President, and Mrs. Harry Hill, Corresponding Secretary, of Lodge No. 4, Oakland, reads in part: "The Lodge has been holding meetings regularly every Friday evening at their headquarters in Madison Street Temple, 1433 Madison St., Oakland. Study-classes and talks in January were devoted to the subjects 'Great Seers and Sages of History,' and 'Universal Brotherhood, a Cosmic Principle.' These subjects were suggested in the Leader's Seventh General Letter. *Questions We All Ask* were used oftentimes for reference. Their splendid answers to such a variety of questions never fail to make the meetings interesting and helpful to visitors and members. The first Friday evening of every month is given over to a social when music, games, etc., are enjoyed. Visitors are welcomed at all meetings. Members of the Adyar T. S. Lodge in Oakland are very friendly and helpful when attending our meetings and always most cordial in welcoming members of Lodge No. 4 to their meetings."

*Minneapolis.* Though scarcely a year since its 'reincarnation,' our Minneapolis Lodge No. 18 is one of the most enthusiastic and promising in the U. S. A. The report received of its activities for the month of January is most encouraging: "four public meetings, five Secret Doctrine classes, two members' meetings, and one fine meeting of The Theosophical Club." At the annual meeting on January 5th, the following officers were elected: President and Librarian, Mrs. Nell D. Milligan; Vice-President, Mr. LeRoy V. Alwin; Secretary, Mrs. Norma Alwin; Treasurer, Miss Else Jache; Recording Secretary, Mr. W. E. Milligan; Executive Committee: Mrs. E. E. Hudson, Mrs. J. M. Kost, Mrs. Nell D. Milligan, Mr. W. E. Milligan. With the splendid spirit that animates the members of the Minneapolis Lodge, a very bright future is assured it. The Lodge issues each month a most attractive program for distribution.

*Petaluma.* Mrs. Gertrude Fisk, Secretary of Lodge No. 6, Petaluma, reports to the Secretary General on January 30th: "We are happy to tell you that on last Thursday evening we had our public meeting which was a great success. Papers were read on Christianity, Theosophy, the Masters of Wisdom, and Paganism."

*Good Work in Melbourne.* Bro. H. B. Thomas, President of Lodge No. 3,



Australian Section, reports (January 16, 1931) that good work has been done there and in the weekly study-class conducted by him at Emerald. He says that he and his young associate, Bro. Oderberg, "are pulling well together. We are doing what we can as regards propaganda, etc., and hope that Lodge No. 3 will become an active force for the propagation of the Light. . . . Delighted with all the wonderful work! The latest FORUMS are wireless telegram-forecasts of the world's Theosophical weather-chart; and sometimes it takes a thunder-storm and lightning to dissipate the torpid conditions of atmospheres."

*Lomaland.* Charles M. Savage has been appointed by the Leader as Assistant Treasurer General of The Theosophical Society. Mr. Savage has been a student at Headquarters since boyhood, and has made an enviable record in several lines of Theosophical work here. He is also assistant to the General Superintendent. Mr. Savage's appointment is particularly opportune, as Capt. John R. Beaver, the Treasurer General, has been called to his former home in Valparaiso, Chile, on personal business for a few months.

### Pre-View of "The Theosophical Path"

CERTAINLY the immediate present assures an optimistic outlook to the student of the Esoteric Philosophy. *Discovery and Theory in Recent Science in The Theosophical Path\** for April brings this breezily home to us, for Professor Ryan details all sorts of splendid things which prove the rapid advance of Science into the realm of the Archaic Wisdom. *Psychic Phenomena*, by A. Trevor Barker, President of the English Section, T. S., goes into some modern aspects of this ever enthralling subject, and contrasts constructively the Adept and the medium.

"There cannot be such a thing as an imperfect eternal entity," is one of the dynamic ideas in Dr. de Purucker's lecture on *Theosophy, the Mother of Religions, Philosophies, and Sciences*, through which is suggested an ancient yet startlingly new and luminous conception of 'immortality.' *A Theosophical Interpretation of Easter* is a prose-lyric by Kenneth Morris, sparkling with Celtic wisdom and Easter joy. Dr. Osvald Sirén, Curator of the National Museum in Stockholm, has wrought into a richly colored texture of illustration and story his observations upon *Our Attitude Towards Chinese Art*. With this installment of *More Light*, his comparison of Freemasonry and Theosophy, Dr. J. H. Fussell answers the query, "Has man fully awakened?" Dr. Gertrude van Pelt illustrates the many telling incidents of her sketch, *H. P. Blavatsky, the Great Teacher of Ethics* largely by use of H. P. B.'s own words, and we read with fresh inspiration Reata V. H. Pedersen's continuation of her beautiful theme, *The Golden Stairs*.

*Then As Now* are reprints of two of Wm. Q. Judge's immortal fiats to the soul of man. P. A. Malpas takes us with his hero in *Julian the Apostle* as he approaches the ambushade of imperial favor; and now we reach the end of the

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\**The Theosophical Path*, April 1931; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

same author's translation of *The Popol Vuh*, which has given us all-too-brief glimpses of the barbaric and sumptuous culture of a mysteriously vanished civilization. Mr. R. A. V. Morris in *The Theosophical Mahâtmas* traces the influence of Great Souls who have achieved and incarnate an ideal for men to follow. Prof. Edge is pleasantly discursive on the congenial topic, *A Scientific View of History*, while in *Questions and Answers*, sun-spots and the circulations of the Cosmos make a dramatic close to the many creative spiritual ideas which enrich this number.

### "The Lotus-Circle Messenger"

**D**R. DE PURUCKER contributes an article in letter-form to the April *Lotus-Circle-Messenger*, and sets the keynote of an unusually interesting number, featuring the LOMALAND SCHOOL. Several well-illustrated articles on this School make the April *Messenger* of special value for propaganda-use. 'Atoms and Fairies,' with numerous added references (by page and volume) to the writings of Dr. de Purucker on these subjects, opens up a fascinating field of study, and the weekly lesson-pages, the aim of which is more particularly to bring out the teachings, written and other, of the present Theosophical Leader, are unusually fine. These weekly lesson-pages constitute in themselves a unique course in Theosophy, and although designed for use in children's classes, the way in which the lesson-material is expanded and explained by a system of carefully considered reference-notes, makes it of equal value to the mature mind. Dr. de Purucker says of the magazine, "I read it myself, and I enjoy it." Mrs. Marjorie M. Tyberg, Sub-Editor *The Theosophical Path*, says, "No magazine like it is published anywhere." Mrs. Madge C. Gray, Supt. the Boston (Mass.) Lotus-Circle, writes: "These astonishing lessons! The children love them, and they open up for those of us who are older, deep fields of study." Published by the Central Office for Lotus-Circles, Point Loma, California, under the supervision of G. de Purucker, M. A., D. LITT. See advt.

### The Theosophical Club

**G**ERMANY: Club No. 10, Zirndorf, Germany, Men's Section, reports annual election of officers, as follows: President, Konrad Wenig; Vice-President, Willi Blödorn; Secretary, Alois Heidrich; Treasurer, Georg Geer; Librarian, Friedrich Fürbringer. This Club has translated Dr. de Purucker's *Questions We All Ask*, and done excellent propaganda work by a wide and careful distribution of the whole series of lectures.

**HOLLAND.** We quote from a recent letter from Miss Lucie Goud, of Club No. 9 (Utrecht), Holland:

"On the birthday of our Leader we had the first meeting with the Young-Theosophists (Adyar) at Utrecht. The meeting was held at the house of Mr. Ir. F. A. Brant, whose son is the president of their Club. They received us very hospitably, and we made the acquaintance of many of their members. . . . The atmosphere of the whole evening was very kindly and sympathetic."

CLUB No. 2 (San Diego, California) issues monthly paper called *Thor's Ham-*

*mer*, beginning April 1st. As a start copies of this will be multigraphed, and a nominal price be charged to cover expenses of paper, ink, etc. *Thor's Hammer*, starting as a leaflet of two pages, will contain Club news and short papers, also occasional bulletins of the Katherine Tingley Lodge No. 1.

Here is something for the Clubs in other cities to emulate! Hit hard, *Thor's Hammer!*

LOMALAND CLUB. By unanimous vote, programs to be presented jointly, beginning March 8th. On that occasion there was an Impromptu Conversation on Evolution and a twenty-minute talk on *Symmetry in Music* by Lafayette Plummer. Other recent programs: Symposium on 'Gods, Monads, and Atoms'; impromptu questionnaires on *Questions We All Ask*, Series I, Nos. 3 and 4; symposium on *The Ramâyana* by junior members; for Easter, symposium based on *The Book of the Dead*.

*Secretaries of Clubs:* Don't forget you have a permanent invitation to send in news of the work of your Club for inclusion in THE THEOSOPHICAL FORUM. Your brother clubs are interested in what you are doing!

*What is your Club doing* in preparation for Dr. de Purucker's forthcoming lecture-tour?

## News from the Lotus-Circle Field

NEW Lotus-Circles constantly springing up — Emerald, Australia (H. B. Thomas, Supt.); Norwalk, Conn. (Mrs. Justin C. Gruelle); one (or two) additional Circles in Hälsingborg, Sweden, under Miss Ruth Bogren, Pres. Women's Sec. Theos. Club and Supt. Lotus-Circle work in Hälsingborg. Mrs. M. S. Ellis writes of Lotus-Circle work in Oakland, Calif., and Manuel Oderberg the same from Melbourne, Australia, and Mrs. Emily I. Willans for Australia as a whole.

Mrs. Madge C. Gray (Boston, Mass.) forwards letters of warm appreciation received by her from leading children's institutions, thanking her for *Lotus-Circle Messenger* subscriptions, among them Children's Sunlight Hospital, Nickerson Children's Home; Hospital Cottages for Children, New England Home for Little Wanderers, and Farm and Trades School (a private school for boys). Similar work is being done by Mme. A. M. de Lange-Gouda of Blaricum, Holland; Mrs. M. G. Darrow, Berkeley, Calif., and Mabel B. Jennison, Worcester, Mass. Could this not be done more widely, and *tens of thousands* reached instead of merely thousands? Remember — the Children's Work is our Theosophical seedling-ground. Plant a seed and you reap a harvest!

Rejoice! We now have Dutch, German, and Swedish editions of the *Lotus-Circle Messenger*, the Dutch *Lotus-Cirkel* a worthy advance-guard, growing better each month. More about these later!

*The Lotus-Circle Messenger* for April, a fine propaganda number. See April *Theosophical Path*, and this issue FORUM, for Reviews. See also advts. in *Path* and *Lucifer*. For information about Lotus-Circle work address General Superintendent, Central Office for Lotus-Circles, Point Loma, California.

## Preparations for the Leader's Lecture-Tour

THE announcement made in the February issue of THE THEOSOPHICAL FORUM as to the Leader's hopes for starting out on his long-planned American and European Lecture-tour about April 1st, has aroused great enthusiasm in many quarters. The American lodges located along the proposed tentative itinerary are eagerly awaiting a definite decision from Dr. de Purucker as to his actually making the tour this year, which the Leader will most certainly do if possible. In the meantime, Comrades in Minneapolis, Chicago, Boston, New York, and Washington, are making plans in anticipation of welcoming Dr. de Purucker and party to their respective cities.

The subjects for the lectures given by the Leader in the Auditorium of the Woman's Club of Hollywood on the evenings of March 8th and 10th respectively, were *Theosophy, Occultism, and the Mysteries*, and *The Theosophical Mahâtâmâs, and their Messenger H. P. Blavatsky*.

As the Leader and party will probably attend the H. P. B. Centennial Convention in London, it will not be necessary for them to leave Point Loma so early as at first planned, when the tentative schedule was made in contemplation of returning to Headquarters before August. The Editors of THE FORUM are now informed that Dr. de Purucker feels that it will be advisable for him to postpone the beginning of his lecture-tour, until May. It is good to be able to state that matters are so shaping themselves, and funds are already coming in or have been promised, in at least sufficient amounts, that there is every expectation that the tour will begin at this time, though the final decision is still dependent upon the donations that it is hoped will be received for this purpose.

The Leader and party expect to be able to do public work in Los Angeles, Minneapolis, Chicago, Washington, New York, and Boston, before sailing for Europe. The arrangements for halls and public meetings, advertising, etc., will be left to the judgment of the local lodges or groups of members and friends, both in this country and abroad, as the expenses for the same will have to fall largely upon them.

Accompanying the Leader, as already stated in the February FORUM, will be Dr. Joseph H. Fussell, our Secretary General, and Miss Elsie V. Savage, the Leader's Private Secretary. A tentative date for the departure from Point Loma may be set as falling on May 25th; but it must be remembered that this is tentative.

Below is a provisional schedule outlined by the Leader on Saturday evening, March 14th. It should be read as being the schedule which he *hopes* to follow, not one that he is certain of following:

Friday, May 8th: Celebration of White Lotus Day with lecture in Los Angeles.

Monday, May 25th, leave San Diego for Minneapolis.

Thursday, May 28th, arrive Minneapolis.

Sunday, May 31st, arrive Chicago, A. M.

Wednesday, June 3rd, arrive Washington.

Sunday, June 7th, arrive Boston.

Thursday, June 11th, arrive Norwalk, Connecticut.

Friday, June 12th, arrive New York.

Saturday, June 13th, 12.05 a. m., leave New York on *SS. Volendam* of the Holland-America Line.

Monday, June 22nd, arrive Plymouth and London for two weeks in England

Monday, July 6th, leave Plymouth for Rotterdam on *SS. New Amsterdam* of Holland-America Line.

Tuesday, July 7th, arrive Rotterdam for ten days in Holland.

Friday, July 17th, leave Holland for two weeks in Switzerland and Germany, dividing the time between Geneva, Nürnberg, Cottbus, and Berlin.

Saturday, August 1st, arrive Malmö, Sweden.

Tuesday, August 4th, arrive Hälsingborg.

Friday, August 7th, arrive Göteborg.

Monday, August 10th, arrive Visingsö.

Saturday, August 22nd, leave Visingsö for Helsingfors, Finland.

Saturday, August 29th, arrive Stockholm from Helsingfors.

Saturday, September 5th, leave Stockholm for Copenhagen.

Thursday, September 10th, arrive London.

Saturday, September 19th, leave Southampton on *SS. Volendam* of the Holland-America Line, with lectures planned in the following cities on the return journey to Point Loma: New York, Toronto (or Hamilton), Vancouver, Victoria, Seattle, Oakland, San Francisco, and Los Angeles.

## LOMALAND SCHOOL

FOR BOARDING-PUPILS AND DAY-PUPILS. TO TEACH BOYS AND GIRLS

*The Art of Living; Right Thought, Right Speech, Right Action*

"From the moment I went into the school I was conscious of one peculiar and predominant impression — of difference from ordinary schools . . . : it was the unusual repose of the pupils. . . . They call their school Râja-Yoga (literally Kingly Union), signifying the perfect balance of the faculties. Proper training of the body, proper food and sleep, an out-door life, neither too much nor too little study, they believe, produce a balance of development which leaves no room for that nervous excitability which so often expresses itself in confusion and disorder. And the result, certainly, is a remarkable repose, a repose of discipline and good health."—Ray Stannard Baker in *The American Magazine*

*For particulars, address, THE SECRETARY, LOMALAND SCHOOL, Point Loma, Cal.*

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Each reader of THE FORUM 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. Everyone 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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# 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 Editors*

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

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## The Leader's Tenth General Letter

*International Theosophical Headquarters, Point Loma, California.*

*The Leader's Private Office,*

Easter, April 5, 1931.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD,  
AND TO MEMBERS OF THE E. S.:

My beloved Comrades on the Path:

I begin this my Tenth Circular Letter with a brief reference to the present season of the year. As I pointed out in my General Letter of April 20, 1930, the two Equinoxes and the two Solstices are very intimately connected with certain esoteric occurrences particularly pertaining to the training in chelaship and to the cycle of Initiations. There is much more than appears on the surface in the ancient observances connected with the Easter-Festival, for it is in very truth one of the great Initiatory Seasons of the year, and bears so close a resemblance — in form at least — to the Initiatory events of the period of the Winter Solstice that the intuitive student can receive very helpful hints from a comparative study of the two.

As a matter of fact, the Spring Equinoctial period beginning more or less exactly on March 21st, reaches its mystical culmination on the full-moon day following the date of the Equinox, which latter, ideally, should take place at the time of new moon — just as is the ideal condition with regard to the Winter Solstice. This subject of study is of course one which cannot be adequately treated in an open Letter such as this is; but it may be helpful, in so far as I am able to do so, to give to my fellow-students such general hints regarding the mystical life of chelaship as I can on the occasions of dictating these Circular Letters.

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Since last writing to you, not a few events of outstanding importance and of interest in our Theosophical Work have occurred, mention of which has been faithfully made in the serial issues of THE THEOSOPHICAL FORUM; but it is not easily possible to state in that periodical, in the condensed manner that the FORUM pages require, all the interesting and indeed fascinating details of the various events which have taken place. We are making Theosophical history rapidly in these days, and I am glad to say that the work that has been done since the beginning of the year on the whole equals my most sanguine expectations.

Before going on to other matters I desire to express my earnest and heartfelt gratitude to members and friends all over the world for their contributions to the Lecture-Tour Fund. It is true that because of the present period of financial depression, these contributions have not been as large as I hoped they might be, but this fact in no wise diminishes my feeling of gratitude for the generous *manner in which our devoted F. T. S. have responded to my appeal for funds* which would enable me to undertake my first international Lecture-Tour. While the contributions thus far received are not sufficient in amount to cover all the expenses of the international Tour to be undertaken by myself and my party, which will consist of our Secretary-General Dr. Joseph H. Fussell and my private secretary Miss Elsie Savage, nevertheless enough has come in to make me feel that unless something very unexpected supervenes, I can safely begin the Lecture-Tour on or about May 25th.

We shall in all probability be absent from Headquarters until the very last days of October. On the route of our eastbound journey we shall stop over at different cities in the United States where Lodges of The T. S. exist, and I expect in these cities not only to lecture publicly but to address in private the members of these respective Theosophical centers. My Tour abroad will include a number of European countries, and where Lodges of The Theosophical Society exist in those countries I shall lecture in public and also address our Lodge-members in private.

On the return journey we expect to land in New York on or about September 28th, and after a few days spent there and a short visit to Boston, for the purpose of lecturing in those two cities, and of again meeting the members of our Lodges there, we shall pursue our journey westwards by way of Canada and the northern Pacific Coast. A tentative schedule of the trip has already been published in the pages of the FORUM, and as far as I can do so, I shall adhere to the data therein set forth.

This will be my first international Lecture-Tour, and I look forward with deep interest and pleasure to meeting personally many old as well as many new Fellows of The T. S., and thus becoming better acquainted with them than it is possible to be by means of merely epistolary correspondence. Our members everywhere along the route as tentatively outlined and published in the FORUM are now busy making preparations for our coming; and I have great expectations that important results for our international Theosophical Work will follow this Lecture-Tour.

I must speak of a most interesting and profitable Theosophical visit to Los Angeles and Hollywood, which was, so to say, a preliminary trip in connexion with the forthcoming international Lecture-Tour. We were in Hollywood on the 8th to the 10th of last month. In the Auditorium of the Woman's Club of Hollywood, I delivered two public lectures, and also had the great pleasure of speaking at a Fraternization-meeting organized by and conducted under the auspices of our New Era Lodge of Hollywood, Mr. J. Henry Orme, President. I felt very keenly that real work was then done in clearing away much misunderstanding and confusion existing in the minds of Theosophists not belonging to our Society who thus had the opportunity of meeting personally both Dr. Fussell and myself, for we both spoke on all three occasions.

I was enabled to undertake this short lecture-trip to Hollywood mainly because of the generosity of one of our new F. T. S., whose name by special request is withheld, and also because of the donations and devoted work of others of our F. T. S. in Los Angeles and vicinity. The strenuous work undertaken to make this Los Angeles visit a success by the Presidents and members of our three Lodges in the Los Angeles district is beyond praise. We were the house-guests of Mr. and Mrs. J. Henry Orme and of their dear mother, Mrs. Anna Parks; and their gracious and delicate hospitality remains as a memory with me which I shall never forget. Brother J. H. Orme, as President of the American Section of our Society, is proving himself, with the aid of his brilliant wife, to be the exactly right man for so responsible and public a post; and I am indeed happy over the promise of the growth of our Theosophical work in the United States under his guiding mind.

Connected with our visit to Hollywood was my appointment of Mrs. Hector Geiger as one of our International Organizers and Lecturers. Mrs. Geiger has only recently joined our Theosophical Society, although she has been a Theosophist in both heart and mind for many years past. I hope that wherever she may go and in connexion with whatever Theosophical work she may undertake, she will receive the whole-hearted and enthusiastic support of our Presidents of Sections and of our Presidents of Lodges, as well as of all individual F. T. S. everywhere. Her enthusiasm for and devotion to our sublime Cause are such as make me feel that I did right in giving her my full trust in this matter and in appointing her to the responsible position that she now holds.

During our visit in Hollywood, President and Mrs. Orme gave a Fraternization-luncheon on March 10th, at which I had the pleasure of meeting a few of the prominent members of the Adyar Society, among others, Mr. A. P. Warrington, International Vice-President of that Society, and Mrs. Warrington, and Mr. and Mrs. Henry Hotchener. Mr. and Mrs. Hotchener have, from the first days of our acquaintanceship with them, given loyal and unflinching support both in word and in act to our Theosophical Fraternization-work. There were also present at the luncheon, in addition to some of our own prominent Theosophists such as Mrs. Hector Geiger and Mr. and Mrs. Maurice Braun, Mrs. Catherine E. Morison, and Mrs. Maysie Rogers. This luncheon was a truly delightful event and was the precursor, I sincerely hope, of other occasions when Theosophists shall meet together in loyal friendship and mutual good-will.

My meeting with Vice-President Warrington of the Adyar Society was both interesting and cordial, and I have no doubt that Mr. Warrington will do all he can, should it be within his power, to work with us in forwarding the Fraternization-Movement.

Following upon our Theosophical visit to Hollywood, Mrs. Ethel Lambert of our Headquarters Staff, visited that city a week later, and while there was the house-guest of Mr. and Mrs. Orme. Her visit to Hollywood was mainly connected with the interests and growth of our splendid Lomaland School, of which Mrs. Lambert is the Principal of the Girls' Department. The interest that Mrs. Lambert aroused during her visit in Los Angeles and vicinity promises much, I understand, for the future of the work in which she is especially active. Mrs. Lambert also accepted an invitation to visit Ojai, where Mr. Warrington of



the Adyar Society is living, and she was most courteously received there. In response to an invitation to deliver an address at Ojai on the ideals and history of our Lomaland School, she spoke to a sympathetic gathering of interested Theosophists of the Adyar Society.

Further details of my own visit to Hollywood and of Mrs. Lambert's visit a week later will be found printed in *THE THEOSOPHICAL FORUM*.

It was a very delightful trip, this of ours to Hollywood, in which myself and my two fellow-workers had the pleasure of meeting many of the enthusiastic members of our New Era Lodge, of our Eagle Rock Lodge, and of our Los Angeles Lodge. The enthusiasm and devotion which those dear Comrades show and manifest in their Theosophical work, are a lesson in practical occultism to those who may doubt the enlivening and rejuvenating power of genuine Theosophy; and in remembering that it is only about a year ago, more or less, that I began drawing our members once more into Lodges and gathering our F. T. S. together in this fashion for unified work, I find real cause for rejoicing at the spirit of optimism and of aggressive, honest-to-goodness enthusiasm that I am conscious prevails now everywhere, and which my visit to Hollywood and Los Angeles showed me finely exemplified in our three Lodges at present existing in the Los Angeles territory. My heart is set, as I have told you in others of my Circular Letters, on increasing our T. S. membership and in founding new Theosophical Lodges wherever possible, because I realize with intensity of conviction that the time has come to do these things, and that the moment is ripe for very successful results to flow therefrom.

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Let me now turn to the matter of the H. P. B. Centennial Gathering or Convention which we are to celebrate this year — the hundredth birthday-anniversary of our beloved H. P. B. Mention of this forthcoming celebration at Point Loma has of course, as you know, been frequently made in our literature and in the large correspondence that has emanated from Headquarters. Many kindly responses have been received from representatives official and otherwise of other Theosophical Societies; but certain other responses were received which, while kindly enough in form on the whole, showed very clearly that the recipients of our invitations in these few cases have not cared to join with us even in a matter so dear to all genuine Theosophists as a joint celebration of the birthday-anniversary of the great Founder of The Theosophical Society in our age. Undoubtedly — and this is my earnest conviction — a new and more comradely feeling will come in the future to those who have now refused our invitations, and we shall be ready then, and indeed we are ready at any time, for clasping hands with our Brother-Theosophists of other Societies in forwarding our common Theosophical Work.

For months past I have been faced with a difficulty in connexion with the H. P. B. Centennial anniversary celebration, and it is this: For more than a year past I have been promising that if it is humanly possible I shall begin my first international Lecture-Tour in this year, 1931; but, on the other hand, I have felt the need, as it seemed to me to be, to be myself present at Point Loma during the celebration here of the H. P. B. Centennial Convention in August.

On account of the announced absence from our Point Loma H. P. B. Centen-

nial celebration of Dr. Annie Besant, President of the Adyar Society, who, I understand, will be unable to be at Point Loma on August 11-12, and on account also of the inability of certain other representative Theosophists to accept our invitation to attend this Centennial Gathering, I now feel that my personal presence at our Lomaland H. P. B. birthday-anniversary celebration will not be so greatly needed as otherwise it would have been; and thus my problem has solved itself in the natural course of events — as indeed, and I will speak quite frankly, I expected would be the case!

Having in mind the possibility of the general situation becoming what indeed it actually has become during the preceding months of this year, I have been in correspondence with Dr. A. Trevor Barker, President of the English Section of our T. S., about the advisability of holding an H. P. B. Centennial anniversary Convention in London, and I now have every hope that, if this can be arranged, I shall myself be personally present there. We shall probably advance the date of the H. P. B. anniversary Convention in London to June 24th, for a number of reasons which are both judicious and in one sense compelling, but which need not be elaborated here. Mr. Barker has cabled to me within the last few days that he is issuing invitations for June 24th as the date for our London H. P. B. anniversary Convention, and as it is my hope to arrive in London on or about June 21-22, this fits in very well indeed with the schedule of my Lecture-Tour.

President Orme of the American Section will preside at the H. P. B. anniversary Convention in Lomaland on August 11-12, and I am hoping that the gathering here at our Headquarters will be the historic event that I have expected it would be. If all the Brother-Theosophists of other Societies who have accepted invitations, definitely or tentatively, attend at Point Loma, there will be held a most interesting and in all probability a history-making gathering.

But this is not all. Having in mind the deep affection that our beloved Katherine Tingley held for her Râja-Yoga School-work at Visingsö, Sweden, I am arranging to be present myself with my two traveling companions on that historic island on August 11th and 12th, where we shall then, I hope, celebrate the hundredth anniversary of H. P. B.'s last physical birth with the earnestness of heart and spiritual exaltation of feeling that the occasion calls for.

There will, therefore, be three different celebrations of this anniversary: one at Point Loma on August 11-12, one at Visingsö, Sweden, on the same dates, and one in London on June 24th.

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Preparations for my Lecture-Tour are already in full swing here. My days are filled full with them, and with making ready to leave affairs at Headquarters in the best possible condition for our long absence. Our officials and workers at Headquarters are so full of devotion to their duties and are so admirably fitted to the respective offices which they fill, that I feel that I can leave Point Loma with the consciousness that all will go admirably well and along the lines that will leave no hitch in the work due to my own absence. Our officials here will know just what to do and what measures to take in order to meet any emergency that may arise, and of course they will always be enabled to communicate with me by telegram or by letter.

I do not know to what extent our F. T. S. in general realize how our Head-

quarters-staff work continuously from day to day, and from month to month, and throughout the years, with an enthusiasm and a spirit of self-sacrificing devotion to duty which are wholly beyond praise. Indeed, I realize that these workers would be astonished to receive words of commendation from me, for here at Headquarters our workers, one and all, have the true chela-spirit, and live the life as far as they can do so that our blessed Teachers have told us is the beginning of the treading of the Path of Chelaship.

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This my Tenth General Letter has been dictated under unusual difficulties, with the ringing of telephones and constant interruptions of one kind or another, but I felt that if I did not seize the chance of an hour's leisure today to undertake it, I might not be able to issue this Letter before my departure. I feel an actual drawing together of spirit to spirit and of mind to mind as I dictate these my *General Letters*; and if those who receive them and study them get from them the spirit of love and devotion and of trust which I try to put into them, I shall be well content.

I call upon our F. T. S. everywhere to strive strenuously in every possible way to increase our membership and to enlarge and to strengthen our Lodges, and also to increase the number of our Lodges wherever possible. My absence from Headquarters should in no wise be construed as a suggestion to slacken efforts in any of these lines of work, but, on the contrary, I hope to see an even greater energy expended in the directions above mentioned.

In connexion with our common Theosophical Work I call the attention of our Members everywhere to the prime importance of interesting the general public in it, and thus bringing about a wider dissemination of the magnificent doctrines of the archaic Wisdom-Religion. The Fraternization-work as among Theosophists is a noble effort, and lies close to my heart; but I wish to sound a note of warning and urge that while our members everywhere should be interested in the Fraternization-movement, they should not concentrate all their attention upon trying to interest members of other Societies in it. Our greater and larger work of course is in interesting the general public, and in this field lies our future destiny, and upon that field we should concentrate the major part of our efforts. This in no sense implies a change of policy regarding the Fraternization-movement. It is simply a calling attention to the greater need of interesting sympathetic minds who may as yet not have heard of Theosophy, or who, if they have heard of it, have not been attracted to it or to The Theosophical Society. Our first work, therefore, is with the general public, although we shall proceed steadily in doing what we can to bring about a more kindly spirit among Theosophists of different Societies.

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There is one matter upon which I touch with a good deal of reluctance, and yet I feel the need at least briefly to allude to it. I refer to what has become, I fear, a habit in a few Theosophical organizations to allude to the existence and even to use the names of our beloved Masters and Teachers in a manner which on account of its familiarity and frequency often wounds me deeply. This unfortunate habit has been very neatly described by many Theosophists as "an abuse of sacred names and things." I can only say—and I say this without

the remotest wish to be unkind to anybody — that my own heart beats in fervent sympathy with those who utter this protest against such abuse. I might use, and rightly use, the strong, the vigorous, the emphatic, the pointed, and the unqualified, language which our beloved H. P. B. employed in dealing with the same abuse and with similar abuses when it and they came to her attention in her own time, but I refrain. I ask all carefully to read her striking article entitled 'On Pseudo-Theosophy,' published in her magazine *Lucifer*, Volume IV, No. 19, issue of March 15, 1889, pages 2 and 3. She there said all that I could say and indeed more than I should care now to say, possibly, because the need of protest was even greater in her time than it is in ours. I can only assure those who protest against the abuse of sacred names that from the bottom of my heart I sympathize with them wholly and unreservedly. I subscribe my own General or Circular Letters as "Written in the Masters' names, etc.," and I do this because the work which I was told to do carries with it the direct and express authority, if not mandate, to set before the world the source of the teachings which it is my duty to give, and the objectives towards which I labor, as well as the source of the Light which it is my happiness to try to give to others.

Because abuses of sacred names and things undoubtedly exist in Theosophical circles, such abuses perhaps arising from lack of sufficient reflexion on the unfortunate consequences flowing therefrom, it were childish to suppose that statements of truth and of facts should not be made merely because of a fear that such statements might be classed by certain sensitive minds as belonging in the same reprehensible category of abuses. Were I to flinch from my duty and from the work that I was told to do, because of fear of unjust criticism, I were not fit even to be an F. T. S. in good standing. Nevertheless, and because of the reasonable considerations hereinbefore set forth, my heart burns with warm sympathy for those who recoil with instinctive repugnance from abuses of the character referred to. Let us retain our abhorrence of untruthfulness and of abuses of things which all genuine Theosophists hold sacred, which all hold holy; yet we must not be turned from our path merely because we fear to be misunderstood. Had H. P. B. lacked the courage to proclaim the truth because she knew that she would be accused of charlatanism and fraud, the Theosophical Movement now so beneficently active in the world and bringing to man such spiritual light and intellectual solace would not now exist.

There is one thing that we can remember and take consolation from: whatever is false will not long stand; whatever is true will endure and prove its noble origin and its right to exist. My advice to all those who are in doubt as to the spiritual origin of any teaching or pronouncement is to look for the *insignia majestatis* in it—the 'signs of majesty' accompanying it. By these signs you will know the Truth and know where to turn for Light; and the Truth will make you free.

Yours in sincerity and fraternal devotion.

Written in the Masters' names, and under the authority that has devolved upon me, this fifth day of April, 1931, according to the current calendar, at the International Theosophical Headquarters, Point Loma, California.

*P. de Puucher.*

## The Leader's Public Work in Hollywood

1932 Ivar Avenue, Hollywood, California, U. S. A.

March 14, 1931.

To the Members of The Theosophical Society, American Section.

Dear Comrades: The Leader and his party have come and gone, and I want to tell you something of what occurred during their visit to Hollywood and Los Angeles. Let me share with you my impressions of the events as they transpired.

Dr. de Purucker and his party, consisting of Dr. Joseph H. Fussell and Miss Elsie Savage, arrived at our home about two o'clock on Sunday afternoon, March 9th, having motored up from Point Loma with our comrades, Mr. and Mrs. Maurice Braun. They had no sooner arrived than reporters from the Los Angeles papers began to put in an appearance. First came a representative of an international press syndicate who, after an animated interview with the Leader, took a number of pictures of him and of Dr. Fussell, Miss Savage and the National President; the scene being the front garden of the Orme home where an improvised 'out-of-doors' office gave a California touch to the pictures. This interview was followed immediately by others with representatives of the *Los Angeles Times* and *Los Angeles Examiner*, resulting in some excellent publicity for the lectures in Los Angeles' two leading newspapers. The Hollywood papers, also, devoted considerable space to the Leader's visit and work.

The public lectures were given in the large and beautiful auditorium of the Hollywood Woman's Clubhouse, the audience being composed largely of Theosophists of the various societies here, and of other men and women from the professional, business, and social groups of both Los Angeles and Hollywood. It would be impossible to convey in words just what was transmitted during these lectures. Everyone with even a shadow of intuition was lifted quite above the personal self and his spiritual nature was quickened in a very definite manner.

The preliminary address, preceding each lecture, by the Secretary General, Dr. J. H. Fussell, was splendidly given and well received. There was so much concentrated thought in these ten minute 'sermonettes' that students and speakers might well take note of his method of handling one aspect of the Theosophical teaching in so compact a form.

The Leader's lecture of Tuesday evening, upon 'The Theosophical Mahâtmas and their Messenger H. P. Blavatsky,' was as nearly perfect from every standpoint as it is possible for a lecture to be: the foundations were deeply laid; the structure reared was perfect in form and beautiful in expression; the teachings of evolution, Reincarnation, Karman, and ultimate attainment for all, were there like the steel framework of a modern building; and within, above, and between all this was the ceaseless outpouring of spiritual force, moving each to endeavor to awaken to a consciousness of the inner god and become in actuality the Mahâtman which he potentially is. The lecture will never be forgotten by those who had the privilege of hearing it.

On Monday evening, the 9th, the Leader spoke to members of The Theosophical Society (Point Loma) and invited guests who were members of other Theosophical Societies, both Adyar and U. L. T. A reception before the meeting gave those present opportunity to meet the Leader and party personally. The

talk upon 'The Chela Spirit' was most profoundly inspiring, it being possible to evoke a genuinely esoteric atmosphere in so friendly and intimate a gathering. Afterwards the friends left silently, stopping only to whisper their gratitude for the privilege of being present.

Another important affair, though purely social and unofficial, was the luncheon given by Mrs. Orme to the Leader and his aides, Dr. Joseph H. Fussell and Miss Elsie Savage, and to Mr. A. P. Warrington, International Vice-President of the Theosophical Society (Adyar) and Mrs. Warrington. There were a number of other leading Theosophists of both societies present, including Mrs. Marie Hotchener, Editor *World Theosophy*, Mr. Henry Hotchener, Publisher *World Theosophy*, Mrs. May S. Rogers, Mrs. Hector Geiger, Mr. and Mrs. Maurice Braun, Mrs. Anna Parks, Mrs. Catherine Morison, and the host and hostess, Mr. and Mrs. J. Henry Orme.

At this luncheon the Leader and Mr. Warrington had an opportunity to get acquainted, to discuss problems concerned with fraternization, to meet as man to man, and to understand each other better. Out of this meeting developed another very beautiful fraternal gesture: Mr. Warrington, who is also President of Krotona Institute of Ojai, California, graciously invited Mrs. Ethel Lambert, Directress of Lomaland School, to address the Institute on Sunday afternoon, March 22nd, upon 'Educational Principles as Applied at Lomaland School.' Mrs. Lambert has accepted this invitation.

These splendid events indicate that the plan of the Masters is going steadily forward. When Dr. de Purucker first announced Their desire for a better understanding between Theosophists of all the world, barriers of misunderstanding and suspicion loomed menacingly between the various Societies, but within these few short months we have seen that the magic of love's sunlight can dissolve these walls of separation and prove them to be but shadows without substantiality of any kind.

The Leader's Hollywood lectures represent the first engagement of a tour of America and Europe in the interests of Theosophy and Theosophical fraternization. The response was splendid and the effect far reaching; and now other cities are to have this privilege and other lodges this magnificent impetus. That it is part of the Masters' plan for the work of the New Era of Theosophy was evidenced by the manner in which They poured Their force through our Leader on the occasions of his public lectures and private talks.

Cordially and fraternally yours,

J. HENRY ORME,

*President The Theosophical Society, American Section.*

## Mrs. Hector Geiger Accepts Appointment

*International Headquarters, Point Loma, California. March 13, 1931.*

To the Presidents of National Sections, of Lodges, and to all  
Fellows of The Theosophical Society:

Our devoted Comrade, Elizabeth M. (Mrs. Hector) Geiger, has been appointed by our Leader, Dr. G. de Purucker, as an International Organizer and Lecturer for The Theosophical Society.

The Chief desires me to say that it is with very great pleasure that he makes this announcement, because, from his knowledge of Mrs. Geiger's qualifications, not alone with reference to her grasp of Theosophical teachings but also with regard to her cosmopolitan culture and her proficiency in several languages, he is confident that she will be able to render splendid service to our Sacred Cause.

All Presidents of National Sections and of Lodges are hereby requested to give to Mrs. Geiger all possible aid in the carrying out of her work in this position.

Fraternally yours,

Approved:

JOSEPH H. FUSSELL, *Secretary General*.

G. DE PURUCKER, *Leader*.

7357 Franklin Avenue, Hollywood, California. March 17, 1931.

Dr. Joseph H. Fussell, Point Loma, California.

Dear Dr. Fussell: Many thanks for your letter of 14th inst. with document enclosed signed by Dr. de Purucker and yourself, appointing me as an International Organizer and Lecturer for The Theosophical Society.

I realize that this is a very great honor, and I will strive by every means in my power to bring about results that will justify this appointment.

Should I fail to accomplish these results in as full measure as I hope and desire, it will not be for lack of zeal and devotion to the Cause to which I pledge my most loyal efforts and steadfast endeavor.

Fraternally yours, ELIZABETH M. GEIGER.

## Mrs Lambert's Visit to Hollywood

**A** FEW lines must be devoted to the success of Mrs. Lambert's visit to Hollywood and Krotona, the essential facts of which are given in Mr. Orme's letter. In a letter to the Leader on March 26th Mrs. Antoinette de C. Orme, wife of the President of our American Section, wrote with enthusiasm of "the very splendid work our dear Ethel accomplished in Hollywood and Ojai during her recent visit. . . . We want you to know what a delightful representative of Lomaland she proved herself to be. . . . Even at Krotona she quickly melted any remaining fringes of ice in those once alien hearts, and acquired a group of real friends and warm admirers that I am sure will be happy to welcome her again. As I sat in the lovely Krotona lecture-hall, with our little group and the Warringtons, and watched the response of the audience to our Ethel's beautiful and dignified account of the educational work at Lomaland, I just glowed with pride and happiness. It seemed almost unreal, such friendliness on all sides, and such an outgoing of true Theosophical brotherliness from each to each."

## Historic Resolutions Passed in Boston

**B**ELOW is a copy of the resolutions adopted in Boston on Wednesday, March 11, 1931. Students of Theosophical history will not need to be reminded of the significance of this first formal joint action of local Adyar and Point Loma groups in getting together on the basis of genuine Theosophical fraternity. Surely such action would rejoice the heart of H. P. Blavatsky in this great cyclic year of her Centenary.

## RESOLUTIONS

At a joint meeting of the Annie Besant Lodge of the Theosophical Society (Adyar) and the Boston Theosophical Society (Point Loma) held on February 5, 1931, it was the unanimous opinion of those present that the two Lodges should co-operate in every way possible in the work for Theosophy and the undersigned committee was appointed to draft resolutions embodying their desire for such co-operation, which resolutions should be spread on the record of each Lodge and copies of the same sent to the Leaders of the Adyar and Point Loma Theosophical Societies. Therefore be it

*Resolved:* We accept Universal Brotherhood as being the chief Theosophical essential and being the chief essential it must be of paramount importance. There is no use in teaching and preaching brotherhood, however, unless we try to live up to it and act in a brotherly manner. Brotherhood like charity should begin at home and the Theosophist's home is the whole Theosophical Movement. We therefore appeal to all Theosophists to accept the extended hands of other Theosophists in a friendly and brotherly manner. Thus we will be presenting a united Theosophical front to the world.

*Resolved* that we express to our Leaders the hope that they will meet together to try and unite either in a union of organizations or a merger of all Theosophical Societies into one organization so that we may combine our efforts and thus gain in strength and not only present a united front to the world but also show a concrete example of the practice of brotherhood.

*Resolved* that we hope this centennial year of H. P. Blavatsky's birth may see the consummation of this move to unite all Theosophical effort and thus show our appreciation of that Lion-hearted Soul and do her honor in the way she would most prefer were she with us today. We would further suggest that all Theosophists throughout the world observe three minutes of silence at the noon-hour on the centenary of her birth, August 11th, to honor her memory and renew devotion to the ideals for which she labored.

Finally we call attention to an appeal to Theosophists in Australia printed on page 164 of the *Australian Theosophist* of January 15, 1931, and would re-iterate that appeal, enlarging it to apply to all the world instead of to Australia only, as follows:

"So, brethren, a great rally in H. P. B.'s name! Let all our forward-looking work be saturated with her spirit, animated by her daring, her high courage, her endurance, her loyalty to the Elder Brethren and with such a battle-cry we shall cause Theosophy to flourish" in the world and our whole "civilization will be changed. 'Forward to H. P. B.'"

CHESTER GREEN; DR. FLORENCE W. DUCKERING: *For Annie Besant Lodge.*  
J. EMORY CLAPP; CAROLINE HANKS HITCHCOCK: *For Boston Theosophical Society.*

## Fraternization Activities

A FINE example of the spirit of the New Era of Theosophical Fraternization was given at The Hague, Holland, on the evening of January 29th. Two Adyar Lodges, 'De Lotus' and 'Pythagoras' were the guests of the Point Loma Lodge under the Presidency of Brother J. H. Venema at a joint meeting in Pul-



chri Studio. Brother Venema set the keynote of the evening in his introductory remarks, emphasizing the spirit of brotherhood and the fact that all three groups "have access to and found the basis of our lives in Theosophy and its mighty streams of *life* and *knowledge*." He quoted appropriate passages from *The Mahatma Letters to A. P. Sinnett* to show that the Masters wanted brotherhood above everything else in the Theosophical Society of which they were the esoteric founders.

Mr. Gravestain, President of the Lotus Lodge (Adyar), expressed the conviction that difference of opinion should be absolutely no bar to comradely intercourse or effective co-operation.

Mr. Zwollo, President of the Pythagoras Lodge (Adyar), gave voice to his joy over the fact that both Point Loma and Adyar groups at The Hague were now trying to stand side by side and not in antagonism to one another.

Dr. D. H. Prins, Vice-President of the Lotus Lodge and editor of *Theosophia*, official organ of the Adyar Society in Holland, expressed great enthusiasm over what had happened in the Theosophical world "since the President of your great International Society, Dr. de Purucker, has loudly proclaimed: 'Theosophists of all societies, stand together, co-operate!' We must not underestimate the difficulties in the way of co-operation, but these difficulties must be removed. We have in this respect a fine example, the example which Dr. de Purucker gave when he said: 'We wish to be silent about what has happened in the past that has divided us.' . . . The greatest art which a man has to learn is to listen with a true and unprejudiced mind. If we could succeed in doing this, if we could listen — we to you, you to us — it would not be long before co-operation in our ranks would become an established fact."

A REPORT from Miss Inez Wilén, President of the Helsingfors Lodge of The Theosophical Society (Point Loma), dated March 7th, gives encouraging news of the Fraternization Movement in the Finnish capital among representatives of the Point Loma, Adyar, and Rosicrucian groups.

Two of our Comrades, Miss Wilén and Miss Martha Jansson, the Secretary, were the guests of the Adyar Group at their annual festival, held early in March. Miss Wilén speaks with enthusiasm of the program offered and mentions especially the kind and sympathetic attitude of Mr. Räsänen and Mr. Kallinen, the latter an excellent speaker.

On February 14th, Adyar and Point Loma representatives were invited by Miss Annikki Reijonen, chairman of the Rosicrucian Organization, to take part in a meeting held at their headquarters. The topic of discussion was 'The Doctrines of the Church and Theosophy.' The program was carried out in both Finnish and Swedish and "was characterized by sincerity and deep earnestness."

The meeting of different Societies in Helsingfors on February 28th, is described as "a historical meeting." The Hall was filled to capacity, representatives of the Adyar, Point Loma, and Rosicrucian Societies were present. Miss Wilén presented as the platform of our Society, Dr. de Purucker's Watchwords of the New Era, "Love is the cement of the Universe. Learn to forgive. Learn to love. You are an incarnate god. Be it." She drew attention to the essen-

tial bond of union and expressed the fervent hope that brotherly love and mutual understanding among the different Societies might be reached.

Mr. Kallinen spoke on behalf of the Adyar Society. He declared that the Adyar Society was interested in the proposed co-operation among the different Societies, and hoped that a satisfactory basis of united work would be found.

Miss Annikki Reijonen represented the Rosicrucians, giving a résumé of their special aims and objectives. She spoke with modesty, but one felt her conviction and the warmth of her heart.

The formal program was followed by two hours of friendly discussion which resulted in an agreement that the three Societies should meet together at regular intervals, each in turn acting as host and deciding upon the subject for discussion. Miss Wilén closed her report by saying: "The first step to friendly co-operation has been taken, and although differences may arise, we will appeal to the magic of love and think of Dr. de Purucker's words: 'Love is a mighty power, it works wonders.' "

IN a letter to the Leader Dr. Osvald Sirén tells of a gathering on January 24th, at which about a score of the members of our Stockholm center were the guests of the Adyar Lodge, where they met with a brotherly welcome and heard many expressions of the wish to co-operate. Mr. Liander, General Secretary for Scandinavia gave an address on 'What is Truth?' Mrs. Wicander and Dr. Sirén both spoke. Dr. Sirén wrote with appreciation of some of the younger members of the Adyar Lodge, Mr. Knös and Mr. Fjelland, who, at a later meeting on February 10th, when both Societies were well represented, made beautiful appeals for co-operation. Dr. Sirén's letter conveys the impression that a genuine spirit of good-will and mutual confidence has been established among the members of the different Theosophical Societies in Stockholm.

BRO. T. W. WILLANS, President of our Australian Section, and veteran F. T. S. from the days of H. P. B., reports three meetings of the Independent Theosophical Society of Sydney, at which he was the guest-speaker. The utmost cordiality and friendliness prevailed at all three meetings. Madame J. E. Greig, wife of the Hon. General Secretary, presided and assured those present that she had been at the Point Loma Lodge at Karong — Bro. Willans's home — and that "it was a true spiritual center — she felt it." The venerable President of our Australian Section took for the subject of his last address, 'Practical Theosophy — the Eye and the Heart Doctrines.'

### Items of Interest

THE first public meeting of the newly organized Toledo Lodge of The Theosophical Society (Point Loma) was held on Sunday, March 22nd, and will be held regularly in future every Sunday evening, at 8 o'clock, in Room 510, Produce Exchange Building, St. Clair and Madison Streets, Toledo, Ohio. Our old Comrade, E. L. T. Schaub, President of the newly organized Lodge, delivered the initial address on 'Theosophy, the Universal Religion, Science, Philosophy.' Brother J. Rowe Stevens, of Cleveland Heights, was present and made an effective address on Reincarnation and Karman. The Secretary of the Lodge, Miss Emilie P. Arnold, read the twelfth chapter of the *Bhagavad-Gîtâ*. She was sche-

duled to lead the meeting the following Sunday by an address on 'Masters or Mahâtmanas — a Brotherhood of Sages living on Earth today.' Brother Schaub reports an enthusiastic opening meeting that was well attended.

IN a recent letter from Bro. A. E. Smythe, General Secretary of the Theosophical Society in Canada (Adyar), he said that he felt that the Toronto Lodge would like to co-operate with Dr. de Purucker in his lecture-tour on the return journey from Europe next Fall: "We have a hall which seats about 500, and could give you good publicity. . . . Our platform is open to all good Theosophists and we have tried to practice brotherhood and recognise the solidarity of the movement in all its members, however attached or unattached. . . . We are all enlisted in the same army, and while we may be fighting on different fronts, the Cause is the same and victory anywhere is a benefit to all the others."

A VERY kindly and sympathetic letter from the Board of the Internationale Theosophische Verbrüderung E. V. with Headquarters in Leipzig, Germany, has been received by our Secretary General, Dr. Joseph H. Fussell, in response to the invitation to that Society to send a representative or representatives to the H. P. B. Centennial Convention at Point Loma on August 11th and 12th. The writers, Hermann Rudolph and Herr Kampisch, pay a beautiful tribute to H. P. Blavatsky's 'self-sacrificing life' and add: "We are sympathetic to all Theosophical Societies and Movements and feel in accord with any work carried on along her lines and in her spirit."

A formally courteous letter declining the invitation to co-operate has been received from the Phoenix Lodge of London.

A NEW department in *The Theosophical Path* has been begun, entitled 'The Theosophical Movement,' and therein, beginning with the May issue, will be found additional reports of activities and matters of interest to readers of THE FORUM and others. Among these soon to appear there will be the interview given by Dr. de Purucker to *The San Diego Sun*, one of a series designed in general to answer the query: "What place has religion (in the spiritual sense) in modern life?"; an article by Bro. Clifton Meek, Secretary of our Lodge No. 13, Silvermine, Norwalk, Conn., which appeared on the editorial page of *The Norwalk Hour* of February 25, 1931; and a letter from J. Henry Orme, published in the March issue of the *Canadian Theosophist*.

## Lotus-Circles Throughout the World

**NATIONAL SUPERINTENDENTS:** The Leader has given a new impetus to the Children's Work by creating the office of National Superintendent of Lotus-Circles for each country. Appointments up to date include: for America, Dr. Gertrude van Pelt, Point Loma, Calif.; for England, Mrs. A. Trevor Barker, 62 Baker St., London W. 1; for Australia, Mrs. Emily I. Willans, Karong, Barangaroo Road, Toongabbie West, N. S. W.; for Germany, Herr Georg Saalfrank, Münzstrasse 27, Cottbus, Acting Nat'l Supt., Miss Margot Huss of Hamburg, Assistant Nat'l Supt.; for Scandinavia, Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden, with Miss Naema Roth, same address, Asst. Supt.

National Superintendents work in connexion with the General Superinten-

ident of Lotus-Circles, Point Loma, Calif., and their first duty is to keep informed as to the status of all Lotus-Circles in their respective countries. Local Superintendents therefore are asked to send the usual Quarterly Reports hereafter to the National Superintendent, reports to be in duplicate, one copy to be filed in office of Nat'l Supt. the other to be forwarded to the General Superintendent at Point Loma, Calif. Where no Nat'l Supt. has yet been appointed, send reports as heretofore to General Superintendent Lotus-Circles, Point Loma, Calif.

**LOTUS-CIRCLE CHARTERS:** In issuing Charters to Lotus-Circles the Leader is putting the entire Lotus-Circle work on a new and more dignified footing. The Charters will be ready within a few weeks and will be issued to all.

## Râja-Yoga Alumni Association

**T**O ALL FORMER PUPILS OF KATHERINE TINGLEY'S RÂJA-YOGA SCHOOLS: You are cordially invited to join with the many hundreds of your former comrades, now scattered all over the globe, in organizing the RÂJA-YOGA ALUMNI ASSOCIATION. Membership, without fees or dues, is open to anyone who has ever been enrolled in one of our Schools, either at Point Loma or elsewhere. Founder's Day at Lomaland School, July 6, has been set as the date of the annual alumni-meeting, at which time a permanent organization will be perfected and officers named. Meanwhile, a temporary staff is being selected to do the necessary preliminary work. Watch the forthcoming issues of the FORUM for further details. It will save much time and work at this end if each of you will write at once to the Corresponding Secretary, Mrs. Hazel Oetl Minot, stating your acceptance or non-acceptance, as the case may be, of this invitation. Also, will you pass on this word to other old pupils whom you may contact?

The fine old Râja-Yoga spirit is flowing full and strong. Let it touch your life once again and bring to you a rich influx of manly and womanly strength and of high ideals, with the renewal of the bonds of comradely union among us all.

## The Leader's London Lectures

**B**ETWEEN June 22nd and July 6th, Dr. de Purucker is announced to deliver a series of lectures in London, probably at our English Headquarters, 62 Baker St., W. 1. In response to suggestions from Mr. A. Trevor Barker, President of our English Section, the Leader has chosen for the subject of the first lecture, 'The Secret Doctrine,' and for the last one, 'Theosophy and the Future of the Theosophical Societies.' For particulars concerning the whole series English readers are referred to the above address or they may telephone to Mr. Barker at Welbeck 5934.

## The Leader's 1931 Lecture-Tour

**C**ONFIRMING in general, modifying in certain particulars, and expanding the information given in the March issue, the editors of THE THEOSOPHICAL FORUM are happy to announce that the Leader's 1931 Lecture-Tour is now practically an assured fact. As already published, Dr. de Purucker will be accompanied by the Secretary General, Dr. Joseph H. Fussell, and by his private

secretary, Miss Elsie Savage, who accompanied Katherine Tingley on her 1928 European Lecture-Tour in the same capacity.

Readers are given the following schedule of addresses where communications may be directed for information concerning the dates and places of public lectures, members' meetings, receptions, etc.:

May 8—10: Mr. J. Henry Orme, 1932 Ivar Avenue, Hollywood, Calif.

May 11—24: International Theosophical Headquarters, Point Loma, California. (Telegrams: 'Theosociety, Sandiegocalif.')

May 28—29: Mr. W. E. Milligan, 3521 Nicollet Ave., Minneapolis, Minn.

May 29 to June 1: Mr. Solomon Hecht, Hotel One East Oak, Oak and State Sts., Chicago, Ills.

June 2—5: Mrs. P. B. Peyton, Potomac Park Apartments, 300 21st St., N. W., Washington, D. C.

June 6—9: Mr. J. Emory Clapp, 56 Estabrook Road, Wollaston, Mass.

June 10—11: Mr. Clifton Meek, Silvermine Forge, Norwalk, Conn.

June 12: Mrs. Dinah W. Morris, 118 Riverside Drive, New York City, N. Y.

June 13 to 22: Care SS. *Volendam* of Holland-America Line.

June 22 to July 6: Dr. A. Trevor Barker, 62 Baker St., London W. 1, England. (Telegrams: 'Earthstar. London.')

July 7 to 14: Mr. J. H. Venema, 118 Anemoonstraat, The Hague, Holland.

July 15 to 24: Herrn Gewerbeoberlehrer Georg Saalfrank, Münzstr. 27, Cottbus, Germany. (Telegrams: 'Theoges, Cottbus.')

July 25 to August 22: Prof. Emil A. Gyllenberg, Visingsö, Sweden. (Telegrams: 'Gyllenberg. Visingsö.')

August 22 to Sept. 5: Teosofiska Samfundet, Box 3062, Stockholm 3, Sweden. (Telegrams: 'Teosamfund, Stockholm.')

The above schedules, especially after July 6th, are subject to modifications. Further details as to the European phase of the proposed tour and as to the return journey to and through the U. S. A. and Canada, will be published in later issues of THE FORUM.

The Leader desires to express his grateful thanks to all F. T. S. and friends who have, by their donations, helped to make this tour possible. The continued co-operation and help of all members and well-wishers is earnestly requested, in order that funds may not be lacking for the hiring of halls, for advertising, and for incidental expenses inseparable from a tour of this magnitude. Remittances should be made payable to: CHARLES M. SAVAGE, *Assistant Treasurer-General*, The Theosophical Society, Point Loma, California, U. S. A.

Each reader of THE FORUM 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. Everyone 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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# THE THEOSOPHICAL FORUM

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

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

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

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## An Epochal Celebration of White Lotus Day

UPON the initiative of J. Henry Orme, President of our American Section, and of Mrs. Orme, and largely through their tactful and untiring efforts, a Committee was formed in Los Angeles representing three hitherto divergent and non-co-operating groups of Theosophists. Its purpose was to prepare and carry out a fitting celebration of White Lotus Day. The results of this Committee's labor are revealed in the following circular:

*"It is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life."*

—H. P. BLAVATSKY

*Los Angeles, California, April 30, 1931.*

Dear Fellow Theosophist: White Lotus Day this year is of especial significance, coming as it does in the Centennial year of the birth of our Founder, Helena Petrovna Blavatsky, and Theosophists all over the world are planning to lay upon the altar of her memory some appropriate expression of their high evaluation of the treasure of wisdom which the Great Messenger brought to us from the Elder Brothers of humanity.

As brotherhood and unity were the motivating ideals of her life, and the keynote of her message, it is believed that no more acceptable tribute could be paid to the memory of H. P. B. than a White Lotus Day service participated in by Theosophists of the various Theosophical Societies. Such a *union meeting* has been arranged by a representative committee of members of The Theosophical Society (Adyar), The Theosophical Society (Point Loma), and The United Lodge of Theosophists, to be held at the Hollywood Woman's Club, 7078 Hollywood Boulevard, on the evening of Friday, May 8th, at 8 o'clock.

The enthusiastic co-operation of several leading Theosophists has enabled this committee to arrange a program of such historic significance that this White Lotus Day celebration will be remembered as epochal in the New Era of the Theosophical Movement. The speakers will be: Mr. A. P. Warrington, Vice-President The Theosophical Society (Adyar), Chairman of the meeting; Mrs. Marie R. Hotchener, Editor *World Theosophy*; Mr. J. Henry Orme, President The Theosophical Society, American Section (Point Loma); and Dr. G. de Pu-rucker, Leader The Theosophical Society (Point Loma).

The Committee wishes to express its appreciation of the unhesitating response of these high officials to its invitation to address this gathering, and of their sincere expressions of interest in Theosophical co-operation.

The meeting will be open to members of all Theosophical Societies and their interested friends.

May the incense of this White Lotus Day offering bear to the Elder Brothers and our beloved H. P. B. a renewal of our consecration to the sacred cause of Theosophy.

Fraternally yours, THE COMMITTEE.

CONSTANCE ALLEN, Vice-President Eagle Rock Lodge, T. S. (Point Loma)

BURTON R. CHARLES, M. D., Member Eagle Rock Lodge, T. S. (Point Loma)

ELIZABETH M. GEIGER, International Lecturer and Member New Era Lodge,  
T. S. (Point Loma)

PAUL V. HENNING, President Los Angeles Lodge, T. S. (Point Loma), and Mem-  
ber United Lodge of Theosophists (Los Angeles)

HENRY HOTCHENER, Publisher *World Theosophy* and Member Besant Lodge,  
T. S. (Adyar)

ANTOINETTE DE C. ORME, Vice-President New Era Lodge, T. S. (Point Loma)  
and Member Besant Lodge, T. S. (Adyar)

ANNA PARKS, Member United Lodge of Theosophists (Los Angeles)

MAY S. ROGERS, Member Besant Lodge, T. S. (Adyar)

HELEN J. SWAIN, Member United Lodge of Theosophists (Los Angeles)

ADDIE M. TUTTLE, Vice-President Besant Lodge, T. S. (Adyar)

BETTY S. WARRINGTON, Krotona, Member The T. S. (Adyar)

THERON R. WINSTON, President Los Angeles Lodge, T. S. (Adyar)

## Questions and Answers

### QUESTION 44

*Why is it so frequently stated by Theosophical lecturers that man is of divine origin? What ground is there for the assertion?*

*C. J. Ryan* — The divine origin of man is not taught in Theosophical literature alone, but it is strongly emphasized therein because it is the most important teaching needed by humanity today, and the most neglected, especially in the West. It is nothing new; it is found in the Hebrew and Christian Scriptures as well as in other religions. When speaking to Christians we would draw at-

attention to the statement of Jesus that his disciples should be "perfect, even as your Father which is in heaven is perfect" (*Matthew*, v, 48), combined with his other and most purely Theosophical teaching: "The kingdom of God cometh not with observation" ("outward show" in the margin) ". . . for behold, the kingdom of God is within you." That is, the personality has to be purified and sublimated so as to become one with the Divine Higher Self, the *Ātmā-Buddhi*. Jesus also quotes approvingly the ancient Hebrew declaration, to the same effect, saying "Is it not written in your law, I said, Ye are gods?" (*John*, v, 34, and *Psalms*, lxxxii, 6). Many other passages of similar import are in the Bible. If speaking to Hīndūs we might quote the *Bhagavad-Gītā* where Krishna, as Divinity, identifies himself with the inner Self of man, Īśwara. In chapter 15, He says: "It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and leave it again." Patañjali, in his *Aphorisms*, names the Ego, the Spectator within, by the word *Om*, or the Lord of Glory: "the Supreme Spirit considered in its comprehensible manifestation as Īśwara. [The Spirit in the body]" (Book I, *aph.* 23, etc.) There is a Hīndū tradition that tells how Brahmā hid away man's godhead within him, and that no one but man himself can find it. In the religions of the ancient world the same fundamental truth is found. For instance, the Egyptian *Book of the Dead* says, in the words of the candidate for immortality, when he appears before the judgment-seat of Osiris: "O my heart, my ancestral heart, necessary for my transformations . . . do not separate thyself from me before the guardian of the scales. Thou art my personality within my breast, divine companion [watching over my flesh] [bodies]" (chap. lxiv, 34-5). In the Hermetic books of Egypt, the same teaching is emphasized; "Man on earth is God subject to death; God in heaven is man free from death. . . Dost thou not know thou hast been born a God, son of the One?" (*Corp. Herm.* xl, 21; xiv 94).

Perhaps the most significant ground for the belief in the divinity of man is that the Great Spiritual Teachers exemplify the teaching, and that the Path of Discipleship, sincerely followed with the desire to help humanity, infallibly leads to its full realization.

*G. W. van Pelt* — Because it is impossible and inconceivable that he should be otherwise. The great Universe must have emanated from that unknowable Source behind all life. How else should it be a coherent entity, interdependent in all its parts which work harmoniously to a common end? The Source of all life must surely be divine; thus all, from atoms to gods, must necessarily have a divine origin.

It is strange that this question as to man's divine origin should ever have arisen. However far the pendulum may swing in the opposite direction, presenting a distortion which we may call satanic, or an undeveloped aspect which we call matter, it is impossible to escape the truth that all *in its origin* is divine.

It is probable that this self-evident fact has been obscured in western nations because the mass-mind has not formed the habit of looking back to universals, but has been lost in a maze of scientific and religious dogmas.



## QUESTION 45

*What is man's origin?*

*J. H. F.* — What is man? How does the questioner define him? Does he refer to that which is too often regarded as man, merely a thinking, reasoning animal, or to that of whom it is said in *The Voice of the Silence* ("The Two Paths") given by H. P. Blavatsky to her disciples for their 'daily use:' "Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike?"

This, in Theosophic parlance, is the *real* man; his origin is Divinity Itself, pure Flame. These personalities in which we find ourselves incased, and by which we are too often enslaved, with their desires, their ambitions, their selfish loves, their likes and dislikes and their hates, are but "shadows" which live for a lifetime and vanish and come again and yet again until we learn that they are naught but shadows, and that the real man is impersonal, and his nature is, in the words of the *Upanishads*: "Being, Consciousness, Bliss," uncreate, hence in essence without origin, without beginning, infinite, eternal.

*H. T. Edge* — The Theosophical teaching, briefly stated, is that man is a compound being, formed by a union between Divine Mind and a lower terrestrial nature (mental, psychic, and physical). Man was evolved first as an animal-soul, and afterwards was inbreathed with the Divine Fire, as the Scriptures teach. The event which made man a complete and divinely inspired being is known as the "descent of the Mānasaputras (Sons of Mind)," and took place at a far past epoch in the history of human evolution. This teaching forms part of the traditional knowledge of the Wisdom-Religion, preserved and handed down through the ages by the Masters of Wisdom; and it is the only teaching which is conformable to the facts of experience. The human mind is *sui generis* and cannot be explained by conventional theories of evolution; its powers are essentially infinite; these facts have to be accounted for. Man is in fact a god, though temporarily imprisoned in a house of clay.

*G. W. van Pelt* — Man's constitution is extremely complex; but, broadly speaking, he is a trinity of three main origins — body, soul, and spirit. His body has been gradually evolved, step by step, through the lower kingdoms around the Monads which came over from the Moon, our mother-planet. When it was ready, in the Fourth Round, the advanced souls from the Moon — those who had reached the point of perfection for that planet, and who are called the Lunar Pitris, prepared the model or astral forms for the coming inner man. These Lunar Pitris are therefore the originators of man's body and lower pas-sional elements, which are thus *en rapport* with and affected by the Moon, from which they came. In one sense it may be said that the life-forces of the Moon are the origin of man's physical and lower nature.

Then, in the latter part of the Third Root Race, higher beings from previous evolutionary periods on other planets, known as the Agnishwāttas and Lords of Compassion, descended and incarnated in these prepared bodies of potential men, to light the fires of mind, which must otherwise have remained latent, and to

form the necessary link between the Spirit, Âtman, the third source of man's constitution — which is inherent in every atom of the universe — and the lower man.

*H. J.*— If by man is meant this composite being which we call ourselves, an answer to the question will involve an inquiry into the origin of each of the component parts of our many-sided nature.

Reduced to its simplest terms, human nature is threefold. Man has three lines of evolution which in *The Secret Doctrine* (I, 181) are defined as follows:

"1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:

"2. The Intellectual, represented by the Mânasa-Dhyânis (the Solar Devas, or the Agnishwâtta-Pitris) the 'givers of intelligence or consciousness' to man and:

"3. The Physical, represented by the Chhâyâs of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

"Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyânis or 'Logoi.' Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is."

But the final, the ultimate, origin of these three 'systems,' of all the component parts of man's composite nature, the origin of man himself, as of all Nature and of the Universe and all the Universes, is One and the Same. "These three ['systems,' or 'separate schemes of evolution'], declares *The Secret Doctrine*, in a passage just preceding the quotation given above, "are the finite aspects of the reflexions on the field of Cosmic Illusion of Âtman, the seventh, the ONE REALITY."

QUESTION 46

*How does Theosophy explain infinitude and eternity? (R. F. Amsterdam)*

*H. T. Edge* — Our minds cannot conceive either finitude or infinitude, either a boundless universe or a limited universe, either infinite time or an end of time. This dilemma is due to the nature of our minds. Theosophy cannot show you how to define infinitude in such a way as to resolve this dilemma. It can show you how to develop and expand your mind. The mistake which most people make is to expect that they can leap suddenly from ignorance to perfect knowledge. We must be content to advance step by step. Mathematics helps considerably, especially in some ideas that have recently come to public notice through the discussion of relativity and the Einstein-theories. The circumference of a circle is an infinite line, from one point of view, while from another point of view it is finite. The surface of a sphere is an infinite plane, without boundaries, returning always upon itself; and yet it has a definite magnitude. On these analogies, people have thought that space may be infinite and yet at the same time have a definite magnitude. From this we learn that a thing may be finite from one point of view, and infinite from another. Mathematics has

also familiarized us with the idea of infinite series, in which the number of terms is infinite, and yet the sum of all the terms is finite. Thus, the sum of the terms  $1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \dots$ , is exactly 2, although the number of terms is infinite.

We must bear in mind that, so long as we can see beyond us knowledge which we have not yet grasped, there will always be this sense of inexplicability. We must be content to hold in our minds at the same time the notions of infinitude and finitude, and give up futile attempts to abolish either of them. The process of ratiocination requires that we should assume an irresolvable duality. Such ideas as motion, change, succession, space, time, are essentially dual; and they cannot be eliminated from ratiocinative thought. In view of this, it seems evident that the problem of infinitude can never be solved by anything to which we now give the name of mind or thought. But are we not told that there is a state of illumination which supervenes only on the cessation of all thought?

#### QUESTION 47

“The secret places of the Most High form an inviolable realm where daring dreams are nourished.” (BOUCK WHITE) *Assuming the above to be true — is humanity in any way involved in those dreams? — A. W. N.*

*Reata Pedersen* — Humanity would not be *human* had it not been involved in the realms where daring dreams are nourished. The most apparent difference in development between the animal and the human is seen in the power of the human to produce in material form that which his thought has fashioned, his dreams have wrought. We are taught that thinking man is a production of the Mānasaputras (Sons of Universal Mind), who incarnated in mankind; mankind meaning in that instance the forms of life in that cycle which were evolving toward the man of this cycle. Hence, thinking man came from a thinker, the man of daring dreams was involved in (contained within, included in) the realms of daring dreams. Man, in his daring dreams involves his progeny in such realms, for it is in those realms, upon those planes of consciousness, that the architect, the inventor, the scientist, the thinker, lives — for the most part — and he brings to his children, to his brother-man, ideas from those planes that are turned into beauty and form by the architect, tools by the inventor, pronouncement of universal laws by the scientist, and by the thinker into parables and phrases — all aids to humanity. Thus is humanity gathered in by, to emphasize another meaning of the word *involved*, the influences from those realms. What are those realms but the spheres of the soul? What their orbit but the inner shrines, “the secret places of the Most High”?

### The Prospects of The Theosophical Society

**U**NDER this title, in the May-June issue of *Lucifer: the Light-Bringer*, is an outstanding article of especial interest to all Theosophists, written by Oscar Ljungström. Below are a few characteristic paragraphs:

“... the purpose of The Theosophical Society was and is the manifestation, in the world, of *Theosophy*, pure and unadulterated, as taught by the Masters

and H. P. Blavatsky. Our Society and its Leaders have adhered to this line, and the principles followed show no contradictions.

"In a Society having no creed, no dogmas, and where nobody is even asked what he does believe or does not believe, this general adherence to a clear line of philosophical thought — varying, it is true, in its verbal expressions, but consistent all through — could not have been achieved except by the display of a superior knowledge and ability in the Leaders, and by the overbrooding care of the Powers behind the scenes, the Masters. It is quite natural and wholesome that superior minds should lead. It is only weak minds who resort to the imposition of creeds and dogmas. The existence of such in a spiritual association is a sure sign of its being in reality spiritually dead, lacking the esoteric connexion with the Wise Ones. . . .

"The time is full of fantastic mystical teachings with psychic follies and abuses in their wake, but these have found no soil in our Society, thanks pre-eminently to Katherine Tingley, the Leader with the warm heart, clear mind, and firm hand. In her work as Teacher, she also upheld the high moral standard in our Society.

"Of course, we are all full of shortcomings and human weaknesses which demand help and brotherly forbearance — needless to admit that — we do not pretend to be Initiates — but the Society is a healthy body, and its prospects are bright. During the last two years its membership has increased to a third more — an encouraging result — and a fresh era of Theosophical activity has been inaugurated by our Leader, Dr. G. de Purucker. Among other things this new era is signalized by the 'Fraternization-movement,' started by him, and manifesting again the never abandoned adherence of our Society to its first principle: Brotherhood. Herein lies a prospect that should not be overlooked. In this cooperation with our Theosophical Comrades of other organizations, it makes us exceedingly happy to have gained their confidence and kind feelings, and we love to work side by side with them. To show the world a united Theosophical front is a telling thing for Theosophy. And certainly, Theosophists who do not rally to that front are lagging behind.

"But remember, that mere Theosophical 'fraternization,' although a beautiful and uplifting occupation, is not the field of our main work. That is wider, and concerns the great public outside the Theosophical ranks that has not yet seen the Light of Theosophy. There is the main field, to be a worker in which every member should try to qualify himself or herself by self-reformation, by Theosophical study, by training: by 'self-directed evolution,' as Katherine Tingley so pregnantly expressed it. In that field we can see the grand prospects ahead in the service of the Masters. There is the Vision Sublime."

## Enthusiasm in Holland

FROM several correspondents in Holland have been received enthusiastic reports of the annual meeting of the Dutch Comrades held on Sunday, April 12th, at Utrecht. Bro. Arie Goud, President of the Dutch Section, reports that our Fellow-F. T. S. in Holland have subscribed sufficient funds to cover

the whole expenses of the Leader and party during their coming stay in the Netherlands, including, of course, the hiring of halls, advertising, traveling, hotels, etc. He adds: "At the time of the coming of the Leader we will have ready the first part of *Theosophy and Modern Science* in Dutch translation, being a reprint from *Het Pad*."

Bro. J. H. Venema, Vice-President of the Dutch Section and President of the Hague Lodge, sends a report from which the following brief extracts will, perhaps, communicate some of its splendid enthusiasm:

"Our Board had decided to make it 'the day of days' before G. de P.'s coming. . . . What wonder that our meeting was harmonious, brotherly feeling among us everywhere, even the dry business-part getting a sparkling side and raising laughter; then the inspiring reports of the Lodge-Presidents about the work in the Lodges to the members (there were a good number this time), a fine speech by Comrade A. Goud, singing and music by the members of the Theosophical Club (Rotterdam and The Hague), some fruitful discussions and a few words by 'yours truly' on the subject of 'The Task of our Members of The T. S. in this New Era,' the Invocation at the end, and please let your imagination do the rest. It can scarcely surpass the proceedings and if it does, we'll do our best to surpass it next time. . . . Those members who were unwise enough not to come to Utrecht yesterday will rue that day till the end of this Manvantara. So G. de P. and comrades will find us ready in July! Some torch shall be lighted!"

### The Work in Germany

**L**ABORING under stupendous difficulties on account of the impoverished condition of his country, which seriously affects practically every F. T. S. within his jurisdiction, Bro. Georg Saalfrank, President of our German Section, has nevertheless achieved marvels in cementing the German members into a splendid foundation-unity. Bro. Saalfrank's indefatigable labors of administration, including a voluminous correspondence, the publication of the German edition of the monthly FORUM, the issuing of a translation of *The Ocean of Theosophy* (William Q. Judge), besides performing his professional duties as principal of a government-school, moved the Leader to remark after reading a recent detailed report from him: "Saalfrank reminds me of William Q. Judge." With this kind of man at the helm of our German Section, its future healthy growth is assured. The Leader and Headquarters Staff congratulate our German Comrades on having selected Bro. Saalfrank for the captain of their Theosophical Ship of State.

For the ceaseless work of translating official communications, lectures, etc., from English into German and *vice versa*, both the German Section and the International Headquarters are largely indebted to the Secretary of the Section, Dr. Karl Schneider of Bernstadt in Saxony — a devoted and tireless collaborator of Bro. Saalfrank.

The same fine spirit, functioning in a more restricted sphere, is noticed in all the communications received from Bro. Reinhold Bergmann, President of our Berlin Lodge. In a letter written to the Leader on April 16th he reports the

achievements of the recently organized Alliance for Theosophical Work (*Die Theosophische Arbeitsgemeinschaft*) — especially at its last monthly public meeting. "It was a thorough success — not only from a moral standpoint, but also in financial results." (A small entrance-fee is charged to cover necessary outlay.) "In spite of the fact that we had large expenses, we yet had a small surplus. On May 8th we close our winter-season with a joint White Lotus-Day Celebration; and at the same time shall commemorate in fitting manner the seventieth birthday anniversary of Anatole Rembe."

A lodge has recently been organized at Berne, Switzerland, mainly through the efforts of Bro. Fritz Stucki, who desires for the present to be attached to the German Section.

A lodge is being organized at Vienna, and our altogether devoted Comrade, Konrad Glückselig, has just organized a lodge at Vaihingen, near Frankfurt, in Württemberg.

Great hopes are expressed by the German Comrades as to the results that will accrue from the Leader's forthcoming visit to their country.

### News from Sweden

**I**N a recent letter to Oscar Ljungström, Bro. Albert Henning, F. T. S., distinguished Swedish poet and littérateur, wrote:

"THE FORUM: Usually I read every single word in that interesting publication. Moreover, all G. de P.'s articles in *The Theosophical Path*. I venture to assert, that never have I read anything that so clearly impressed me as truth as does everything which this remarkable man writes. He understands, as very few do, how to expound a matter so that it becomes self-evident. Recently I got that strong impression from some pages in the March number of *The Theosophical Path*, from the first article therein."

Professor Lars Eek of Stockholm reports that two of the largest dailies in the Swedish capital have published an article which he prepared about the Leader's coming, while a third, *Stockholms Dagblad*, published an interview with photographs both of Dr. de Purucker and of Professor Eek, who writes: "It was the day's great event. On all walls and announcement-columns was to be seen: 'NOTABLE THEOSOPHICAL VISIT.' The next day about fifty papers all over the country had the same news in their columns."

Already the Leader is receiving invitations to lecture before prominent organizations in Sweden outside the ranks of Theosophists.

### Echoes of Boston Fraternization

**A**MONG the echoes of the fine fraternization-salvos fired in Boston on February 5th at the joint-meeting of the Annie Besant Lodge (Adyar) and the Boston Theosophical Society (Point Loma) most sympathetic letters have been received from Sr. don Mariano L. Coronado, General Secretary of the T. S. (Adyar) in Central America, and from Redakteur G. Halfdan Liander, General Secretary of the T. S. (Adyar) in Sweden. Bro. Coronado expresses the opinion that the action in Boston shows "the ripeness of the times for the promoting of

a fraternization-movement among Theosophists of all quarters of the world without distinction of administrative separations, thus showing the world what real brotherhood among men is." Bro. Liander is convinced that "the Theosophical watchword for the present time is *union and brotherhood*."

### An Excellent Letter from A. Trevor Barker

**B**ELOW is printed a letter sent by A. Trevor Barker, President of our English Section, to the presidents of all lodges of other Theosophical Societies in his country. It is published as a model of excellent propaganda-work on behalf of Theosophy and Theosophical fraternization. Presidents of other Sections and of all lodges are urged to follow Bro. Barker's fine example. The prices in each instance should be changed to those of the currency of the country where the letter is distributed. Bro. Barker also enclosed a special subscription-offers blank with each letter:

THE THEOSOPHICAL SOCIETY — ENGLISH SECTION

G. de Purucker, Leader

International Headquarters: Point Loma, California, U. S. A.

*English Headquarters: 62 Baker St., London, W. 1*

26 January, 1931.

Dear President: You are no doubt aware of the great effort towards the unification and brotherly co-operation of all the different Theosophical Societies inaugurated by Dr. G. de Purucker. It is not too much to say that during the last twelve months this effort has changed the whole aspect of the Theosophical arena — so that it is now increasingly possible for individual members of different Societies to meet in friendly conference, and even to hold joint meetings together when some suitable opportunity presents itself. In the circumstances we feel sure that you would wish to keep yourselves informed as to the latest developments in this campaign, and we therefore enclose a copy of the December number of THE THEOSOPHICAL FORUM for your information. Unfortunately we cannot afford to distribute free copies regularly, and hope therefore, that you may think it worth while to subscribe for twelve months at the special rate to officers of Lodges of 2s. per annum, post free, which is cost price — the normal subscription being 4s. If so, will you be good enough to fill up the enclosed order-form and send it to the above address, together with your remittance, and the magazine will be sent to you regularly. Back numbers can be had on application at the same rate.

With the assurance of our fraternal goodwill and desire to co-operate with you in everything which may serve the true Cause of Theosophy.

We remain very sincerely yours,

THE THEOSOPHICAL SOCIETY,

A. TREVOR BARKER, *President, English Section.*

### Items of Interest

**M**R. W. E. MILLIGAN, 3521 Nicollet Ave., Minneapolis, has prepared an excellent sketch of the Leader's life and work for publicity-purposes connected with Dr. de Purucker's forthcoming visit to his city. Members elsewhere

wishing a copy of this article for similar purposes may apply direct to Bro. Milligan.

MRS. HELEN DYKES, Secretary of our Seattle Lodge, reports a fine meeting held at Easter, at which in addition to a good audience of non-members there were present Mr. and Mrs. George Sheffield and Mrs. Annie T. Beadle of the Burton Lodge. Mrs. Beadle, who was the guest-speaker on this occasion, is the mother of Mrs. Virginia Barker, wife of the President of our English Section.

THE Leader has appointed Mr. John Maplesden-Harrison, who has recently taken up residence near the International Headquarters at Point Loma (P. O. Box 133), to the post of an International Organizer and Lecturer for The Theosophical Society.

WHITE LOTUS-DAY Celebrations were scheduled to be held by our Lodges jointly with those of other Theosophical societies in San Diego, Los Angeles, Oakland, Seattle, Chicago, Boston, and Berlin.

SINGLE-HANDED, Miss Georgina Young, 4305 Ingraham Highway, Coconut Grove, Florida, who is well-known to the comrades in Chicago and at the International Headquarters, has gathered around her a group of earnest students of Theosophy. In recognition of her service to the Cause, the Leader has appointed Miss Young one of the official Field-workers of the T. S.

THE following telegraphic exchanges are self-explanatory:

"New York, N. Y. May 5, 1931.

"Dr. J. H. Fussell, Secretary, Theosophical Society, Point Loma, California.

"Joint White Lotus-Day meeting with Independent Group Thursday May Seventh. Dr. Kuhn, Roy Mitchell, speakers. Gordon, paper; I chairman. Greetings. — Isidor H. Lewis."

"Point Loma, California. May 6, 1931.

"Isidor H. Lewis, President Lodge Number Ten, The Theosophical Society, 51 Irving Place, New York, N. Y.

"My and our Society's heartiest greetings to your lodge and all attending brother Theosophists celebrating together beloved Founder's White Lotus-Day anniversary. This splendid example of brotherly love promises great things. Cordially invite all present to attend my lecture on Esoteric Theosophy and its Future, Mecca Temple, New York, June tenth. — Purucker."

## Pre-View of "The Theosophical Path"

ESOTERIC key-notes prevail in *The Theosophical Path*\* for June. Notably does A. Trevor Barker give us something unusual and dramatic in the esoteric sense in his sketch, *William Quan Judge*, one of the best things yet written

\**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.



about our first Chief. "Young gods at play," and "the essential carpentry of the Universe" are merely hints as to the range of the cosmic and human pageant unveiled by Dr. de Purucker in *Theosophy, the Mother of Religions, Philosophies, and Sciences*, where the student of the Esoteric Wisdom may pick up a dozen fascinating clues. J. Henry Orme's *The Point of View of Leadership* has an unmistakable chela-touch and goes to the heart of this essential matter. The need of being well-informed will send our speakers to *H. P. Blavatsky and Science*, Professor Ryan's second pithy contribution on this topic; and the great Teacher herself fires us to determined self-mastery in *Genius*, "whence and what is it?"

A piece of inspired comment on contemporary church-religion — also suggestive of good Theosophical lecture-material — is entitled *Look to the East* and written by Clifton Meek. A further chapter of *More Light*, Dr. Fussell's Masonic-Theosophical series, is both authentic and suggestive; and Reata V. H. Pedersen's latest theme in *The Golden Stairs* is the magic of simplicity. Then in this issue *Julian the Apostle*, a historical-mystic story by P. A. Malpas about the Roman Emperor-Initiate has for its background the Mithraic and Eleusinian Mysteries. Enthralling indeed are these pictures to the student of esoteric history. There are other articles, as well as news items, and verse by Kenneth Morris, which the wise reader will certainly not fail to read.

### Review of "Lucifer: the Light-Bringer"

THE issue for May-June, 1931,\* celebrating the fortieth anniversary of the death of H. P. Blavatsky, the Founder of The Theosophical Society, has an article from Marie R. Hotchener, one of the foremost members of the Adyar Theosophical Society; and Editor of *WORLD THEOSOPHY*, on *The Safety of The Theosophical Society*. Dr. G. de Purucker throws sidelights on the life of H. P. Blavatsky, as well as contributing his translation of another of the chapters of the *Bhagavad-Gîtâ*, made even more illuminating by the explanations found in W. Q. Judge's Commentary which appears in each issue.

Oscar Ljungström is lucid, optimistic, and virile in *The Prospects of the Theosophical Society*. There are some good stories: *The Lesson of the Lilies* — a glimpse of primeval voodoo magic, and a reflexion of it in modern medical practices of today — by Reata V. H. Pedersen; *The Encounter* — the delightful adventures of a Saint and an Imp in early Christian Ireland — told by F. H. Aldhouse; *La Escalera Dorada*, by William J. House — carrying us into the plateau-regions of northern South America, where severe trials of physical endurance are significant merely of the mystic advance of the inner soul, until the hero reaches the presence of the Master.

Deserving of especial notice, and containing a fund of scientific and philosophical quotation, not easily found or collated, is the third of the series of *Lessons in Theosophy*, dealing with the birth and death of universes. Other interesting articles are *Astronomy in 1930*, by Orion; *Joseph Jefferson*, containing perso-

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\**Lucifer: the Light-Bringer*; 'Theosophy for Everyone'; Point Loma, California. Subscription (six issues) \$1.25, foreign postage 20c.; single copy 25c.

nal experiences with the well-known actor, by Anna B. Leonard; *Ancient Shorthand*, by P. A. Malpas; and the last instalment of Lady Lucas's Druidic sketches in *The Legends of Yyeddin*.

## The Theosophical Club

**SWEDEN:** Splendid report from Göteborg Club (Women's Section) outlining recent Club activities — answering of questions by Club members, both with preparation and *ex tempore*, study of English, readings in Spanish and Finnish. Mr. N. J. Björck writes that the Hälsingborg Club (Men's Section) is going at full speed. Annual meeting held in February, and all officers unanimously re-elected for the coming year. From Comrade Lars Eek comes the news that the Stockholm Club "has doubled four times since its foundation." Joint meetings (Men's and Women's Sections) held recently, with almost a hundred persons present.

**HOLLAND:** New Constitution for all Dutch Clubs (Women's Sections) drawn up and signed by Executive Committee: Mr. Arie Goud, Chairman, Nell van Weydom Claterbos, Secretary. In a recent letter Miss Claterbos says: "How glad we are that we can do something to prepare for the coming of the Leader. No opportunity will be neglected. 'When the Leader comes' is the beaming thought behind all our activities." The March-April issue of *Lucifer, de Lichtbrenger*, a combination of original articles in Dutch, and translations from the Point Loma *Lucifer*, elicits favorable comment from many quarters. Mr. Stokes of Washington thinks it "the tastiest thing he ever saw in Theosophical literature."

**BOSTON:** News from the Boston Club tells of public meetings sponsored by the Club, with good attendance and interested audiences, and of continued efforts to interest young people in the work of the Club.

**SAN DIEGO:** Delegation of Club-members recently drove up to Fallbrook for joint meeting with Fallbrook Lodge: seven five-minute talks by San Diego members on simple Theosophical subjects. Members of the same Club visited Lomaland on May 3, presenting a symposium based on Dr. Kenneth Morris's commentary on the Rubaiyat of Omar Khayyam (published in the March-April *Lucifer*).

**POINT LOMA:** Public Sunday evening meetings in San Diego, under auspices of San Diego Lodge, with lectures by Lomaland Club-members. Speakers have also been furnished on several occasions for the meetings of the Coronado Lodge. May 10 — Symposium on the life and work of H. P. Blavatsky, in honor of White Lotus Day.

## News from the Lotus-Circle Field

**R**EPORTS are now coming in of Easter-programs, given by Lotus-Circles throughout the world. Manchester, England, Lotus-Circle, Mrs. Annie Johnson, Supt., sends newspaper reports praising highly the Easter Festival given there at Onward Hall, Deansgate, Manchester. The recently-formed Lotus-Circle at Silvermine, Norwalk, Conn., of which Mrs. Justin C. Gruelle is Supt., not only had a program but gave practical help to many poor. Mrs. Madge C.

Gray, Supt. Boston Lotus-Circle, reports a highly successful program, and Comrade J. H. Venema, Supt. of the long-established Lotus-Circle in The Hague, sends in a description of the festival there which ought to go around the world. Lomaland Lotus-Circle, head-teacher Miss Florence Collisson, had some unique features in their Easter Sunday-program (see *Lotus-Circle Messenger* for June); and Mrs. Redeeker, Supt. Groningen (Holland) Lotus-Circle, writes:

We have snowdrops and crocuses on the altar. . . . In a single week Nature has wakened. From the *Hortus Botanicus* we got a branch of *Kornua*, of whose wood, it is said, the Trojan horse was made. Holding the branch, little Henny (age 8) told in his childish manner the story of the Trojan Horse. . . . Last Sunday the children used their shining pennies to buy a little wagon for a deformed boy in the province of Drente. It is in this spirit that we proceed.

Reports from other Lotus-Circles must be omitted for want of space.

### Revised Schedule of the Leader's Lecture-Tour

**B**Y the time this reaches FORUM readers abroad the Leader will have begun his 1931 American and European Lecture-Tour. As already announced he will be accompanied by Dr. Joseph H. Fussell, the Secretary General, who has been faithfully serving at the International Headquarters since 1892 — first in New York under William Q. Judge, then under our late beloved Katherine Tingley until her passing in 1929; and since that time he has devotedly upheld the hands of our present Chief. Dr. de Purucker's private Secretary, Miss Elsie Savage, after serving as Katherine Tingley's amanuensis for several years, accompanying her on her 1928 European tour, has proved herself an invaluable aid to the present Leader in the arduous duties of his office. Miss Savage's position is one demanding not only high technical skill in her profession, but self-effacing devotion, tireless industry, and unusual intelligence. That she has qualified is proved by the fact that she has been selected by the Chief to accompany him on this tour. With these two devoted and efficient traveling-companions, our Leader starts forth with a fine team to win the hearts of men to the Cause of Theosophy to their own everlasting benefit.

On April 28th, in deference largely to several communications which the Leader received from Central Europe, as to the inadvisability of attempting public lectures there in July, as previously necessitated by the crowded schedule, the entire itinerary was revised after the arrival in Rotterdam on July 7th. As will be seen by the revised skeleton-schedule printed below, the Leader has decided to remain in Europe two weeks longer than formerly announced, sailing from England on October 3rd instead of on September 19th. This change has made it possible for him to devote the whole of September to his public work in Stockholm, Copenhagen, Germany, Holland, and England. It means that in July he will spend just one night in Rotterdam in order to meet the Dutch comrades and friends; one night in Hamburg for a similar purpose; and then he will proceed for his public lectures in Malmö, Hälsingborg, and Göteborg, in July instead of in August, as formerly planned.

For the information of F. T. S., friends and inquirers, the following *revised*

*schedule of addresses* is printed, to which communications may be directed for details as to the times and places of public lectures, members' and inquirers' meetings, interviews, etc. This schedule is of course subject to slight modifications, but it is believed now to be fairly definitely determined upon, and may be used for reference during the coming months.

Until May 25th: International Theosophical Headquarters, Point Loma, California. (Telegrams: 'Theosociety, Sandiegocalif.' Phone: Bayview 0350.)

May 28th to 30th: Mr. W. E. Milligan, 3521 Nicollet Ave., Minneapolis, Minn.

May 31st: Mr. Solomon Hecht, Hotel One East Oak, Oak and State Streets, Chicago, Ills.

June 1st to 4th: Mrs. P. B. Peyton, Potomac Park Apartments, 300 21st St., N. W., Washington, D. C.

June 5th to 8th: Mr. J. Emory Clapp, 56 Estabrook Road, Wollaston, Mass.

June 9th to 11th: Mr. Clifton Meek, Silvermine Forge, Norwalk, Conn.

NOTE: On Wednesday evening, June 10th, the Leader will motor to New York for a public lecture at Mecca Temple. For particulars inquire of Mr. Isidor Lewis, 51 Irving Place, New York, N. Y.)

June 12th: Mrs. Dinah W. Morris, 118 Riverside Drive, New York City, N. Y.

June 21st to July 6th: Dr. A. Trevor Barker, 62 Baker St., London W. 1, England. (Telegrams: 'Earthstar, London.' Phone: Welbeck 5934.)

NOTE: On Wednesday, June 24th, will be held at the foregoing address the first of the H. P. B. Centennial Conventions convoked for this year by our Leader. In reply to a cablegram from Dr. Barker to Dr. de Purucker reading in part: "Cable your views stating general plan conference procedure," the Chief wired on April 19th: "Main purpose Centennial fraternal gathering tribute Blavatsky. Any Theosophical address fraternally constructive also acceptable. No group propaganda, no voting. You as host determine procedure, deliver inaugural voicing keynote."

Dr. Barker has arranged that tickets for Dr. de Purucker's public lectures in London may be obtained from our English Headquarters, 62 Baker St., W. 1., and that the lectures themselves will be delivered in the large Meeting-Hall of the Society of Friends, Euston Rd., London, according to the following schedule:

June 25: 'The Theosophical Mahâtâmâs and their Messenger, H. P. Blavatsky.'

July 1: 'Theosophy, Occultism, and the Mysteries.'

July 4: 'The Secret Doctrine.'

Continuing the schedule of addresses to which communications may be directed for information concerning the rest of the tour:

July 7th: Mr. G. J. Lindemans, Ysclubdwarstraat 2, Rotterdam, Holland.

July 8th: Herrn Hugo Scharnick, Hirtenstr. 35-II, Hamburg 26, Germany.

July 9th & 10th: Herr Eric G. Jönsson, Föreningsgatan 85 A, Malmö, Sweden.

July 11th to 13th: Dr. Erik Bogren S:r., Jernvägsgatan 17, Hälsingborg, Sweden.

July 14th to 16th: Fröken Eufrosyne Collander, Soflagatan 77, Göteborg, Sweden.

July 17th to August 21st: Dir. Emil A. Gyllenberg, Visingsö, Sweden. (Telegrams: 'Gyllenberg, Visingsö.')

(NOTE: On August 10th and 11th H. P. Blavatsky Centennial Conventions will be held simultaneously at Visingsö, Sweden, and at Point Loma. We are informed that Dr. Annie Besant has also announced one to be held at the same time at Adyar, and Hugo Vollrath one in Leipzig.)

August 22nd to August 27th: Miss Inez Wilén, Kaptensgatan 26, tr. B., lok. 38, Helsingfors, Finland.

August 28th to Sept. 7th: Teosofiska Samfundet, Box 3062, Stockholm 3, Sweden. (Telegrams: 'Teosamfund, Stockholm.')

September 8th to 15th: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus, Germany. (Telegrams: 'Theoges, Cottbus.')

September 16th and 17th: Herr Fritz Stucki, Langgastrasse 68a, Berne, Switzerland.

September 18th to 25th: Mr. J. H. Venema, 118 Anemoonstraat, The Hague, Holland.

September 26th to October 3rd: Dr. A. Trevor Barker, 62 Baker St., London, W. 1. (Telegrams: 'Earthstar, London.' Phone: Welbeck 5934.)

October 12th: Mr. Isidor Lewis, 51 Irving Place, New York, N. Y.

October 13th-14th: Mr. J. Emory Clapp, 56 Estabrook Rd., Wollaston, Mass.

October 16th to 18th: Mr. A. E. S. Smythe, 33 Forest Avenue, Hamilton, Ontario, Canada.

October 22nd & 23rd: Mr. B. A. Welbon, 173 3rd Ave., E., Apt. 16, Vancouver, B. C., Canada.

October 24th & 25th: Mr. G. F. Jeanneret, P. O. Drawer 876, Victoria, B. C., Canada.

October 26th: Mrs. Mamie E. Hageman, 7218 Aurora Ave., Seattle, Wash.

October 27th to 29th: Mrs. Margaret S. Ellis, 309 Monte Vista Ave., Oakland, California.

October 30th to November 2nd: Mr. J. Henry Orme, 1932 Ivar Avenue, Hollywood, California.

Thereafter: International Theosophical Headquarters, Point Loma, California. (Telegrams: 'Theosociety, Sandiegocalif.' Phone: Bayview 0350.)

As the above schedule will not be published again, unless very greatly modified, which is not likely, as all railway and steamship reservations have already been or are being made from it, F. T. S. are advised to preserve this itinerary for future reference.

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Each reader of THE FORUM 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. Everyone 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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# 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 Editors*

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

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## White Lotus Day Fraternization

THE White Lotus Day Union Meeting arranged by a representative committee of members of The Theosophical Society (Point Loma), The Theosophical Society (Adyar), and The United Lodge of Theosophists was held at the Hollywood Woman's Club on Friday, May 8th at 8 p. m. Mr. J. Henry Orme, President of the American Section (Point Loma) read the following letter:

*Ojai, California, May 6, 1931.*

Mr. J. Henry Orme, President, The Theosophical Society,  
1932 Ivar Avenue, Hollywood, California.

My dear Friend: I very gladly accepted your gracious invitation to preside over the union meeting of Theosophists to be held on White Lotus Day, but here I am in bed stricken with an acute or temporary affliction with the suddenness of a summer storm. The doctor tells me I must remain in bed for several days and, as this will carry me past the date of my appointment with you, I must perforce cancel the engagement at once so as to give you time to supply my place.

It is a great honor to preside at a meeting held in memory of H. P. Blavatsky. I feel that the day is approaching, and some time will be with us, when it will not be the exclusive privilege of Theosophists to honor Madame Blavatsky's memory, for she and her work belong to no small group of devotees but to the wide, wide world, and some day the world will know this to be true; already proofs are beginning to accumulate. I do not say this as a pretended prophet, but rather as a student of history with a knowledge of how justice is ultimately done by history to real greatness when the perspective of time has reached its true focus. Steadily and surely the truths which Madame Blavatsky re-stated to the world are gaining in influence and power, not the least of which is the practical understanding of that greatest of truths — human brotherhood, the foundation principle of our cosmos. If we shall regard Theosophy less as doctrine and more as a life to be lived, a life of true brotherhood with sincerity, naturalness and simplicity, then shall we begin to embody the ideal of true greatness which our immortal leader lived with such agony of strife.

May your meeting be blessed by this noble spirit, and thus will you do honor in the truest sense to Helena Petrovna Blavatsky.

Yours sincerely,

A. P. WARRINGTON.

Mrs. May S. Rogers was then asked to represent the Adyar Society in a joint chairmanship with Mr. Orme. Mrs. Rogers said in part:

COMRADES AND FRIENDS: We are meeting this evening to honor the memory of a great Soul — not only of this time but of all time — Helena Petrovna Blavatsky. . . .

Today the hearts and minds of all Theosophists turn to H. P. B. We are united in our recognition of her as a Messenger of the Great Brotherhood of Adepts, and in our appreciation and gratitude for all that has been achieved for the enlightenment and spiritual growth of the Western world by and through that great-hearted, dauntless intellectual and spiritual genius, and we are further united by our common endeavor to make the Wisdom which she brought a living power in our lives and in our world.

Brothers, I deem it a proud privilege to stand here as a member of the Adyar Theosophical Society with other members of that organization and with the Leader and some of the officers and members of the Point Loma Theosophical Society and members of the United Lodge of Theosophists. This may seem a small incident in itself, but it has great significance that we are all here together, it is a symbol of a new Day that has already dawned in the Theosophical movement — a Day in which those things which divide us shall be forgotten and only those things which unite us shall be remembered. Thus shall be strengthened that nucleus of the Universal Brotherhood of Humanity without any distinctions of any kind — the Cause most dear to the great heart of H. P. B.

Mrs. Rogers then introduced Mrs. Marie Hotchener, Editor of *World Theosophy*, who made an eloquent address from which we quote:

I HAD not thought to see a day of reunion like this one during my lifetime, though I had long prayed that it might occur sometime. What better day could have been chosen for it? We have come here to honor the Founders of our Society, in memory, in gratitude, in love, on White Lotus Day — 'Memory Day' of our Founders! . . .

In thinking over what I should say to you my mind goes back to New York, to those early days, with our struggling Founders there, but there is nothing I can add that you do not know — about H. P. B., Col. Olcott, Judge, and others, forming our Society, unified, hopeful, with great ideals for the future. And then the mind goes over the world in an opposite direction and surveys the work that was done — how H. P. B. and Col. Olcott went to India; Judge stayed and kept Theosophy alive in America, yet associated with them for some time. What profound gratitude we owe to them! What it means to remember them on an epochal occasion like this!

But in our remembrances of the different Theosophical Societies in our Movement at the present time, of the different leaders, the faithful workers, the serious teachers, there may arise unfortunate differences in our ideas of them, in our ideas of the way Theosophy should be understood, in our ideas as to the

way that it should be lived. But there is one great shrine in it all where we are unified — the heart of H. P. B. She is the one around whom we can all unite, draw together, praise, glorify, remember, and love. We may not love the other leaders and members less, but we certainly love H. P. B. more. When we think of what she was, think of her struggles, her illnesses, of her long journeyings, and think of how she was persecuted, it is marvelous that in all of the great disturbance in the world that occurred around her in the founding of the Society and since, we remember that there she stands in the midst of us and in the midst of the world as a unifier, our great teacher, the great channel of the Message of the Ancient Wisdom.

It is beautiful to realize her! And I must add that to me the greatest joy is constantly to turn to her unique teachings, the letters she wrote, full of instruction to us, full of the great practical truths of life — those permanent, eternal truths, those pearls of wisdom of which the Masters are keepers. One of Them said words to the effect that for generations They kept the pearls of wisdom from the world but They now were making another attempt. That if it failed this time They will, "at the end of this cycle retire into solitude and our kingdom of silence once more" (*The Mahatma Letters*).

But They will not retire into the silence. There is now too much Theosophy, too much living Theosophy, too much power from the Founders, too many of us determined to carry on this great, this magnificent inheritance of the Ancient Wisdom. . . .

Now some members are very greatly perturbed because there are many Societies within our Movement. I am a firm believer in the Law of Good, that all exists for a purpose. I have traveled round the world in different countries, as you know, and I have visited different Lodges, I have talked with some of the leaders of the different Societies. I found them all working earnestly, seriously, devotedly, and as they deem best for the Theosophy we love so much. And as I look over that journey and think of the conversations we have had together, think of the work that they are doing, the different phases of Theosophy, my heart is appreciative, loving, kind, as a comrade. While we do not know whether it is best that so many Theosophical Societies exist, that is a question, as I said, for the Great Law to take care of.

What we *do* know is that in those Societies are the precious truths of Theosophy, those pearls that were given through H. P. B., the great channel whose memory we hold so close today. Therein are the truths, therein is the service, therein is very much the same work as we are doing, you are doing. To me there is only one thing in the situation that is very sad — that is, we are critical of other Theosophists, not always tolerant with each other. This separates us. This greatly harms our Cause.

"Union and co-operation are indispensable" — how great are those words of the Master K. H.! We see that emphasis on unity through *The Mahatma Letters to A. P. Sinnett*, we see it in the documents that passed through H. P. B.'s hands, we see it in our teachings, pointing to unity, to love, to understanding. And she said in one place that I read quite recently that no matter if all the churches, if all the sects, all the institutions tried to destroy the Theosophical Society, it could not be done "so long as Theosophists hold together." . . .



We are in, as you know, the hundredth year of the birth of that great teacher, H. P. B. A hundred years she would be old were she alive. But she is living in our hearts, and it is such a splendid thing to draw ourselves together unitedly to search our hearts and see how much we are cherishing, living, serving the inheritance she left us; and how much we are offering to those Great Ones who have placed in us the responsibility of helping to 'carry on' the great truths of the Ancient Wisdom.

Can't we unite in doing it this year specially? Think of our being here together, members of three or four Societies, here worshiping at her shrine, worshiping at Their shrine, worshiping at the heart's shrine of each one of us, together, without any ill feeling. It should be so! Especially is that brotherliness, that tolerance, that love, reborn here in us tonight, in this great epochal meeting, bound to spread over all the world.

Our Society was born in this country; it is our greatest responsibility. Let us have its co-operation-birth here also. We will set an example to the world. Some of our members in other lands say we are emotional in America, that we rush into things. Let us prove it. Let us rush into this. Let us have all the emotion of love that we can stir in our hearts to unify us.

I still hear Dr. Besant saying at the Geneva Congress, "There is no reason why we should not link hands, no reason why we should talk of Universal Brotherhood and then say, in brackets, except the other Theosophical Societies. . . . And so I am sure you will join with me, whatever Society you belong to in which the Divine Wisdom is cherished, in a general forgetfulness of all that has been mischievous in the past, and in the common determination that we shall be united in the future."

Dr. de Purucker has said the same thing. Other leaders are saying the same thing — to unify the Societies within the Movement. We will surprise them. There may be differences of officialdom: they are not our business. Our business is to love each other, to live Theosophy *with* each other *for* the world. . . .

Let's go *into* each other's Lodges; go along together on the road, but visit with each other, help each other's Lodges, understand each other, be united in each other, and in that great ideal that H. P. B. desired for us and does still. Does she not say: "It is only by all men becoming brothers, and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life" (*The Key to Theosophy*).

. . . What a wonderful thing it is to have Theosophy, to be working together, know that harmony is possible, and to demonstrate it! What a prayer arises on this White Lotus Day here, that all these ideals may be realized — Their ideals, the ideals of our Founders, the ideals of our leaders, the ideals of our own higher selves! Let us live them, go along the road together, and become one great "Brotherhood and Sisterhood."

Mr. J. Henry Orme, after general remarks, said in part:

The yearly celebration of White Lotus Day helps not only to keep the light of gratitude burning in our hearts, for 'gratitude' is an essential quality of the soul which the elect of the earth have always manifested. (Did not one of our Masters say, "Ingratitude is not one of our vices"), but it brings also to our minds again the wealth of archaic teachings which H. P. Blavatsky re-stated to the western world; truths wrested from nature by perfected men, and handed on to us to be a guide to our feet and a light upon our way.

This commemoration also directs our gaze again to the Titan Soul who came into a world of religious, scientific, and philosophic chaos, and who gave the truth which reconciles all departments of human thought and activity. She came, as have the Messengers of old, at a crucial time, to give light to a world in darkness; to lay in the hands of the wandering and lost souls of earth the Ariadne's thread which would lead them safely to the goal of life. She came, that in the midst of all the confusing cults and creeds — materialism and phenomenalism, polytheism and monotheism, New Thought, Spiritism and Christian Science, Humanism and Demonism — there might be an accessible body of true teachings, based upon a correct understanding of Nature's laws and their operation, to which men might turn for a satisfactory answer to the riddle of life; where they might find answer to the eternal questions, How? Whence? Whither?

She came; and men heard once more of the Path of Holiness, of the Masters of The Wisdom, the powers latent in man, and the limitless possibilities that lie before every human soul. "Follow not me, but the Path I show" was her injunction, and if we love her memory and are grateful to her and the Masters who sent her, the greatest tribute we can offer her on this White Lotus Day is to resolve to study the teachings which she brought, and to live the life which she testified would bring to each of us that certainty which was hers.

Mr. Orme then introduced Dr. G. de Purucker, from whose address we give the following extracts:

**FRIENDS, COMRADES, AND BROTHERS:** The gifted speakers whom you have heard this evening have brought before you certain facts which have made, which must have made, an instant appeal to the best that is in you; for the facts, historic and otherwise, to which they alluded, describe the martyrdom of a Great Soul, one who came out of the silence, one who came as the envoy of Great Teachers, one who came and surrendered all that was personally most cherished in order to bring that Light, that sublime Light of Truth, once again to men, and particularly to men of the Occidental world.

We celebrate this year the one-hundredth birthday-anniversary of our beloved H. P. B. What a year this promises to be, my Brothers! Only a few years ago our beloved Movement was divided, it still is divided, alas, into different Theosophical Societies, some of them even fighting each other, shame be it said to our name — fighting because largely misunderstanding each other and misunderstood of others.

The Great Teachers who sent our beloved H. P. B. into the world told her to tell all men — just as President Orme of New Era Lodge and of The Theosophical Society, American Section (Point Loma), told you — told her to tell men that there is a road, and that it leads to the very Heart of the Universe.

Does this imply — and shall we draw the inference from such supposititious implication — does this imply, I repeat, that H. P. Blavatsky brought to men only a part of the truth in the sense that the road of training and of knowledge which she showed you the beginning of led only a certain distance onwards, and then stopped short?

No, my Brothers, she showed to those who had the mind to see and the heart to feel the self-conscious opening of a road or path which reaches to the very Heart of the Universe, and that road or path is endless because it is the road of evolution, of growth, of unfolding, of expansion, out of our humanity into divinity. It was the inestimable treasure of the Ancient Wisdom, arcane, holy, deathless, ageless, which all Theosophists today recognise as being her Message, which was what she brought to men; and the showing to each individual of the path or road of development was a part, albeit an important part, of that Message. . . .

Consider a moment the world into which H. P. B. came: a world in which certain subjects of thought *instinctively dearest to the human mind and heart* were actually tabu, for it took a man of moral courage merely to proclaim that a human being was aught else than a beast. She came with heroic courage and taught with heroic courage, and worked with heroic courage, and died the death of a hero, a heroine; because back of her and supporting her she knew there was the eternal Truth and its noble representatives; she knew that the very courses of the Universe ran strongly with her, and that she was, as it were, but the entering impulse of a river of life, of esoteric and spiritual life, which springs from the Heart of the Universe, which eternally takes its rise in that Heart as in a living fountain, and which goes onwards towards and indeed over the hills of the Mystic East — over those distant mountains of the Mystic East of the human spirit, *towards and into the eternities of the future*. She brought to men a deathless hope, because she showed men the reasons of things; she brought to men anew, and particularly to the men of the Western World, the Ancient Religion, the Ancient Wisdom-Religion, the archaic Wisdom of Antiquity, complete, whole, wherein all good men and true may find solace and peace and happiness and inspiration.

I tell you, my Brothers, that the fountain of wisdom which becomes in human minds the river of esoteric knowledge, runs as strongly as ever, and that the passing of H. P. B. merely opened wider the doors; and that even today for those who hunger and thirst for truth and who are ready to receive it, who resign the personal for the impersonal in the sense of the selfish for the unselfish, and in *the sense of the limited for the spiritual* — for the cosmic — that same river of wisdom and of knowledge runs strong and clear; and that from the same Source whence H. P. B. drew what she gave to men, all men may drink even yet, and that means you, me, everyone! . . .

What a debt of gratitude we owe to her! How shameful it is, my Brothers, that anyone presuming to call himself a Theosophist refuses to live the Theosophic life. Let us not judge others, and pray, I beg of you, do not understand my words to mean that I condemn even those who fail to live the Theosophical life. You know of course in your hearts that the words I have said to you are true words: that our first duty is to teach Brotherhood, because Brotherhood

means union, it means strength, it means wisdom and light, because it means a great gain both spiritually and intellectually. . . .

I desire this evening to call your attention particularly to one point: that the doctrine, the teaching, of H. P. B. was a gospel of hope and pointed men towards the future. What was this ancient Wisdom that she taught? It was the Wisdom of antiquity, taught in all the Mystery-Schools of past times: one doctrine all over the world, one set of teachings, one systematic elaboration of natural truth, taught in all the Mystery-Schools all over the world; and even today these Mystery-Schools exist, and hence H. P. B. said: Come, my Brothers: I can show you the portal that opens inwards only, and closes behind you forevermore, and upon passing this portal you will see the Way, the Road, beset with perils on every hand, steep and thorny, but yet a road leading to the Heart of the Universe. Has not every great Sage and Seer taught exactly the same mystical truth, taught the same identic body of doctrines, albeit it may be in different language and in different formulations?

People have come to me and have said: "G. de P., I have heard you lecture. What you said appealed both to my mind and to my heart, and I am now going to ask you a plain and blunt question. You are the Leader of The Theosophical Society, (Point Loma). You teach as one with authority. Can you show me the Way that you speak of, can you show me this Mystic Road?" And what has been my answer? My answer has always been: When you are ready, then I can show you that road. Mark you — *when you are ready, then I can show you that road.* That road is yourself. Strange paradox, isn't it, Brothers! This pathway is spoken of as a 'road,' but yet it is the unlocking of the heart of man — not the physical heart, but the heart of his being, the essence of the man, in other words the unlocking and development of his spiritual and intellectual and psychical powers and faculties; and this is the so-called 'heart-doctrine,' the secret doctrine, the doctrine which is hid, and therefore called the 'heart-doctrine'; just as the 'eye-doctrine' is that which can be seen and is more or less open. And therefore I say that every genuine Theosophical Teacher can show the Path. . . .

As I see it, my Brothers, the real pathway goes forwards, forwards and onwards, for that pathway is but another name for growth; it really is a quickened evolution in its etymological meaning of unfolding, of opening, of expanding the inner faculties and powers. That indeed is the pathway: inner growth. It is an expansion of the consciousness from being human unto becoming cosmic. It is an expansion of the energy, of the 'heart' so called, from being limited and circumscribed by the personal unto taking all the world, as the Lord Buddha said, into its encompassing understanding.

Those are some of the noble thoughts contained in the teaching of H. P. B. She asked that White Lotus Day, the anniversary of her passing, be kept in memory of her work — not of her but of her work, of the teaching which she brought, of the ideals which she gave again unto men. Regularly we Theosophists have observed White Lotus Day in commemorative teaching and meeting; but tonight I think has been the first time when a Leader of one of the present Theosophical Societies has spoken together with Comrade-Theosophists of other Societies; and I only regret that we have not on the platform tonight

representative speakers of all the Theosophical Societies without exception. Nevertheless, think what this present historic occasion means! We Theosophists are at last beginning to exemplify in practice the doctrines which we teach. Now we can look the world in the face without a feeling of shame, without our faces being suffused with shameful flushes, because by means of such meetings as these we declare that we are sincere in our profession of brotherhood — sincere in talking brotherhood, in preaching brotherhood, and able to practise it among ourselves.

Today, tonight, Comrades, Friends, Brothers, is indeed an historic occasion. I take pleasure, I am glad, to say a few words of grateful recognition to other Theosophical Leaders for the manner in which they have accepted my outstretched hand of Theosophical fellowship. Dr. Besant's gesture, for instance, as contained in her cable to me from Geneva last year, was truly admirable, and I have written to her what I now publicly declare to you. It was a worthy gesture based on a long life filled with high courage, but I regret that, from what I learn, circumstances will prevent her from coming to our H. P. B. Memorial Centennial Convention at our Headquarters at Point Loma on August 11th of this year. In her cable she had promised to come, but later on I understood that she is not coming; but after all, this change matters not. The spirit of brotherhood was there in Dr. Besant's cable to me; my extended hand was gladly accepted by her; and I am happy today to state openly that Mrs. Marie Hotchener was in Geneva at the time and, I believe, was very helpful indeed in conveying to Dr. Besant and to the members of her Society there assembled in Convention my words of fraternal greeting.

I understand also that tonight we have among us some Brother-Theosophists of the United Lodge of Theosophists. I am glad that they came, very, very glad. They are utterly sincere Theosophists, and they have been loyal to H. P. B. from the beginning; they hold to her in fidelity and truth, and for that fact my heart is warm towards them, warm with gratitude. I wish they understood me better; they will understand better in time, when they know me and our work in Lomaland where our Headquarters are. Let us understand each other before we criticize each other; let us try to understand each other before we sit in judgment on each other. Thus we shall practice the brotherhood that we so glibly preach, prate of, talk about. . . .

I have been asked if I think that the Fraternization-Movement will eventuate in an ultimate reunion of all the Theosophical Societies. I won't tell you just yet what I really think. I feel that it would not be wise to do so at present. It would not be 'diplomatic,' and by this word I mean the diplomacy of the heart. But I can hint at what I mean. Therefore, I really, genuinely believe that if things go in the manner in which they now seem to be going, in the manner in which I have tried to move them along: I mean if they follow the pathway that I have done my best to open and to set things in order upon, *if, if* — then I think that before long, which does not mean tomorrow nor next year, but in a shorter time than the pessimists imagine, we shall see a reunion of most, at any rate of the largest, societies of the Theosophical Movement into one official Brotherhood. (Applause).

But that must come naturally, by natural growth. As you see, my Brothers.

this is something which cannot be forced. It is men's hearts on occasions like this which must speak, and it is on occasions like this that their noblest intellectual faculties must direct. Nevertheless I feel that such a reunion at least of our common efforts is coming. Meanwhile, let us be brotherly, let us look upon each other not in 'tolerance,' which simply means "I will tolerate you," which is horrible: but let us look upon each other with kindness, with sympathy for each others' difficulties, and with an honest attempt to understand each other. Then things, I do believe, will naturally establish themselves and eventuate successfully, and everybody will be happy — even those who at the present time perhaps think that G. de P. has got schemes of his own in the back of his mind which he is not showing anybody. I have no such schemes of the kind thus perhaps imagined. I am simply hoping with all my soul that we shall some day be a Brotherhood again as it was in H. P. B.'s time; and I also know that it cannot come now; the present time is premature.

It is now time for me to cease speaking, but before I close, may I repeat what I often say in my public lectures, embodying a very recondite, mysterious, but very beautiful doctrine of the archaic Wisdom-Religion. It is this: Each one of you, my Brothers, is an embodied divinity; there are lying within each one of you unrecognised and unspeakably sublime faculties and powers; and all initiation, high or low, and no matter in what part of the world it may take place: all initiation is simply the teaching of the initiate, of the neophyte, to free the imprisoned splendor of the inner god, the god within. Ye are gods. Recognise this truth!

## White Lotus Day Fraternization Elsewhere

**D**R. ERIK BOGREN S:r., President of the Swedish-Finnish Section of The T. S. (Point Loma), and Jägmästare Gustaf Encrantz, President of the Angelholm Lodge (Adyar) cabled from Hälsingborg, Sweden, on May 10: "Adyar Point Loma Lodges assembled celebrating White Lotus Day in harmony and peace. Send loving greetings."

*Phoenix Lodge* of the Annie Besant Society in London and the Point Loma Lodge met on May 8, when the following program was given: Chanting from the *Bhagavad-Gîtâ*, Prof. H. P. Shastri (Point Loma T. S.); Address, Major Smith (Phoenix Lodge); Reading from *The Voice of the Silence*, Mrs. Lindquist (Phoenix Lodge); Reading from the *Bhagavad-Gîtâ*, Mr. H. P. Page (Phoenix Lodge); Reading from *The Light of Asia*, Miss Borne; Piano Solo, *Clair de Lune* (Debussy), Miss Medd-Hall (Point Loma T. S.); Address, Mr. A. Trevor Barker (Point Loma T. S.); Concluding remarks, Mr. J. W. Hamilton-Jones.

*In Cardiff, Wales*, on May 8, the Adyar Society took part with the Point Loma T. S. in a White Lotus Day meeting and on the 10th another joint meeting was held with Mr. Peter Freeman and Dr. Kenneth Morris as the speakers.

*Lodge No. 7, Chicago* (Point Loma), and members of six Adyar Lodges participated in this program: Mrs. Blanche Hillyer (Akbar Lodge) read from an article on H. P. B. in the *Messenger*; Carl F. Propson (Chicago Lodge) read a paper on H. P. B.; Mrs. Esther Thilmont read an article on H. P. B. and 'The Lotus' from the *Messenger*; Miss Martha Jacob, Secretary of the Herakles Lodge read

from *The Voice of the Silence*; Josiah Jones (Pioneer Lodge) read a paper; Mrs. M. W. Sherwood (Rogers Park Lodge) also read from *The Voice of the Silence*; and Mr. R. L. Roth of Lodge No. 7 read from *The Light of Asia*.

*The New York Lodge* of the Point Loma T. S. and the Theosophical Society (Independent) had a joint meeting on May 7, at which Mr. B. Gordon read a paper on H. P. B., and the speakers were Mr. Beller (Independent), Mr. Roy Mitchell, and Dr. Alvin Boyd Kuhn.

*In Seattle* the Point Loma Lodge, the Adyar Lodge, and the Lodge of the Inner Light met in the rooms of the last-named, its president, Mrs. Kyle presiding. Members of the different lodges provided vocal and instrumental music; namely Mr. and Mrs. Silvers and Mrs. Emmenes (Adyar), and Mrs. Helen Dykes (Point Loma); Mrs. Hageman (Point Loma) read from *The Light of Asia* and Mrs. Wardall (Inner Light) from the *Bhagavad-Gitâ*; the speakers were Mr. Silvers (Adyar), Mr. Wardall, and Mr. Dean Tyler.

*The Katherine Tingley Lodge* and the Annie Besant Lodge of San Diego observed White Lotus Day by a joint meeting at the headquarters of the former. The program included music, quotations from the writings of H. P. B. by members of The Theosophical Club, an address on H. P. B. by Mrs. Louella Helm of the Adyar Lodge and 'Recollections' by Henry T. Edge, a pupil of H. P. B.

*Oakland*: Point Loma Lodge, three Adyar Lodges, and the United Lodge of Theosophists, also held a joint meeting, with a program of music, speeches, and quotations from H. P. B.

## The H. P. Blavatsky Centenary

**A** LETTER from Mr. C. Jinarajadasa, dated April 23, acknowledging on behalf of Dr. Besant, Dr. G. de Purucker's letter of February 27, and mentioning the H. P. B. Centenary Celebration to be held at Adyar concludes with these words:

"Your cordial good wishes to us who will celebrate at Adyar will be communicated by Dr. Besant at the time of the gathering. She asks me to say that she sends her sincerest wishes to all who will join with you in the celebration, for there is no difference in any of us in the deep gratitude which we feel towards H. P. B. who brought us the Light."

The following letters also have been received by Secretary General Fussell:

*Adyar, Madras, India.* April 23, 1931.

Dear Sir: I beg to acknowledge receipt of your invitation to visit Point Loma next August. You will no doubt have seen before this that our President Dr. Besant is holding a Centenary celebration here at Adyar, and naturally it is my duty to help in that; so that I cannot be in America at the date which you mention. Nevertheless I trust that your commemoration as well as ours may be successful and enthusiastic, as I feel strongly that all who have been benefited by the work of our Great Founder should join in doing honor to her memory.

Yours faithfully,

C. W. LEADBEATER.

Wassenaar, Holland. April 30, 1931.

Mr. Joseph H. Fussell, Secr. Gen. T. S.,  
Point Loma, California.

Dear Mr. Fussell: I acknowledge with thanks the receipt of your letter of January 20th, containing a formal invitation to the H. P. B. centennial Convention to be held at your Headquarters of the T. S. in Point Loma on Aug. 11th, and 12th, 1931. I regret not to have been able (on account of illness in my family) to send earlier reply.

Though I do agree, that no nobler tribute could be given to the life of H. P. B. and her work than by bringing together the various scattered branches of the Theosophical Movement I hold the opinion that Dr. de Purucker and your Theosophical Society are pursuing a wholly wrong policy in realizing this aim.

Theosophists the world over, can only be brought together in harmony and peace on the spiritual basis of what is common to all, viz., Theosophy pure and simple as it is kept by the Masters of Wisdom and has been taught by H. P. B. and not by organizations, constitutions, declarations and such things. I realize that Dr. de Purucker wants to bring about such a spiritual union, but at the same time he clings passionately to the constitution of your T. S. and to his own accredited position as a (if not *the*) Successor of H. P. B. and mouthpiece of the Masters, in whose names he pretends to write. His real aim is directed towards the construction of a Super-Society and his ardent hope is that he will be the recognised head of that society. All this I consider to be . . .\* most unwise.

Your constitution is autocratic from beginning to end. It lays all power in the hands of a single Leader. History shows how such a construction has always led to a tyranny or a popery. It is against this that H. P. B. warned so positively in her letter to Judge dated April 3, 1888: "But let no man set up a popery instead of Theosophy as this would be suicidal and has ever ended most fatally. We are all fellow-students more or less advanced but no one belonging to the T. S. ought to count himself more than at best a pupil-teacher." I believe thoroughly in the wisdom of this precept and hold therefore the opinion that theosophical organizations can only be set up in small independent groups and lodges in which we all know each other personally and in which we can all be fellow-students and pupil-teachers.

Such groups will be *spiritually united by similarity of aim, purpose and teaching* and by nothing else. They will therefore form no T. S. all over the world, nor a Super-Society. They will feel no desire to come together in congresses or conventions in this or that so-called spiritual center (be it Point Loma or Adyar) but will be quite satisfied in honoring H. P. B.'s centennial in the spiritual center of their own hearts and in the well known 'entourage' of their own groups.

It is in this simple way that the Vereenigde Theosofen in Holland look at the coming celebration of H. P. B.'s centennial.

You will therefore understand that I politely decline to accept your invitation.

Sincerely yours,

TH. F. VREEDE.

\*These suspension-marks appear in original letter. Nothing is omitted in printing. — Ed.



Zagreb, Yugoslavia. April 14, 1931.

To the General Secretary, Mr. Joseph H. Fussell,  
Point Loma, California.

Dear Friend and Brother: May your delightful letter dated January 29th a. c. be of success. I thank you most cordially for the invitation of Dr. Gottfried de Purucker to attend the H. P. B. Centennial Convention which will be held at your international Headquarters at Point Loma.

I hope all men who understand the mission of H. P. B. will join this celebration, most sincerely and brotherly. I am not able to attend it but shall send my best thoughts for the very success of the Ideal of the Celebration.

I am glad that you reminded me to read the letter of Dr. de Purucker on the page 82 of the January 1931 THEOSOPHICAL FORUM.

I had answered immediately if I were able to receive your respective Dr. de Purucker's invitation. But I have no possibilities to accept it really. So, be kind enough, and convey my gratitude to your Chief saying that I am appreciating very much this privilege.

Concerning the historical meeting held in Boston on February 1931 I am very happy that it was so highly harmonious. May it be the overture for the World meeting held anywhere on the Earth to fraternize all Theosophists.

Let us wish, hope and help the best.

With loving greetings to Doctor de Purucker and to yourself,

Very sincerely yours,

JELISAVA VAVRA.

General Secretary of the Theosophical Society (Adyar) in Yugoslavia.

## Questions and Answers

### QUESTION 48

In *The Ocean of Theosophy*, by William Quan Judge, on page 4, edition of 1926, there appears the statement: "And the brighter planets, such as Venus, are the habitation of still more progressed entities, once as low as ourselves, but now raised up to a pitch of glory incomprehensible for our intellects."

*Is there any connexion between the BRIGHTER planet and the progressed entities? What is the connexion?*

*G. de Purucker* — There are, to our physical eyes, only two really continuously bright planets, Venus and Jupiter; and these two planets are both inhabited, but by inhabitants of an almost diametrically opposite type: Venus is a very old planet, Jupiter is a very young one — speaking in terms of planetary age. The inhabitants of Jupiter, such as they are, are very ethereal; the inhabitants of Venus are much more physical or material in body, but more progressed both spiritually and intellectually, as being the inhabitants of a planet older and much farther advanced in evolution. The brightness of Venus is due in large part to its own light which, to a certain degree, it emits; the brightness of Jupiter is due in large part to its great size.

Now, answering the questions directly: No, not necessarily; except that in the case of Venus the planet is to a certain degree self-shining, and the light that we receive from Venus, therefore, is not all reflected from the Sun. The light

that we receive from Jupiter is almost wholly reflected sunlight, but also in a minor degree due to the glowing nature of that planet; but this glowing nature of Jupiter is not because of its highly progressed stage, but is due to its fiery character. In other words, its self-luminosity is due to physical reasons, whereas the self-luminosity of Venus is in a certain degree due to an auric light which it itself emits.

Furthermore, the inhabitants of Venus are far more evolved intellectually, and in a certain sense more evolved spiritually, than we humans of Earth are, because Venus is in its last or Seventh Round, and we are in our Fourth Round only. The inhabitants of Jupiter are much more ethereal in physical structure and texture than the inhabitants of Earth or Venus, but much less evolved than the inhabitants of either of the two latter planets.

#### QUESTION 49

*What is the Silent Watcher? Is it a human being? Is it a Spirit? Is it a god?*

*G. van Pelt* — The Silent Watcher is the most holy Presence connected with our earth — a Spirit, a god, but human only in aeons past. It is the fountain-head of spiritual force, from whom branch the streams of life, in descending scale down all degrees of Initiates from the greatest *Arhats* to lesser Adepts and so out to all Humanity. It is called "the ever-living-human-Banyan." All Hierarchies lead up to It, the Wondrous Being, whose nature must be unknown to all on earth, because It is above all.

This Solitary Watcher, who sits at the threshold of Light, which he will never cross till the day when the last sore-footed pilgrim finds his way back to his *home*, is the Great Sacrifice, because he has sacrificed himself for Humanity.

### Items of Interest

**O**N Sunday evening, May 10th, the Leader lectured in Hollywood on 'Man's Place in Nature.' Dr. J. H. Fussell also gave an address.

THE PARTY accompanying Dr. de Purucker on his lecture-tour has been increased by the addition of Mrs. Hector Geiger of Hollywood, one of our International Organizers and Lecturers.

A TELEGRAM from Chicago received at the International Headquarters on June 2nd reads: "Very successful Theosophical visit Minneapolis, wonderful people. Overflow meeting here last night. Rogers and Wheaton delegation present. Former spoke. Stewart presided. Hecht's and others' magnificent work, enthusiasm unbounded, many new members, everybody feeling new urge.

— FUSSELL."

FROM Washington, D. C., June 4, the Leader wires: "Splendid meeting, many hundreds, unbounded hospitality; wonderful comradeship. Boston tomorrow; affectionate greetings all.

### News from the Lotus-Circle Field

**D**ER *Lotus-Zirkel Bote*, the German edition of the *Lotus-Circle Messenger*, is successful beyond expectation. It is published in complete translation with artistic cover and attractive format. Comrade Feder of Soltau is the editor and publisher, but the difficult preliminary work was done by President

Saalfrank, Acting Nat'l Supt. of Lotus-Circles for Germany, assisted by Miss Margot Huss, Supt. of the Lotus-Circle at Hamburg, Germany.

Comrade W. Tholen of Groningen, Holland, writes: "I need not tell you what a privilege it is to translate the *Messenger* into our Dutch language. In its simplicity and its exactness of teaching, it is something of heaven upon earth."

*Important Notice.* Subscriptions and Renewals for *The Lotus-Circle Messenger*, second year, beginning with September, must be received by July 28th; otherwise the September issue cannot be supplied. The magazine is printed early in order that subscribers in distant countries may receive it in time for the weekly lessons. *No change in price.* 50c. a year; in lots of four or over to Lotus-Circles, schools, Sunday-Schools, etc., 25c. Lotus-Circles Office, Point Loma, Cal.

## Pre-View of "The Theosophical Path"

**F**EATURES of the July issue\* are *Animated Statues* by H. P. Blavatsky; W. Q. Judge's intimate tribute to H. P. B.; Dr. J. H. Fussell's *Speculative and Operative Masonry*; *A Vision* by Grace Knoche, a tribute to Katherine Tingley; evidence of the Golden Age in C. J. Ryan's *News from the Archaeological Field*; the way to learn the reality of things in Dr. G. de Purucker's *Theosophy, the Mother of Religions, Philosophies, and Sciences*. *The Golden Stairs* by Reata V. H. Pedersen; *Theosophy as a Moral Support* by H. T. Edge; a unique article on *The Cycles of the Cosmos* by Hans Malmstedt; Seneca in translation on Earthquakes; the historical romance *Julian the Apostle*; Questions and Answers; and a reprint of an article by Dr. H. N. Stokes on Theosophical Fraternization complete the number.

## Lomaland School and the Râja-Yoga System of Education

BY G. DE PURUCKER

(Extracts from lecture delivered in the Temple of Peace, Point Loma,  
February 9, 1930.)

**Q**UESTION. "Can you tell us something about the special methods used in the Râja-Yoga System of Education?"

Of course I can. The Râja-Yoga System of Education is a system—not founded, not thought out, not originated, but — introduced by Katherine Tingley, my great-hearted Predecessor, whose portrait you see in the Temple this afternoon. The title 'Râja-Yoga' is Sanskrit. It means 'royal union.' In itself it is but a term, and yet the idea behind this term is that there is, in the human being, at the very core of the core of him, as the heart of the heart of him, a divine entity, a living god, the highest part of his being; and that an appeal can be made to this inner glory at any time and in any place, through the ears of the adult, but like-

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\**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

wise, although with more care and with a tenderer love perhaps, through the ears and eyes of a little child.

The idea, then, back of the Râja-Yoga System of Education, is to bring out this inner, divine splendor, as much as may be: not to develop it, not to stimulate it, for it is always there in its supernal glory, filling us full, even us imperfect creatures, with all that we have that is noble and fine, splendid and gracious, and kind; but to part the veils of the lower selfhood so that this inner glory may shine forth through us.

As you may know, the only difference between the great man and the man who is not great, is that in the former this inner splendor, this inner glory, has had some opportunity to come into manifestation in his life. Whereas in the inferior man, this inner splendor has not been able so fully to express its transcendent powers. All inspiration, all that tends to ennoble humanity, all genius, all the streams of illuminating thought — whence spring they forth? From within.

There, then, is the fundamental idea back of the Râja-Yoga System of Education: to co-operate with natural laws so that the little child will have less to struggle against, so that it shall be guided with a helping hand, with a kindly and sympathetic understanding — in brief, so that it shall be guided by an understanding heart. That is what our teachers strive to do, and the success that we have had in certain cases has been remarkable.

But not all children are equal. We cannot take impossible human material, obviously, and produce a god walking on earth; but even with very refractory human material we can soften things, we can lead forth the inner splendor, at least to some degree; because our Theosophical principles of thought and action are based on the laws springing forth from Nature's heart. There is the keynote — nothing unnatural, nothing weird, nothing uncanny; but love, understanding, and the wise philosophy of the Ancient Wisdom-Religion of mankind today called Theosophy.

That is all, and it is simple, as you can see. Those are the ideals behind the Râja-Yoga System of Education which we are striving so earnestly to put into practice; and the methods that we follow are based wholly upon those ideals.

Some people perhaps might object to the Sanskrit title, and say: Why don't you choose a term more easily understandable, some English term, for instance? Why go to the far Orient and pick out a word that inevitably will make people misunderstand you in the Occident, and therefore cause them to confuse your school and your efforts with those of certain schools of Oriental Yoga? Why? Because wisdom dictated this choice. Because these words describe exactly, when you understand them (and they are worth understanding), just what we are striving to do. Our school attempts to inculcate not only ethical principles of the loftiest type, but also to teach the child to respect itself, to teach it self-control; we endeavor to elucidate the child's own innate powers, its own inherent faculties, so that it shall grow up a developed and free man.

In using the word 'free' I do not refer to politics at all. I refer to something loftier and more sublime by far: I refer to matters of the spirit and of the mind and of the heart, which when developed, make a man free, inwardly free — a truly free man. You know, of course, just what I mean.

That is our aim, that is our ideal: that is what we are striving for.

## Râja-Yoga Alumni-Association

**H**AVE you remembered to send in your name? First Annual Reunion, Sunday, July 5, 1931, from 11.00 a. m. to 5 p. m. Commemorative Exercises in honor of the Founder, Katherine Tingley, Organization-meeting, old-time Lomaland picnic, the old songs, etc. Former pupils of any Râja-Yoga School, and their families, are cordially invited to attend. *Acceptances* should reach Headquarters *not later than July 3rd*: address Mrs. Hazel Oettl Minot, Corresponding Secretary, Râja-Yoga Alumni-Association, Point Loma, California. If unable to attend in person, send a message to the gathering; all Râja-Yogas present will be delighted to hear from you. Membership in the Association involves no financial obligations whatsoever.

NOTE. *Handsome School-Pin*, in enamel on gold, showing dome of Temple of Peace and bearing the words 'Râja-Yoga' in Sanskrit characters, now available.

### "The O. E. Library Critic"

**T**HE THEOSOPHICAL FORUM has frequent occasion to quote from that most readable little monthly, *The O. E. Library Critic*, edited by Dr. H. N. Stokes, 1207 Q St., N. W., Washington, D. C. Its subscription price is only 50c. per year, U. S. and foreign, and each issue contains reading matter worth fully that much. It gives to busy Theosophists an excellent bird's-eye view of affairs in the Theosophical world, regardless of society-affiliations. Dr. Stokes himself is nominally a member both of the Adyar T. S. and of the U. L. T., and although not affiliated with Point Loma he has proved himself a most courageous and intelligent friend of the Point Loma T. S., and he deserves the cooperation of all sincere followers of H. P. Blavatsky.

### ERRATA

IN the May issue of THE THEOSOPHICAL FORUM, page 192, the dates for the H. P. Blavatsky Centennial Conventions to be held simultaneously at Visingsö, Sweden, and at Point Loma, were inadvertently printed as August 10th and 11th. The dates should have appeared as August 11th and 12th.

On page 185 reference was made to "*Frankfurt* in Württemberg"; this should have been "*Stuttgart* in Württemberg."

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Each reader of THE FORUM 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. Everyone 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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# 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 Editors*

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

## All F. T. S. (Point Loma) Invited to H. P. B. Centenary

1932 Ivar Ave., Hollywood, Calif. July 1, 1931.

TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

**D**EAR COMRADES: As the absence of the Leader and party in Europe has altered the nature and scope of the Centenary to be held at Point Loma on August 11th and 12th, in honor of H. P. Blavatsky, it has been decided to open the Centennial Celebration to all members of The Theosophical Society (Point Loma) who may find it possible to attend.

Owing to the limited seating capacity of the Temple of Peace wherein the public sessions will be held, we must ask members of other Theosophical Societies who plan to attend, to communicate with the undersigned.

The Committee regrets that our International Headquarters will not be able to offer hospitality to visitors attending the Centennial Convention as all available accommodations are required for the use of resident workers. But as San Diego with its many hotels and apartments is only a few minutes distant by auto, all can find comfortable and convenient accommodations there. A free booklet entitled 'San Diego Tourist and Hotel Greeters' Guide,' giving prices and special attractive features of most of the hotels, will be mailed by the San Diego Chamber of Commerce upon request.

A special motor-coach service between San Diego and the International Headquarters on Point Loma has been arranged according to the following schedule:

August 11th: Leave Union Building on Broadway between 2nd and 3rd Sts., at 1:30 p. m.; leave Theosophical Headquarters about 5:00 p. m. for return trip; leave Union Building at 7:15 p. m.; leave Theosophical Headquarters about 9:15 p. m., for return trip.

August 12th: Leave Union Building at 9:00 a. m.; leave Theosophical Headquarters about 1:00 p. m. for return trip. Round-trip 35c.

We hope that a great many of our members and friends will find it possible to attend this Centenary to be held in honor of the Light-Bringer of the Nineteenth Century, Helena Petrovna Blavatsky. The program promises to be very interesting indeed, and there will be opportunity for pleasant acquaintances.

tance and fraternal contact, which is one of the most delightful features and cherished memories of a Theosophical convention.

Fraternally yours,

J. HENRY ORME, President,  
The Theosophical Society, American Section.

## Program of the H. P. B. Centennial Convention

TO BE HELD AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS,  
POINT LOMA, CALIFORNIA

*Tuesday, August 11, 1931: 1.30 p. m. to 4. 30 p. m.*

1. Reception in the Rotunda of the Homestead Building and visit to the grounds of the International Theosophical Headquarters.
2. At 3.00 p. m. sharp the main part of the program in the Temple of Peace will begin with a short symposium by the small children of Lomaland School.
3. Address by J. Henry Orme, President of the American Section of The Theosophical Society (Point Loma).
4. Short tributes by the representatives of various Foreign Sections of the Society.
5. Organ solo.
6. Short speeches by resident Theosophists and visiting members of other Theosophical Societies.
7. Reading of excerpts from the writings of H. P. Blavatsky, selected and arranged so as to give a general outline of the Theosophical philosophy. Organ accompaniment.
8. Invocation and a few minutes of silence.

*Tuesday, August 11, 1931: 8.00 p. m.*

Public Concert given by the Teachers and Students of Theosophical University.

*Wednesday, August 12, 1931: 9.30 a. m. to 12 o'clock.*

1. At 10.00 a. m. sharp, after a short social, the session will begin with an Organ Solo.
2. A Symposium on H. P. B. given by members of The Theosophical Club.
3. Address on the Centennial Edition of H. P. Blavatsky's Complete Works.
4. Musical selection.
5. Short tributes to H. P. B. by various speakers.
6. Reading of the Preface to the Centennial Edition of H. P. B.'s writings.
7. Closing Address by President J. Henry Orme.
8. Invocation and a few moments of silence.

## The Leader's Lecture-Tour

**O**N the morning of May 28th the Leader and his party arrived in Minneapolis where a representative group of the members of Lodge No. 18 was waiting to welcome them. A delightful drive along the shore of Lake Minnetonka, amid the fresh green of a Minnesota May brought them to Waldheim, the Alwin home at Mound, situated near an inlet of the lake, where fragrant gardens, green lawns, grand forest trees and warm hospitality made the visit here one never to be forgotten. In the evening the Leader and Dr. J. H. Fussell spoke to a

gathering of lodge-members and interested friends. Mr. Lauder of the Minneapolis Lodge (Adyar) expressed his whole-hearted sympathy with G. de P.'s Fraternization Movement and Mr. Boxel, President of the St. Paul Adyar Lodge spoke with animation of the hope for unity among Theosophists. The spirit of the evening was one of informal friendliness, quiet enthusiasm, and deep regard for the Leader. On May 29th, at the Cataract Masonic Temple, Dr. de Purucker gave a public lecture on 'Man: The Pathway to Divinity.' Mr. W. H. Milligan presided, Miss Else Jache played piano selections, and Dr. J. H. Fussell spoke convincingly of Freemasonry and its affiliations with Theosophy. There was a most responsive audience. Next evening the Leader again spoke at a social gathering at the Alwin home and early on the next morning the party left for Chicago. "As the train slowly crept out of sight, those left behind turned to one another with a greater feeling of kinship for one another, for all the members, and for all humanity," writes a correspondent. Letters from the Leader's party give glowing accounts of the devoted service rendered by the Minneapolis members, particularly the Leader's hosts, the Alwin family, Mr. and Mrs. W. H. Milligan, Mr. W. E. Milligan, and Mr. and Mrs. Hudson.

The Leader's party reached Chicago on the evening of May 31st and were conducted immediately to the Headquarters of Lodge No. 7 (Point Loma) in the Starck Building, where a reception was given by members of different Theosophical groups. The Reception Committee consisted of Mrs. R. Lee Roth, Lodge No. 7 (Point Loma); Mrs. Helen G. Fisher, President of Rogers Park Lodge (Adyar); Mrs. Charles J. den Dulk, ex-President of Sirius Lodge (Adyar); Mrs. Blanche Hillyer, Akbar Lodge (Adyar); Mrs. Laura Baker, Secretary of Lodge No. 7 (Point Loma). General Leroy T. Steward presided. Dr. de Purucker and Dr. J. H. Fussell both made two short speeches on the general subject of Fraternization. Mr. L. W. Rogers, who recently resigned from the presidency of the American Section (Adyar), also spoke, and having to leave in order to catch a train, closed by clasping hands with Dr. de Purucker, amid applause. The meeting — a wonderfully impressive one, say our correspondents — came to an end with the audience pressing forward to greet the speakers. Mr. Sidney A. Cook, recently chosen to fill Mr. Rogers's office for the rest of his unexpired term, had accepted an invitation to the reception but was prevented from coming. Mr. Lawrence Held, in charge of the publishing at Wheaton, Ill., and five other staff-workers attended it. Among others present were: E. T. Schaub, President of Toledo Lodge No. 22 (Point Loma) and a party of five: Lucius H. Cannon, President of St. Louis Lodge No. 17 (Point Loma) and Mr. Kingsbury; Otto von Seeger, Jr. and another member of Peoria, Ill. Lodge (Adyar); Prof. Anders Lindblad and Mrs. Lindblad of Ann Arbor, Mich.; Mr. Thomas R. Myers of Detroit; Dr. George B. Lake, Editor of *Clinical Medicine and Surgery*, North Chicago, Ill.; Mr. M. W. Sherwood, Vice-President of the Central Theosophical Federation (Adyar). Officials of the Chicago Adyar Lodges present were: Mrs. Helen Fisher, President, Rogers Park Lodge; Mrs. Elizabeth Doring, President of Englewood Lodge; Mrs. Nora B. Pettit, Vice-President of Herakles Lodge; Constantine Passialis, Treasurer of Chicago Lodge; Josiah H. Jones, ex-president of Pioneer Lodge.

The travelers were met on arriving in Washington by old friends, Col. Ar-



thur Conger and Col. Wm. O. Gilbert and were housed at the Burlington Hotel where every possible arrangement had been made for their comfort by Mrs. Peyton, wife of Col. P. B. Peyton, until recently Commanding Officer at Fort Rosecrans, Point Loma, Mrs. Conger, and Mrs. Gilbert. On the first evening of his stay the Leader and his party met the members of the Lodge (chartered just before his arrival) and a few interested friends, at his hotel. On June 3rd, the Leader lectured in the Masonic Temple to a large, appreciative audience, on 'Theosophy.' Col. Gilbert presided, Col. Conger made the announcements, and six other Colonels assisted in the ushering, etc. Mrs. Peyton had arranged to have the lecture broadcast. The next afternoon the Leader received interested visitors; and in the evening held a Fraternization Meeting in a hall in the Washington Woman's Club, at which a number of Adyar members were present and Mr. McGuire, President of the Besant Lodge in Washington spoke, giving a splendid endorsement of the Fraternization Movement inaugurated by the Leader of the Point Loma Theosophical Society. Mr. McGuire is on the Education Committee of his Masonic Lodge and is giving a series of talks on Symbolism; all based on Theosophy. We should mention that the Adyar Lodge adjourned its regular business meeting in order that the members might attend Dr. de Purucker's lecture on June 3rd. Mrs. Conger writes: "The Leader made a tremendous impression here, especially on several who had hitherto scoffed at Theosophy as the faith of only the ultra weak-minded."

The first gathering in Boston was on the evening of June 6th when the Leader gave an inspiring address to the members of Lodge No. 2 at their Headquarters, 30 Huntington Ave. A private meeting followed this. On Sunday morning Dr. de Purucker visited the Lotus-Circle and, say our correspondents, talked delightfully to the tots. That evening at the public lecture in Jordan Hall Dr. J. H. Fussell made a preliminary address and the Leader spoke on 'The Theosophical Mahâtâmâs and Their Messenger, H. P. B.' Many strangers in the audience bought books and left their names, as being interested, after the lecture. Monday was a full day, with interviews, a Theosophical picnic at Marblehead with the members, more interviews, a meeting with the Theosophical Club, and finally a large, enthusiastic Fraternization Meeting with the President of the Adyar Lodge, Mr. Chester Green, and many of its members present. In Boston, as elsewhere, the members rendered devoted and efficient service in every possible way to the Leader and his party; Mr. Samuel Zangwill took a vacation and placed himself entirely at their disposal, and Mrs. M. Franklin was a most capable assistant to Dr. Fussell and Miss Elsie Savage. "The members here are courtesy and kindness and goodness incarnate," we learn from the Leader. And from Boston we hear in a letter from J. Emory Clapp, the President of Lodge No. 2, that the Leader departed "leaving with us precious memories of events during the wonderful three days of his stay here, which many of us believe were the most important of our lives because during that time we felt drawn closer to the Heart of the Universe than ever before."

When the Leader and his aides, on Tuesday afternoon, June 9th, arrived at Silvermine, Norwalk, Conn., in charge of Mr. Sam Zangwill who had driven them by motor from Boston, they were welcomed by a group consisting of the Silvermine members; Mrs. Cowles, Mrs. Wm. F. Seward, Mrs. Seitz, and Miss

Mayme-Lee Ogden, Rochester members who had motored thence for a three days' stay at the quaint Silvermine Tavern; Miss Mary Hall, a devoted and loyal member for many years from Bridgeport, Conn.; and Mr. John Rowe Stevens of Cleveland. The Leader's party, with the addition of Mr. Zangwill, were entertained at the home of Mr. and Mrs. Clifton Meek, a lovely spot on the top of a hill among the trees. That evening the Leader lectured at the Royal James Ballroom on the subject, 'Behind the Shadow-World' to a highly appreciative and, considering the rainy weather, large audience. Mr. Justin Gruelle, President of the Silvermine Lodge presided and Dr. Fussell won the hearts of his hearers in his preliminary speech. The lecture had had unusual publicity, for besides the usual newspaper notices, it was announced in the First Congregational Church by Pastor McGregor, and was scheduled to appear in full in an early issue of *The Norwalk Hour*. On the afternoon of June 10 G. de P. greeted the lodge-members, friends, and children of the Lotus-Circle under the charge of Mrs. Mabel Gruelle, and gave one of his heart-touching talks to the little ones. Then Dr. Fussell and Mr. Gruelle spoke. Then came interviews with press representatives, the result of which was that both the Norwalk papers carried front page stories under double-column headlines the next day. Later on the Leader, Dr. Fussell, Miss Savage, and five other comrades motored to New York, dined with Mrs. Landon, a member of the Silvermine Lodge, before going to the lecture at Mecca Temple. The party got back to the Meek home by midnight. On June 11th Mr. and Mrs. Meek and their guests made a motor-trip into New York State to pay a visit to the birth-place of G. de P. at Suffern. At four o'clock the Leader lectured at the Silvermine Tavern and Galleries on 'Truth and Beauty.' The audience was deeply stirred by his words. Dr. J. H. Fussell spoke on 'Self-knowledge is of Loving Deeds the Child,' a most inspiring talk, say the hearers. A private meeting closed this day's activities.

A correspondent remarks: "Norwalk was settled in 1640 or thereabouts; but it will never be the same again." We quote further:

"A kindly and soft-spoken visitor has passed our way. He quietly and smilingly, under a responsibility few would dare to assume, came into our midst, delivered the message entrusted to him by Those whom he serves so faithfully, and went on. His presence was a benediction, and he won the profound respect and admiration of those who were fortunate enough to hear him. Some of them, with more intuitive minds and understanding hearts, immediately recognised him for what he really was, and lost no time in making the first feeble step. He is gone, but the memory of those three happy and wonderful days will ever remain in our hearts as the most beautiful experience of our lives."

The activities in New York City consisted of the Lecture at Mecca Temple on June 10th and a reception at the home of Mrs. Dinah Morris, 118 Riverside Drive, on June 12th. Dr. de Purucker's subject at Mecca Temple was 'Esoteric Theosophy and its Future,' and Dr. J. H. Fussell, as usual, made a preliminary address which must have been inspiring to the many Masons present. The very intelligent audience listened with rapt attention to the Leader, and many evinced their interest by leaving their names and addresses. Mr. Isidor Lewis, President of the Lodge was Chairman. The New York Federation of the American Theosophical Society at a meeting on June 3rd agreed to forego their meeting

on June 10th in order to give their members and others the opportunity to hear Dr. de Purucker. Captain and Mrs. Sellon, the President and Secretary of this Adyar group were present, among others. Old friends, Mr. Wenzel Raboch, Mrs. Leah Fitzgerald, and a number of former pupils of the School at Point Loma were among those at the lecture. At Mrs. Morris's home on June 12th Dr. de Purucker and his party were delightfully entertained and there was an opportunity for many interested inquirers to have interviews with the Leader. In the evening the Leader's attention was engrossed by the New York members until it was time to leave for the steamer.

The visiting members from Rochester also attended the meeting at Mecca Temple. One of them writes of their three days' experience of being with G. de P. and his comrades: "I've something I didn't have before and I know all the other comrades have too, something that we shall never lose."

We must mention that in all the cities visited the members showed their interest and devotion in the most helpful and practical ways. They took care of whatever advertising they could afford to do, paid all lecture-hall expenses and hotel-expenses, and turned over the proceeds of collection for the use of the tour. And whenever there was an opportunity, an hour here or there, members were on hand with their automobiles to take the travelers for delightful, refreshing drives in the neighborhood of the cities visited.

On June 26, the following cable from London was received at Point Loma Headquarters:

"Centennial positive success. Leader eminently satisfied. Sixty-five representative Theosophists of nineteen nationalities, four societies including Arundales, Phoenix Lodge, fourteen executive officers national sections. Yesterday's public meeting splendid. Fine audience. — BARKER."

And on July 5th, just before THE FORUM was printed came this radiogram from London:

"Leader concluded public lectures tonight. Excellent audiences, public attention increasing, important accessions, opening brilliant possibilities future work Britain. Old friends returning, members enthusiastic. — BARKER."

## Lodge News

**A** LETTER from Stockholm dated May 30, from Miss Elsa Törnblad, Treasurer of the Swedish Section, says: "The spirit in our center is very fine indeed, and the work has prospered this last year as it never has during all the years I can recall. Packed audiences Sunday after Sunday, and a quality of interest in the inquirers' meetings that has struck us as most wonderful. Of the translations into Swedish of G. de P.'s *Questions We All Ask* we sold twenty-five last night alone."

Under date of June 20, Mr. J. H. Venema writes of a satisfactory meeting of Haarlem Point Loma and Adyar Lodges on June 10th, at which he and Mr. J. H. Goud spoke; of a meeting at Amsterdam on June 16th, with Mr. Kooistra presiding, Mr. J. H. Goud speaking on H. P. B., winning rapt attention, beautiful music by the Theosophical Club, and a speech by Mr. Venema himself on "Theosophy, the Magical Force"; and of a study-class at the Hague on June 17th, with an unusually large attendance and great interest shown by inquirers. He also

reports a very pleasant and fruitful meeting of the Point Loma Lodge and the Lotus Lodge (Adyar) on June 18th, at which co-operation between the two societies was discussed in a friendly way.

From Mr. Jan Goud, in a letter from Utrecht, Holland, we learn that the work of the Theosophical Club is meeting with appreciation from visitors of various ages, is finding new co-operation and devotion among its members and is bearing fruit in producing a speaker ready to take part in public work. Miss Lucy Goud, a former pupil at the Lomaland School, besides helping with vocal and instrumental music, recently made a speech of twenty minutes in honor of H. P. B.; and again, when her father was unable to fill an engagement to speak at Delft, she accompanied Mr. Venema instead of him and delivered another speech which met with warm approval — a good result of the work of the Club.

Lodge No. 5, Los Angeles, having inadvertently taken the name used by the Adyar Lodge in that city, has now, in accordance with the Fraternization Movement, and out of courtesy, decided to be known as the New Century Lodge, No. 5 of the American Section (Point Loma). The Secretary, Mrs. Rose Denton Lloyd, reports new quarters at 919 Ardmore Ave. (Phone DUnkirk 1028), the home of Mr. and Mrs. Lawton, where meetings are held every Friday evening. Other activities are a social held monthly, a meeting of the woman's section of the Theosophical Club also held monthly, and a series of lectures on "Ancient Mysteries of Masonry" by Judge Finlayson, the second given on June 26th.

### White Lotus Day Fraternization

**A** FULL account of a most successful White Lotus Day Fraternization Celebration held at Karong, Toongabbie, N. S. W., Australia, at the invitation of President T. W. Willans of the Australian Section (Point Loma) has been received. The General Secretary of the Independent Theosophical Society, Mr. J. E. Greig, the president of its Sydney Branch, and others of its members were present and a fine program of readings, music and speeches was given. In addition to Madame Greig and Mr. and Mrs. Willans the following persons took part: Mr. Tingernagel, Mr. E. J. Williams, Mr. A. A. Smith, and Mr. and Mrs. F. Bardsley. The meeting is described as "a friendly gathering of brothers and sisters in a common cause." We note further the following extracts from *The Path*, the organ of the Independent Theosophical Society, of Sydney, Australia, issue of March-April, 1931:

#### "SYDNEY LODGE NOTES

"A feature of the Wednesday lectures recently was a series of three addresses by Mr. T. W. Willans, the veteran Theosophist, President of the Australian Section of the Point Loma Society. These were much appreciated by the members present, and served to bring out the fact that there is much in common between our brethren of the Point Loma Society and ourselves."

#### "SEVENTH ANNUAL CONVENTION, I. T. S.

"Correspondence that had passed between the Executives of the Point Loma Society and the I. T. S. was then read and discussed. The action of the Council in regard to the fostering of friendly relations between the two Societies was cordially endorsed, and it was decided, if at all possible, to make an effort to send a delegate or delegates to the H. P. B. Centenary Convention to be held at Point Loma, U. S. A., on August 12th."

# TO ALL FELLOWS AND FRIENDS OF THE THEOSOPHICAL SOCIETY

International Theosophical Headquarters,  
Point Loma, California. June 21, 1931.

**D**EAR COMRADES: The summer solstice—an auspicious time! Our Chief arrives today in Europe to begin the second phase of his Lecture-Tour, which up to the present has been a veritable triumph. This is evidenced by the enthusiastic reports received from each of the cities he has so far visited. You are all sharers in this triumph, because you have contributed to its possibility, by your good-will as well as by financial support. The Headquarters' Staff is deeply appreciative of your assistance to the Leader in fulfilling the glorious promise of the New Era.

The financial requirements of the Leader's Lecture-Tour are now assured; but, dear Comrades and Friends, the work done at and from Headquarters, for the whole Society, is still in need of every bit of help that you can give, if we are to take advantage of the opportunities which this Tour is daily offering us for the expansion and organization of our efforts on a world-wide scale.

Owing to the inauguration by our Chief of a régime of the most rigid economy at Headquarters, in which his own personal example has been outstanding, and owing also to the generous help which we have received from some of our members, at present our and your International Headquarters is on a better financial basis than it has ever been, and has thus been enabled to carry on its world-wide work with efficiency, in spite of the universal hard times. The prospects for the future are most encouraging.

Some of our good Comrades and Friends are most generous in their contributions. A few make it a rule to send in a certain amount every month. We are confident that more of our Comrades would do this if they realized the actual need of it. All may rest assured that every penny sent to Headquarters is most frugally employed to sustain this Work which is so dear to the hearts of all. A few may be in position to contribute liberally *and regularly*; many can contribute moderately *and regularly*; and nearly all can *regularly* contribute a little to cover at least one's share of the incidental expenses—in the aggregate amounting to a considerable and a constantly increasing sum—for postage-stamps, stationery, etc., which are directly involved in Theosophical propaganda.

As already stated, the International Headquarters is being run on a basis of the most rigid economy. Recognising the exigencies and the opportunities of the situation confronting us, the great majority of the residents at Headquarters have found real satisfaction in limiting themselves to the bare necessities of life. With most of us, theaters, movies, public concerts, paid lectures, vacations and pleasure-excursions are only memories. Many of the officers go outside the Headquarters' grounds only on matters of absolute necessity for the carrying on

of the Work. To further our economy-program our orchards and vegetable-gardens have been discontinued, on account of the high cost of irrigation, which would be unbelievable to those who do not live in an arid country like Southern California. For the same reason our extensive flower-gardens, which were such an additional adornment to the Headquarters, and enhanced its natural attractiveness to visitors, have been curtailed — only temporarily, let us hope. The beauty of the Headquarters estate, however, is still preserved by the luxuriant-growth of trees and shrubs which thrive without irrigation. Even our monthly consumption of gas and electric current has been so far reduced that a saving of approximately fifty per cent. has been effected. A striking feature of this effort to carry on the work of the International Headquarters in the most efficient and economical manner possible, is that never has there been such general enthusiasm and unity among the members of the Staff.

Won't you, dear Comrades and Friends, help us to take fuller advantage of the glorious prospects of the New Era, by sending in what you can spare, each month? It should hardly be necessary to say, however, that it would be a grievous mistake if any of the Comrades in their devotion should deprive themselves of the necessaries of life in order to respond to this appeal. But do remember that every little bit helps; and that donations received each month, no matter how small they may be, coming to Headquarters in a perennial flow, will together make up a river, as it were, that can flood the world with the life-giving waters of the Wisdom-Religion.

Will not each member take this to heart and let us know what we may count on as a free-will offering each month?

Address your remittances and make your checks payable to The Theosophical Society, Point Loma, California.

Yours in the service of humanity through The Theosophical Society, and under the guidance of our Chief,

THE EXECUTIVE COMMITTEE.

*(Suggested form for remittances.)*

THE THEOSOPHICAL SOCIETY, *Point Loma, California.*

Enclosed herewith please find \$..... as my voluntary contribution for the month of ..... I will try to contribute an equal or larger amount whenever I can spare it. I aim to do this regularly.

Remarks: .....

Signature: .....

Address: .....

## Questions and Answers

### QUESTION 50

*"Do you think one is ever justified in consulting mediums in order to, rather, in the effort to, communicate with the deceased?"*

*G. de Purucker* — I can answer this by saying that it is the teaching of the Wisdom-Religion of mankind, today called Theosophy, that any attempt to communicate with those who have passed on, by mediums or sensitives, or in any other wise, is a cruel injustice, perpetrated, alas, usually in ignorance, upon souls which are struggling to wing their way into brighter and grander spheres; and any such effort, even if only moderately successful, holds the departing spiritual essence back.

Furthermore, it is utterly impossible, by Nature's grand and compassionate laws, physically to communicate with the *spiritual* essence of any human being, for when such spiritual essence has broken its links with the material world at the death of the physical body, which is cast aside as a worn-out garment, the spiritual essence cannot ever be materially reached at all. The utmost that could be done would be a psycho-magnetic communication with the astral reliquiae, or what the consensus of mankind has called the 'spook' or the 'bhûta.'

Please understand that this answer to your question is in no wise intended to be a slur upon the many splendid and kindly people who belong to the so-called spiritualistic ranks. I would not hurt their feelings for anything, and yet I am in duty bound, as a Theosophical Teacher, when a question is asked of me, to tell honestly and without reserve what the teachings of the Wisdom-Religion of mankind are.

I may add this as a comment to what I have just written, that there is, nevertheless, a sublime way of coming into heart-touch with those whom we have loved and who have passed on, and that is through our own spiritual nature — in other words by raising our hearts in impersonal love towards the memory, the blessed memory, of those whom we have loved, and who are no longer physically with us.

There is a real spiritual companionship, an actual one, if those left behind in the physical body can be so impersonal and loving of heart that they can do this. The spirit is universal in its reaches, and love overleaps all boundaries either of space or time, and thus even the living on earth can come into loving spiritual touch with the ones who are freed.

But any attempt to do this through mediums or through psychics or sensitives, etc., I feel in duty bound to tell you is not only unfortunate misjudgment but deleterious to the spiritual health of both the medium and the one who so tries. Alas that there should be such ignorance of Nature's great laws among people who are otherwise in so many cases devoted, kindly, splendid people.

### QUESTION 51

*It was said of Jesus (and doubtless the same applies to all real Teachers) that "he spake with authority." How do you explain this?*

*H. A. Fussell:* Knowledge, spiritual insight, impersonal love, service and de-

votion to Truth, are the principles underlying the kind of authority you speak of. Man can guide and direct Nature — and *human* nature is but a part of great Nature — only by learning and obeying her laws; and for this knowledge, especially self-knowledge, for it implies knowledge of others, is necessary. Authority, the genuine thing, is inseparably connected with self-forgetfulness: all prejudices and prepossessions, the fateful progeny of egotism or the feeling of separateness and of self-importance, are fatal to it. These must be given up, and in their stead the feeling of oneness with all that lives and is, must become the motive-power of all we do or think.

We respond instinctively to those who see into the depths of our hearts, who divine our highest ideals and aspirations and show us how to realize them. Allies of the God within, they interpret us to ourselves, and, “speaking the truth in love” they speak with an authority that cannot be gainsaid: for it is the impact of truth upon mind and heart,—light from one mind kindling light in another. In other words, authority is born of contact with Reality, and the closer the contact the greater the authority. All real Teachers have it, for to be a Teacher in the Theosophical meaning of that word is to have penetrated into the Reality that underlies all appearances.

The Teachers sent to our age and generation: H. P. B., W. Q. J., K. T., and their successor Dr. Gottfried de Purucker, are also of the number of those who *know*; and they *know* because their great compassionate hearts have led them to undergo the training necessary for the acquirement of knowledge and of wisdom. It is their love and sympathy for poor, suffering humanity, their longing to help, to encourage and to ennoble, that have fitted them to be the Messengers of the Masters of Wisdom and Compassion, who are the real originators of the present Theosophical Movement throughout the world. That is why they also speak with authority. And we, their disciples, shall be able some day to do so too, if we will but follow in their footsteps.

#### QUESTION 52

*What do Theosophists think about the healing of disease?*

*H. T. Edge* — Theosophy is not *specially* concerned with this subject; but, as with other subjects, it lets in the sunlight upon it.

Theosophists believe that diseases should be cured by healthful and clean living, by purifying the heart and mind, and by the ordinary ministrations of the medical art. They do not countenance attempts to cure disease by mental concentration or direct action of the will and attention upon the disease, whether in oneself or another.

Disease is a state of physical disharmony, produced by breaking the laws of health. The mistakes should be found out and rectified. Any attempt to cure the disease without correcting the mistakes can do no permanent good and is certain to do harm. If a man suffering from severe headaches, due to a disordered stomach, from eating heavy and late meals, tries to cure his pain by taking a dose of some powerful drug, he may obtain temporary relief, but — (1) he will become the slave of that drug; (2) by its means he will use up his reserves, and his heart or some other organ will give way; (3) he will continue his bad



dietary habits until he has permanently injured himself. What he ought to do is to leave drugs alone, go to a doctor, learn the cause of his complaint, and correct his habits.

It is the same whenever we try to cure a disease without removing the cause, whatever method we may use. There are plenty of people today who are suffering from complaints due to their mistakes; but who, instead of finding out and correcting these mistakes, expect to escape the consequences by some other means; and it makes no essential difference whether that means is a drug or some mental practice.

In the above we have been speaking generally; but, if we particularize, we shall find that diseases may be put into several classes, and there may be something special to say of particular classes; though our general principle holds good throughout. When a disease is innate from birth, its immediate cause may be parental heredity; but, morally speaking, we must refer it to the action of Karman; that is, it is the result of disharmony created by the Soul in a past life. The way to meet bad Karman is to endure it, to alleviate it by any legitimate means, to avoid creating any more, and to counteract the evil by generating good. Here again, forcible suppression will not meet our needs, but will merely postpone, and probably increase, the evil. Common sense applied to one's regimen, and good medical advice are in order. A disease due to accident will be treated in the same way.

That disease follows upon wrong habits of thought is evident in many cases — those cases when the effect follows rapidly on the cause. But more often the effect does not follow so rapidly, and it may even be postponed until a future life. The connexion is then more difficult to trace, but it exists none the less. Similarly, bad habits may produce an immediate physical effect, as in the case of a debauch for example; or again the effects may be indefinitely postponed.

The attempt to cure diseases by hypnotism is rightly condemned by the best opinion; and it is clear that the hypnotist is using powerful forces which he does not understand; and no amount of benevolent intention can save him from the risk of doing much harm through his ignorance. Instead of trying to put his will in place of the patient's, he should urge the patient to use his own will. A victory over a bad habit, secured by hypnotism, can only be temporary, as the patient has won no victory, and he will have to win one later.

## Plans for Summer Schedules

**B**OSTON, Chicago, and San Diego Lodges have notified us of their plans for Theosophical work during the summer. In Boston there will be regular public meetings at the Lodge-rooms, 30 Huntington Ave., on Sunday evening, and a summer Syllabus promises interesting discussions on topics under the three general heads: Theosophy as a Guide in the Search for Truth; Theosophy as a Help in Understanding Ourselves; and Theosophy's Teachings of the Fundamental Laws of the Universe. The Lodge-rooms will be open to inquirers on Tuesdays and Thursdays from 2 to 4 p. m.

In Chicago the public meetings at 8.00 p. m. on Sundays and the Study Class at 8.00 p. m. Tuesdays will continue throughout the summer, and a stirring

challenge addressed to the members, signed by Solomon Hecht, President, and Laura Baker, Secretary, will surely draw them and their friends to the Headquarters in the Starck Building during the vacation months.

San Diego Lodge has neat cards displayed in prominent places in the city inviting the public to their meetings on Fridays at 8.00 p. m. at their comfortable Headquarters at 2772 4th St. (cor. Olive).

## Pre-View of "The Theosophical Path"

CANNY Theosophists who are getting ready to help in the world-wide spread of Theosophy now just ahead of us in this New Era will find in the August issue of *The Theosophical Path*\* (Point Loma), an opulence of study-material. For example, Oscar Ljungström gives us a masterly analysis of his subject, *Some Fundamentals of Theosophy*. Then, *Theosophy, the Mother of Religions, Philosophies, and Sciences* indicates many alluring trails to the Pierian Springs of the Esoteric Wisdom when Dr. de Purucker, speaking about 'Young Gods at Work and at Play,' leads us on an exploration of "the inner realms, the causal factors of the boundless All." The psychological importance of the seven principles is brought out by H. P. B. in *Classification of 'Principles.'* No subject could be closer to Theosophic interests than Freemasonry, and the series *More Light*, by Dr. J. H. Fussell seems equally as fascinating and almost as informative to Theosophists as to Masons themselves, with its theme this month, "Man's extremity is God's opportunity."

Brilliant and telling for lighter ammunition are *Notes on Science* where Professor Ryan amazes us by what he tells us about Astrology. We predict that family Bibles will be promptly unearthed among readers of this article. H. T. Edge in *Character and Destiny* also offers an interesting hint to the astrology-minded. *The Teacher, H. P. Blavatsky* is a fresh and beautiful interpretation by Grace Knoche. Individual preparation for the occult life by self-study is built into the latest chapter of *The Golden Stairs* by Reata V. H. Pedersen. It was really unkind of the editors to hold us up in *Julian the Apostle* by P. A. Malpas at exactly the most dramatic moment. In *Questions and Answers*, 'fairies' are engagingly discussed, and there is also an important résumé of the scope of the H. P. B. Centennial Edition.

## Review of "Lucifer: the Light-Bringer"

SPECIAL H. P. B. NUMBER

CELEBRATING the hundredth anniversary of the birth of H. P. Blavatsky, *Lucifer*,† the modern successor of her own magazine *Lucifer*, displays in its July-August number a series of portraits of the Founder of the Theosophical Society. Beginning with the famous miniature painted during her girlhood in

\**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

†*Lucifer: the Light-Bringer*; 'Theosophy for Everyone,' Point Loma, Calif. Subscription (six issues) \$1.25; foreign postage 20c.; single copy 25c.

Russia, they portray H. P. B. at various stages of her career, up to the time when, shortly before her death, she sat at her desk, keeping body and soul together only by the force of her spiritual will, yet still using her pen unceasingly to emphasize the 'never-dormant wish of her heart': "Be Theosophists, work for Theosophy! Theosophy first and Theosophy last."

This number opens with an account written by Boris de Zirkoff, one of the few surviving members of H. P. B.'s family, of the work of the 'Centennial Committee' of Point Loma, and of other prominent Theosophists in preparing an exhaustive centennial edition of the complete works of H. P. B., the first volume of which is to appear shortly.

Articles on 'Idealism and Hypocrisy' and 'The Self Beyond the Self' by two of H. P. B.'s own pupils, Reginald Machell and H. T. Edge, elucidate various phases of her teachings. In 'Theosophy, the Bridge to Eternity,' a partial translation by H. A. Fussell of a pamphlet by Pastor Thomsen of Hamburg, the lay reader finds added proof that in real Theosophy 'there is no contradiction to *the fundamental teachings of Christianity.*'

'Man according to Theosophy,' the fourth of the 'Lessons in Theosophy,' 'The Cyclic Process in Nature,' and other interesting articles provide the earnest student with much food for thought. In short, the whole magazine, whose object is to provide 'Theosophy for Everyone,' whether in story, essay, philosophic treatise, or technical questionnaire, is well worth while to those who wish to study the pure teachings brought by H. P. Blavatsky. — M.

## Our Lotus-Circles — News from the Central Office

**J**ULY brings cessation of activities in most Lotus-Circles, though the link is kept intact by outings and nature-festivals, especially when the birthdays of Katherine Tingley (July 6th) and H. P. Blavatsky (August 11th) are celebrated. Mrs. Emily I. Willans, National Superintendent for Australia, suggests an 'International Lotus-Circle Day' during the August Convention. A good suggestion! Nothing brightens a program more than musical or dramatic numbers given by well-trained, happy children, with the art- and nature-touch inseparable from Lotus-Circle work. *The Lotus-Circle Messenger*, in its June issue, outlined a special Symposium for that day for the Lotus-Circles and Clubs to present together.

Several Lotus-Circles, however, will continue the regular weekly meetings, notably the flourishing Circle at Alpine, California, Dr. Roelf Barkema, Founder-Supt., Grace Knoche, Jr., Acting Supt. After the closing program — a little Nature-play, beautifully costumed and given in an outdoor setting that was almost our Greek Theater in miniature — both the children and the parents who attended asked that the classes be continued during the summer. So this will be done. While from the antipodes Mr. H. B. Thomas, Supt., the Emerald Lotus-Circle, near Melbourne, writes: "Both the mothers and the grandmothers are most anxious that the 'Circle' be kept up. They find that the children are responding and are growing more obedient and willing — where the opposite had been much in evidence."

An outstanding event, worthy of pages instead of lines in space, was the

play recently given in Hälsingborg, Sweden, under the direction of Ruth Bogren, Supt. of Lotus-Circles in Hälsingborg. Over sixty Lotus-Children took part, and twenty members of the Theosophical Club, of which, in the Women's Section, Miss Bogren is Director. It was given to raise funds for free scholarships in the Visingsö Summer-School, and was a huge success.

Dr. Erik Bogren, S:r., has just appointed Ebba Johnsson Supt. of the Lotus-Circle at Malmö, Sweden, vice Anna Månsson who has resigned on account of her increasing duties as Supt. of Lotus-Circles and also of the Women's Section of the Theosophical Club for Scandinavia. Miss Månsson writes enthusiastically of the work done by Club members under her direction in translating *The Lotus-Circle Messenger* each month for the Swedish edition. She says it is becoming "a strongly unifying influence." With the assistance of Naema Roth and others, Miss Månsson is planning to open an International Lotus-Circle in connexion with the Visingsö School this summer. It will be the second *international* Lotus-Circle to be founded, the Lomaland Lotus-Circle, founded in 1900 by Katherine Tingley, being the first.

Nothing but good news comes from "our linguistic Trimurti" as a waggish friend recently named the three foreign editions of the little *Messenger* — Dutch, German, and Swedish. Not an inappropriate name, either, for as a Theosophical publication it carries a message from the gods, surely, and one directed to the 'inner god' that today in our young folk, as never in time before, awaits that message. Reports come that not only do the children read the little paper, but that their parents do, and their school-teachers. Considering that the *Messenger* is a strictly Theosophical publication, founded to promulgate Theosophical teachings and truths, this development is full of interest.

## Scholarships at Lomaland School

TO FORMER RÂJA-YOGA PUPILS, THEOSOPHISTS, AND FRIENDS

**M**ANY and many a man and woman whose contribution to the general welfare and progress has been of outstanding value, has received his or her preparation for life through a scholarship in a good school. Indeed, the endowing of such scholarships has, in its turn, long been recognised as one of the highest forms of public service. A vast stream of surplus wealth is thus poured, yearly, into channels where it should do the greatest good.

A little thought will convince many of you, we feel sure, that *you* can help turn some portion of this beneficent stream towards Lomaland School. How? By directing the attention of potential endowers, as the occasion arises or as opportunity is made, in the right quarter. The rising tide of public interest in our Work will, in many cases, make this approach comparatively easy; and the solid business-basis on which the financial management has placed our growing School can readily be shown to constitute an ample guaranty, to any such prospective endower, that all funds so entrusted will be wisely administered. "Where there is a will. . ."



— THE RÂJA-YOGA ASSOCIATION COMMITTEE

## “The Lotus-Circle Messenger”

**W**ITH the September issue *The Lotus-Circle Messenger*,\* begins its second year, and with a feast for children and teachers alike — Nature-study, Science, and stories of the world’s Great Teachers, with further pictures and pages in the old, old Book of the Universe. Send in your subscriptions at once if you want this interesting issue.

### Pronunciation of Sanskrit Theosophical Terms

**A**T a recent meeting of the Leader’s Literary Committee, it was considered advisable to insert in THE FORUM the correct way of pronouncing the Sanskrit Theosophical terms, so that Theosophical students and lecturers may have the opportunity of adopting a uniform pronunciation.

The following are a few simple rules: The consonants in general are pronounced as in English, except for the aspirated consonants *th*, *ph* and *kh*, etc. These must be sounded as in the words *ant-hill*, *uphill*, and *Lockhart*; not as in *this* and *philology*.

The vowels are pronounced as follows: *a*, as in Roman (just like the *u* in *fun*); *â*, as in *father*; *i*, as in *pique*; *î*, as in *pique*, but a little longer; *u*, as in *rule*; *û*, as in *rule*, but a little longer; *e*, as in *there*; *ai*, as in *aisle*; *o*, as in *so*; *au*, as the *ow* in *now*.

All Sanskrit words should be written with the correct accents, otherwise mispronunciation is the result. There is no strong syllabic stress in Sanskrit. All the syllables are more or less evenly stressed; though a slight stress is usually placed on the root of a word.

When a word is composed of a combination of two words, the vowel formed by the coalescing of two vowels receives a slight stress, as in the following examples: *Râma-âyana* makes *Râmâyana* with a stress on the second long *a*, *Avalokita-îśvara* makes *Avalokiteśvara* with a stress on the *e*.

Ś is a sibilant pronounced in the palatal position. It is, therefore, a kind of *sh*-sound.

The correct spelling of the Sanskrit Theosophical terms will be found in the more recent Point Loma editions of Theosophical literature.

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Each reader of THE FORUM 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. Everyone 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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# THE THEOSOPHICAL FORUM

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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 Editors*

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

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## The Leader's Lecture-Tour

**T**HE Leader, with Dr. J. H. Fussell, Mrs. Elizabeth Geiger, and Miss Elsie Savage arrived at Plymouth on the *Volendam* on the afternoon of June 21st and were met by Dr. A. Trevor Barker, Mr. Davie, and Mr. Cornish. The party took the special train to London and over tea in the restaurant-car discussed with Dr. Barker the arrangements for their stay in England and Wales. Arriving in London at 9 p.m., they were met by Mrs. Barker, and, with the exception of Mrs. Geiger, who went to the Savoy Hotel, were escorted to 98 Cheyne Walk, the home of Miss Beatrice Taylor, which had been placed at the disposal of the Leader and his aides while in England.

Monday's activities included a visit to the Headquarters of the English Section at 62 Baker St., arrangement of details of procedure for the H. P. Blavatsky Centennial Conference, and, in the evening, attendance at a meeting of the Women's Section of the Theosophical Club, the members of which gave a program of vocal and instrumental music and recitations. The Leader, Dr. Fussell, and Miss Elsie all made short speeches. Tuesday was occupied with making final arrangements for the Conference and at 7.30 p.m. there was a Members' Meeting where all the members had the opportunity of greeting the Leader. He was conducted to the chair of honor, the meeting opened with seven strokes on the gong, Dr. Barker said a few introductory words, and then the Leader was presented with a check for £50 collected by the English Section for the expenses of his lecture-tour. This was in addition to what was expended by the English members for advertising, renting of halls, etc., etc. The Leader then made a rousing speech pointing out the duties and responsibilities of members of the Society. The meeting closed with seven strokes on the gong.

## The H. P. B. Centennial Conference

(PRELIMINARY REPORT BY A. TREVOR BARKER)

**O**N Wednesday, June 24th, the stage was set at 62 Baker St., at 10 a.m., for the historic H. P. B. Centennial Conference. Delegates began to arrive. Mr. Rose and Mr. Stoddard took the cards of admission, Miss Wilkinson then introduced the delegates to Dr. and Mrs. Barker, and they were then pre-

sented to Dr. de Purucker before they took their seats. The principal officers and members of the Point Loma and Adyar Societies were seated on the front row in the following order: Dr. Barker (the Chairman), Dr. de Purucker, Dr. Fussell, Mrs. Barker, Mrs. Geiger, Dr. Kenneth Morris, Dr. Sirén, Miss Elsie Savage (the official reporter of the proceedings), Dr. Arundale, Mrs. Arundale, Dr. Anna Kamensky, Mrs. Margaret Jackson (General Secretary for England of the Adyar T. S.), Mr. H. S. L. Polak (Treasurer of the Adyar T. S. in England), and Mr. E. L. Gardner. In the rows behind were assembled representative Theosophists of sixteen different countries, and of four Theosophical Societies. The following is the actual list of those who were present:

Mrs. M. Jackson	Theos. Society (Adyar)	Gen'l. Sec. Eng. Section
Dr. and Mrs. Arundale	" "	" "
Mr. H. S. L. Polak	" "	Treasurer Eng. Section
Mr. E. L. Gardner	" "	" "
Mr. Peter Freeman, M. P.	" "	Gen'l. Sec. Welsh Section
Mr. J. P. Allan	" "	Gen'l. Sec. Scotch Section
Mrs. E. Robinson	" "	Gen'l. Sec. Irish Section
Dr. Anna Kamensky	" "	Gen'l. Sec. Russian Section
Mme. E. de Rathonyi	" "	Gen'l. Sec. Hungarian "
Miss Karsai	" "	Austrian Section
Mrs. Sola de Sellares	" "	Spanish Section
Mr. Cochius	" "	Dutch Section
Mr. J. Kruisheer	" "	" "
Mr. Shuurman	" "	" "
Miss Serge Brisy	" "	Belgian Section
Dr. Thorin	" "	Danish Section
Mr. R. Smyslov	" "	Rumanian Section
Mrs. Engel	" "	German Section
Miss Baumann	" "	Swiss Section
Mrs. Kern	" "	" "
Miss Selever	" "	Hungarian Section
Mr. T. Kennedy	" "	Irish Section
Mme. Koenig	" "	Russian Section
Miss Hembold	" "	Swedish Section
Mr. J. W. Hamilton-Jones	" "	Pres. Phoenix Lodge, English Section
Dr. D. de Nagy	" "	English Section
Mr. L. Pepe	" "	" "
Mrs. Ivens	" "	" "
Mrs. D. Linqvist	" "	" "
Mr. and Mrs. D. N. Dunlop	Anthroposophical Society,	English General Sec.
Miss M. C. Debenham	Society of Divine Wisdom, England (Secretary)	
Miss M. M. Sharples	Society for Promoting the Study of Religions	England (Hon. Sec.)
Mr. R. A. V. Morris	Independent	
Miss Maud Hoffman	"	
Mr. H. J. Strutton	"	
Dr. G. de Purucker	Theos. Society (Pt. Loma)	Leader
Dr. J. H. Fussell	" "	Secretary General
Miss Elsie Savage	" "	" "
Mrs. Hector Geiger	" "	International Lecturer
Dr. Trevor Barker	" "	Pres. English Section
Mrs. Barker	" "	English Section
Miss E. Medd-Hall	" "	" "
Miss E. G. Wilkinson	" "	" "
Prof. H. P. Shastri	" "	" "
Mr. Percy Leonard	" "	" "
Mr. Peter Stoddard	" "	" "
Miss E. Atkinson	" "	" "

Dr. Kenneth Morris	Theos. Society (Pt. Loma)	Pres. Welsh Section
Dr. Arie Goud	" "	Pres. Dutch Section
Mr. J. H. Venema	" "	Dutch Section [V. Pres.]
Dr. Osvald Sirén	" "	Swedish Section
		(Member Leader's Cabinet)
Mr. and Mrs. H. Norman	" "	"

The Chairman rose for a moment, and a hush fell upon the room; then from the back of the hall came the seven strokes on the gong. After an interval of silence came the chairman's opening address, in which were set forth the scope and purpose of the Conference. Mrs. Jackson had been asked to speak first, but at her request the chairman called upon Dr. de Purucker to address the Conference. He spoke for fifteen minutes, and made an unforgettable impression upon the delegates. Dr. Arundale, as one of the most prominent members of the Theosophical Society with headquarters at Adyar, was asked to speak next. He showed a kindly and generous spirit of appreciation of the whole effort initiated by Dr. de Purucker towards bringing about a better understanding and increasing the co-operation between the different Theosophical Societies. Speeches followed from members of the different societies, in the following order: Mr. J. H. Venema, Mr. D. N. Dunlop, Dr. Kenneth Morris, Mr. E. L. Gardner, Mr. H. S. L. Polak, Mr. Peter Freeman, M. P., Mr. J. W. Hamilton-Jones, Dr. J. H. Fussell.

The Conference adjourned at 1 p.m. for lunch, and recommenced at 2.30 with speeches from: Mrs. Elizabeth Geiger, Prof. H. P. Shastri, Miss Karsai, Dr. Osvald Sirén, Miss Debenham, Mr. R. A. V. Morris.

The Conference closed at about 4.30 with a speech lasting about three-quarters of an hour, from Dr. de Purucker.

There can be no question that the Conference achieved its purpose. For the first time in the history of the last thirty years members of different societies met each other, and expressed their views in a spirit of truly Theosophical comradeship. Never again can it be said that Theosophists are incapable of practising the brotherhood they preach, and it is not too much to say that hereafter those who were present at this historic occasion will think long indeed before giving their consent to any action, collective or individual, on the part of the different societies they represent, which would be contrary to the spirit of brotherhood and peace.

Before this memorable day closed there was yet another important engagement. The members of the Point Loma T. S. were all invited to the regular monthly meeting of the Phoenix Lodge of the Adyar Theosophical Society at 7 p.m., held at the Eustace Miles Restaurant, Chandos Street, and G. de P. was invited to address the gathering. The Green Salon seats about 120 people, and was packed. After the preliminary proceedings, including the reading of the minutes of the previous meeting, etc., the Chairman, Mr. Hamilton-Jones, called upon G. de P. to speak upon his conception of Universal Brotherhood.

G. de P. spoke for about an hour, and the atmosphere was so friendly and sympathetic that all present felt completely at home, and thus he was able to give a perfectly splendid talk; we are told that of all the meetings at which he spoke during his visit to England his speech at the Phoenix Lodge stands



out perhaps as the best, though of course he gave so many splendid talks that it is difficult to choose. Anyway, it was a great speech, and at its conclusion there was an interval of half an hour for refreshments, at which point G. de P. departed to cope with urgent correspondence. Dr. Fussell and the rest of our members of course remained for the second part of the proceedings, which included an excellent speech from Dr. Fussell, in which he dealt with some of the direct evidence of the validity of 'succession' of the Leadership in the Point Loma Theosophical Society, which had come under his own personal observation during his service under W. Q. J., K. T., and G. de P. The last speech of the evening came from Dr. de Nagy of the Phoenix Lodge.

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Thursday, June 25th, was spent in preparations for the first public lecture given at 8 p.m. at the Friends' House to an audience of from 500 to 600, and, on the Leader's part, to interviews with various delegates to the Conference. The subject of the lecture was 'The Theosophical Mahâtmâs and Their Messenger, H. P. Blavatsky,' and many of the audience, a very fine one, were obviously impressed by the speaker and enthusiastic about the speech. After each of G. de P.'s lectures an Inquirers' Meeting was held the next day, at which pencil and paper were furnished so that persons not inclined to announce their questions could give them to the Chairman to read. On every occasion there were many more questions than there was time to answer. A pamphlet entitled 'Gottfried de Purucker and The Theosophical Society' prepared and put into circulation by the English comrades had evidently done good work in arousing interest in London people. The first of these Inquirers' Meetings was held on Friday, June 26th, at 11 o'clock, at 62 Baker St. Before returning for interviews, the Leader and his helpers were taken for a drive to Richmond Park, and they lunched on a hillside with a wonderful view spread out before them.

On Saturday morning the Leader, Dr. Fussell, Miss Elsie Savage, and Dr. Barker departed by car for Cardiff, by way of Oxford and Gloucester. It was a glorious run in brilliant sunshine, and they just had time to peep into Christ Church College at Oxford. They arrived at the Park Hotel at Cardiff at 3.30 p.m. where quiet, comfortable rooms had been secured for them. Dr. Kenneth Morris and Mr. Taylor were soon on the scene, and all went for a stroll in the Cathays Park, where the national institutions are, magnificent buildings, among which the Leader particularly admired the Museum. Discussion of plans for the public meeting followed. This was held in a large hall in the hotel. Kenneth Morris presided and called on Dr. Barker to read the objects of The T. S. Delightful music was furnished by a trio — violin, 'cello, and piano,— the musicians being members of the Welsh Section of the Adyar T. S. Dr. Fussell then gave a splendid preliminary talk ("remarkable and epoch-making," says K. V. M.), which pleased the Welsh people, and says another correspondent, "G. de P. gave a top-hole lecture" to the sympathetic, intently listening audience of 250.

On Sunday morning the Leader's party, with Kenneth Morris, had a drive to the ruins of Caerphilly Castle, and it is easy to imagine the delight of K. V. M. to be driving about his beloved Wales with G. de P., his friend Joe, and an old Râja-Yoga like Miss Elsie, all of them revelling in the delightful weather and as Miss Elsie writes, "coming up even to his standard of proper appreciation"

of the beauties of Wales. On Sunday afternoon there was a reception to G. de P. at the Headquarters of the Welsh Section of the Adyar T. S. The large room was packed. Dr. Morris from the chair called for questions after the Leader had spoken, and the Leader's responses covered much ground and gave great satisfaction. Tea was served by the ladies of the Lodge. In the evening members and friends of the Point Loma T. S. in Wales gathered in their Lodge-room — a cosy, beautifully arranged room to which Kenneth Morris had given many touches of Lomaland. This gathering was a picture in little of all the work done by Dr. Morris since his return to Wales and showed how much has been accomplished by his enthusiastic efforts.

After this Dr. Barker returned to London by train, leaving the others to proceed by car to Manchester. Here they found Mrs. Barker, Mr. Peter Stoddard, and Mr. Frank Willis waiting to greet them at the Grand Hotel. The public lecture in the evening was at Memorial Hall. Mr. Frank Willis of the Manchester Lodge presided, Dr. J. H. Fussell made a preliminary address, Mrs. A. Trevor Barker spoke on the objects of The T. S. and the Leader thus introduced lectured on 'Our Gods and Other Gods' making a most eloquent plea for Universal Brotherhood. The lecture was fully reported in the *Manchester City News*. Music was provided by a string orchestra made up of the sons and daughters of the members of the Manchester Lodge.

On Tuesday, June 30th, after an interesting drive to Chester there was a Members' Meeting at 5.30 at Memorial Hall and later an Inquirers' Meeting at 7.30. Members from Liverpool and Southport were present at these. G. de P. gave a delightful informal talk to the members on the future of the work, and there was a discussion of lodge-problems. Dr. Fussell took the chair at the Inquirers' Meeting, at which many Adyar members were present, and he answered questions on 'God and Prayer,' and 'Fraternization.' This was a very friendly gathering.

The drive back to London was greatly enjoyed, particularly by the two English-born of the party, Dr. Fussell and Miss Elsie, who were revisiting England after many years, and seeing many places of historic significance and of scenic beauty. London was reached just in time for the Leader's second public lecture at the Friends' House on 'Theosophy, Occultism, and the Mysteries.' The audience was composed largely of those who had attended the first lecture and was noticeably sympathetic. Days given to interviews followed, with an Inquirers' Meeting on the evening of July 2nd at which sixty people collected to ask G. de P. questions, written and verbal; and the last public lecture at the Friends' Hall on July 4th at 8 p.m. when the Leader spoke on 'The Mystery of Death' to an audience whose increased sympathy and friendliness were marked. At the Inquirers' Meeting held the next morning at 11 o'clock much interest was shown and several applications for membership were received.

On Sunday afternoon, July 5th, at the Lotus-Circle, a program of songs, recitations, and a fairy-play was given; and at 5 o'clock there was a farewell meeting for the members where, after speeches by Mr. Graham, Miss Medd-Hall, Mr. Watson, Mrs. Geiger, Miss Elsie Savage, Dr. Fussell, and Dr. Barker, the Leader spoke at some length, giving a splendid closing address which, says

our correspondent, "will be remembered for many a long day." Letters home bring glowing accounts of the hospitality of Miss Taylor, of the refreshing drives through the beautiful countryside and visits to places of interest whenever there was an interval when these could be squeezed in, of the devotion and energy of the members which have brought the work in England to a place of great promise for the expansion of Theosophical activities.

#### MEETINGS 'EN ROUTE' IN ROTTERDAM AND HAMBURG

On Monday afternoon, July 6th the Leader and his companions landed at Flushing in Holland, where Mr. Jan Goud and his daughter Lucie met them. They all went by train to Rotterdam and were met by the Messers. Lindemans, Mr. Arie Goud, and Mr. Pakker. The Leader and his party went at once to the Lodge-room of the Rotterdam Lodge in the Kring Building where the members of the Lodge and of the Theosophical Club were holding a meeting in honor of Katherine Tingley on this her birthday. The Leader stood smiling, and those present rose and sang 'Praise to the Heroes,' and then the Leader began to speak. He said, "I think of all countries where The T. S. is doing its work, the work of the Masters of Wisdom and Compassion and Peace, there is not one country that has shown more devotion and more of the Buddhic Splendor than you have shown in Holland." He spoke also of the devotion of the Goud and Lindemans brothers, who have done so much to save genuine Theosophy for the Dutch.

At the Hotel Atlanta the travelers found their rooms homelike with many touches reminding them of Lomaland. Next morning they were taken for an auto-trip about the city and surrounding country, and during the afternoon the Leader's room was filled with visitors and inquirers. In the evening there was a Members' Meeting in the Tivoli Hall to which friends interested and Adyar members were invited. At this large meeting President Lindemans of the Rotterdam Lodge was Chairman, Mrs. Geiger, Miss Elsie Savage, and Dr. Fussell spoke, and then, according to our correspondent, "the Leader delivered a beautiful, inspired address on 'The Pathway of Initiation.'" Another writes: "The absolute silence and rapt attention during his speech only would tell you something of the profound and wonderful Message he came to bring and I shall, therefore, be silent, knowing that you will understand. Only this: a fire has been lighted which will burn and spread through the summer and be a flame in September next to help encompass the world." The Rotterdam Orchestra provided music at this meeting and following the number they played after the Leader's speech, a short play, written for the occasion and thoroughly in harmony with the Leader's words, was given by the members. Several applications for membership in The T. S. were received. The Leader's visit to Holland, the Conference in London and the work of The Theosophical Society were brought before the Dutch public in an article in *Het Vaderland*, The Hague, in its issue of July 1st.

Mr. J. H. Venema's report of the H. P. Blavatsky Centennial Conference at London, at which he was present, had been inserted in the Dutch *Forum* which was issued just four days before the Leader's coming to Holland and this undoubtedly contributed to the success of the one-day visit during which members and friends of both Theosophical Societies flocked from all over the country to Rotterdam to hear and meet Dr. de Purucker.

The next stop was at Hamburg, where the Leader's party spent only one night, and where they had a meeting in the Hotel Vierjahreszeiten for members, interested inquirers and Adyar members. The Leader writes enthusiastically of the devotion of Mrs. Klara Kirsebom, whom he met there, and of the fine meeting that was held.

### THE LECTURE-TOUR IN SWEDEN

The Leader's visit to Sweden was heralded by the publication on June 30th of a lengthy interview which he gave to the London Correspondent of *Stockholms-Tidningen*. The party arrived in Malmö on July 10th and the same evening the Leader lectured on 'Divine Wisdom' in the Knutsalen in the magnificent Rådhuset. Dr. Fussell gave a preliminary address on the Theosophical Movement. This is the off-season in Sweden and most people are in the country, but it was evident that many had motored in as there was a very fine audience. An excellent report of the lecture, showing appreciation and intuitive understanding of the Leader's Message appeared in the *Sydsvenska Dagbladet*, the most important daily in Southern Sweden. The *Stockholms Dagblad* of July 11 also published an interview with Dr. de Purucker in which the Leader, his work, and Theosophy were all placed in their true light for the Swedish public. On the same day, the anniversary of Katherine Tingley's passing, at a Lotus-Circle Meeting under the direction of Miss Anna Månsson and Miss Naema Roth, a most beautiful tribute of words and flowers was given by the members and the children. Inquirers' and Members' meetings followed.

Another successful public meeting was held in the Grand Hotel at Hälsingborg, again with excellent press reports; and here, between the usual meetings, there was time for delightful motor-trips and a social gathering at Gunnebo, the home of the revered and beloved Dr. Erik Bogren, Sr.

On July 15th the Leader lectured in Valand Hall, at Göteborg, "smashing a wall of prejudice never before punched through," writes one correspondent. Miss Effa Collander, the Lodge President, was the Chairman at this meeting. Miss Margit Svensson, the Secretary, stated the objects of the Theosophical Movement. At the close of the lecture the Leader answered many questions about 'Whence and Whither?' 'Matter and Spirit,' and 'Divinity,' to the evident satisfaction of inquirers. Old friends are at hand everywhere in Sweden to assist the Leader and his companions in every way — Mrs. Edith Kahlson, Mrs. Sofia Ljunggren, Mr. Erik Jönsson, besides those mentioned — and Mr. Emil Gyllenberg, the Business Manager of The Theosophical Society in Sweden, who accompanies the Leader's party. Another pleasant feature is the meeting of old pupils of the Lomaland School in the different places visited. The last news comes from Visingsö — of that more in a later issue.

### The Centennial Edition and Adyar

**T**HE following communication from C. Jinarâjadâsa has been received by Dr. G. de Purucker and forwarded by the latter to the Associate Editor of THE THEOSOPHICAL FORUM for publication:

*The Theosophical Society,  
Adyar, Madras, India. June 25, 1931.*

Dear Sir and Brother,

As any information referring to the material for a biography of H. P. B. is of interest to all Theosophists, I have much pleasure in forwarding you the enclosed statement which appears in the July issue of *The Theosophist*.

Yours sincerely,

C. JINARÂJADÂSA.

The statement referred to is as follows:

#### SUPPLEMENT TO 'ON THE WATCHTOWER'

As the "Watch-Tower is being printed off, the mail brings the *Canadian Theosophist* for May, with the following:

"We are informed that Mrs. Besant 'has made things difficult for the complete edition of H. P. B. by withdrawing her promise to allow access to the records at Adyar. Files have been discovered of all the Spiritualist, and some of the Indian periodicals to which she contributed, in the British Museum or the Indian Office Library in London, or in some libraries in U. S. A., but there are certain Indian publications, not to be had in London, nor in the Calcutta library. Some of these are no longer in existence, and the chief hope was that H. P. B.'s articles in them would have been pasted in a scrap book and preserved at Adyar.'"

Had Dr. Besant so refused, she would have reported to the meeting of the General Council, as is her custom, such an important reversal of her promise. The Canadian General Secretary might surely have suspected that there was something wrong somewhere, before giving further circulation to such a false statement in his magazine. A cable to Adyar would have brought him a quick reply. The facts are as follows.

In a letter dated April 24, 1930, Mr. J. H. Fussell asked Dr. Besant's co-operation in publishing

"a uniform, complete edition of all her [H. P. B.'s] writings — not alone of her books and the articles that have appeared, for instance in 'A Modern Panarion,' and in the magazines, *The Theosophist*, *Lucifer*, and other Theosophical publications, but as far as possible all her letters and miscellaneous articles which have not been made available to the public in convenient form."

In Geneva on June 28, 1930, in a cable to Dr. G. de Purucker, Dr. Besant said: "I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky." After the first dramatic but vague intimation of an intention to issue such a uniform edition, nothing further has been received from Dr. de Purucker giving details as to volumes, titles, size, etc., of the proposed edition.

Dr. Besant has not withdrawn her promise. At any time that any accredited agent of Dr. de Purucker, or of any other Theosophical organization, cares to come to Adyar, all the archives of the Society at Adyar will be placed at his service to make any copies or extracts he may desire. The material fills one

large steel cabinet and a large steel trunk; every item has been catalogued, and the typed catalogue alone covers 305 pages.

It is out of the question to send from Adyar any part of the archives; they cannot be replaced in case of loss. Last year a proposal came from Mr. Fritz Kunz to send to the United States some of the archives heavily insured, as a loan exhibition in connection with the H. P. B. celebration at the Theosophical Convention in Chicago; but the General Council of the Society at its annual meeting on December 30, 1930, refused the request, as no amount of insurance can cover the loss of such valuable documents.

The work of copying out all the letters of H. P. B., all the articles contributed by her to newspapers (they are pasted in her Scrapbooks), and all general data concerning H. P. B. requires a special staff, and involves an expense which the Society cannot for the moment bear. Some part of the material has been already selected and published by me in *The Theosophist* in the course of the last few years; some more is being prepared under my supervision by Miss M. K. Neff to be issued as a book.

The material requires the greatest care in handling, as much of it owing to its age is apt to break or tear. But none of the material is "copyright" and exclusive to the Society, for all that concerns the Founders is knowledge for all interested in the Theosophical Movement. The E. S. has its own archives, but as that organization is distinct from the Theosophical Society, its material does not come under the control of the Executive Committee of the Society.

C. JINARÂJADÂSA,

*Acting Chairman, Executive Committee, Theosophical Society.*

In this connection, the following data will be of interest:

On April 24, 1930, Dr. J. H. Fussell, Secretary General of The Theosophical Society (Point Loma), wrote to Dr. Annie Besant a letter extracts from which are correctly quoted in the statement which appears above. He not only asked Dr. Besant's co-operation in making available the material in the Adyar Library, but also her assistance in the publication of the works as a whole.

No answer to this communication has ever been received by Dr. Fussell.

On June 28, 1930, a cable was sent from Geneva to Dr. G. de Purucker by Dr. Annie Besant, in response to the representations of Prof. Lars Eek, who went to Geneva as a friendly observer and to act as a representative of the Point Loma Society in seconding the efforts of Mr. and Mrs. Henry Hotchener, who, at their own request, conveyed Dr. de Purucker's message of goodwill to Dr. Besant and the delegates assembled. In this cablegram Dr. Besant expressed her willingness to co-operate with Dr. de Purucker in the plan of issuing the Centennial Edition of H. P. B.'s Works. She personally gave to Prof. Lars Eek the name of Shri Rama, Esq., at the Theosophical Headquarters at Adyar, as the person to whom communications should be addressed during her own absence from India, saying that she would also communicate with him direct, telling him to facilitate the carrying out of the wishes of the H. P. Blavatsky Centennial Committee in securing faithful copies of the literary material required.

The Centennial Committee, under date of August 14, 1930, addressed a communication to Shri Rama, Esq., laying the situation before him, asking information concerning certain writings of H. P. B., inquiring about the material

in possession of the Adyar Library, and expressing the hope of receiving before long a reply to the various questions asked.

No answer to this communication was ever received.

Under date of November 25, 1930, the Centennial Committee addressed a registered letter to Dr. Annie Besant herself, reviewing the situation, reiterating the questions sent to Shri Rama, Esq., and asking for the favor of a reply. The only reply that was ever received to this communication was the official Post-Office return-receipt of our registered letter, bearing the signature of Shri Rama, Esq., "for Dr. Annie Besant."

Having waited for about five months in the hope of receiving at least some answer from the Theosophical Headquarters at Adyar, either from Dr. Besant or any of the officials of the Society, the Centennial Committee addressed the following communication to C. Jinarâjadâsa:

Point Loma, Calif., July 12, 1931

C. Jinarâjadâsa, Esq.,

Theosophical Headquarters, Adyar, Madras, India.

Dear Sir and Brother:

On behalf of the H. P. Blavatsky Centennial Committee, we wish to express our deep regret at not having so far any reply to our several communications addressed to the principal officials of your Society. We had been under the impression that the compilation of the Complete Works of Madame Blavatsky — a literary undertaking commemorating the 100th anniversary of her birth — had the full endorsement of, and would receive active assistance from your esteemed President, Dr. Annie Besant, as indeed expressed by her at the Geneva Convention, and promised by her in her cable to Dr. Gottfried de Purucker.

As the time for the celebration of H. P. B.'s Centennial is now at hand, we have found it impossible to wait any longer for your co-operation, which, even were it to be given now, would prove to be too late for this first edition of H. P. B.'s Collected Writings. We still have hope of securing your assistance in this literary work for some of the later volumes of the series, and we shall be glad to hear from you whether such assistance can be expected.

Wishing you all success in your celebration of H. P. B.'s Centenary at Adyar, and with the hope that the Theosophical Movement will before long be a practical realization of the ideal of Universal Brotherhood which lies at its very foundation, and of which all the writings of H. P. B. are an embodiment, we beg to remain, in the spirit of Theosophical Fellowship,

Fraternally and cordially yours,

MARJORIE M. TYBERG,

BORIS DE ZIRKOFF,

*Chairmen H. P. Blavatsky Centennial Committee.*

Such is a summary of the attempted correspondence on the part of Point Loma with Adyar on the subject of the Centennial Edition of H. P. B.'s Complete Works.

International Theosophical Headquarters,

Point Loma, Calif., U. S. A. Aug. 3, 1931.

MARJORIE M. TYBERG,

BORIS DE ZIRKOFF,

*Chairmen H. P. Blavatsky Centennial Committee.*

## Questions and Answers

### QUESTION 53

*What is the difference between soul and spirit?*

*H. T. Edge* — *The Secret Doctrine*, Volume I, page 49, says: "Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all."

In treating of the seven principles, as in *The Key to Theosophy*, H. P. Blavatsky uses the word spirit for that universal ray (*Âtmâ*) which is the crowning light of man, as of all beings; and the word soul for all that comes between this and the body; and the general term soul may be particularized into several different souls, as the animal soul, the human soul, the spiritual soul. To me the word 'soul' seems to stand for an imbodiment of spirit, but not a *physical* imbodiment.

*L. L. Wright* — If applied to man, spirit is his creative, eternal principle manifesting on each plane of his consciousness through the vehicle, or 'soul' appropriate to that plane. For example, H. P. Blavatsky in *The Key to Theosophy* (p. 92, footnote) refers to Buddhi as the 'carrier' of *Âtmâ*. Soul, therefore, is the envelop, or vesture, or vehicle of some manifestation of the divine creative energy of man or Nature.

The human 'soul' is Lower Manas, which acts as the vehicle either for the potencies of Manas itself or the personal urge of our lower, creative desire-principle, *Kâma*.

In the passage above referred to, H. P. Blavatsky speaks of Buddhi as the 'Spirit-Soul'—it being 'soul' from the standpoint of *Âtmâ*, and creative Spiritual Light or Illumination—the 'Buddhic Light' as our present Leader expresses it—from the point of view of the personal entity.

### QUESTION 54

*What is meant by the expressions 'soulless people' and 'the death of the soul'?*

*G. de Purucker* — There are several souls in man: Animal-Astral; Human Soul; Spiritual Soul. *First*. When we speak of 'Soul' as the higher part of us, we mean the SPIRITUAL SOUL, which is unconditionally immortal, because it is part of the Divine Monad. This soul is NEVER lost, *i. e.*, never dies, but lasts forever, being part of the deathless Monad. *Second*. The Animal-Astral Soul is that part of us which runs the body, etc., and is the seat of our passions, desires, evil appetites, etc. This Animal-Astral Soul dies invariably after physical death—simply fades out after physical death,—because it is simply the mere 'spook'; if a man has lived a bad life, the 'spook' takes a long time, perhaps some years, to fade out; if the man has lived a good life, full of spiritual aspirations and love of his fellow-beings, the 'spook' has but little coherence, and fades out quickly. *Third*. The Human Soul, the soul-center of the average man, is not unconditionally immortal, but CONDITIONALLY so; that is, if, during life, the spiritual ray from the Spiritual Soul is dominant in it and in the man's life—if he is a *good* man—the death of the body, etc., cannot touch its higher part, which



is carried into Devachan with the Spiritual Soul, and there rests, before beginning another incarnation; but if the man has lived a thoroughly, constantly, irretrievably wicked life, full of hate, passions, vice, etc., there is nothing for the Spiritual Soul, at death, to carry away with it into Devachan, and such a Human Soul suffers 'death,'—that is, incarnates almost immediately as a man, but in a lower state and body than before; and this degeneration continues as long as the unhappy creature follows its appetites and bestial instincts, and finally, some time, it simply goes to pieces and incarnates no more, because there is nothing left to incarnate. But during this process of degeneration, there is always the possibility of redemption, by the 'Christos,' the Spiritual Soul, because, if even one single spiritual aspiration should be aroused in the disintegrating soul, it has then instantly the chance to cling to the ray from above, and begin climbing again upwards. *The 'death of the soul' does not fully occur as long as there remains the slightest chance of such a spiritual aspiration or longing.*

If people understood better the esoteric teaching with regard to 'soul,' there would be no confusion at all. The Spirit is the divinest part of us, and is the Monad, and is unconditionally immortal forever; but 'soul' is only the vehicle on a lower plane of that Spirit. This teaching is really not at all difficult to understand, if students would only not confuse 'soul' and Spirit (or Divine Monad). "We elbow soulless people," says H. P. B. Yes; because we constantly meet with people who are sunk in passion, vice, selfishness, etc.; which shut off the ray from the Divine Monad; in such people the soul is really *dying*, but is only *dead* when the degeneration goes so far that they are fully and completely animalized and corrupt; and this is VERY RARE indeed. The lowest still have the Divine Ray in them; but they must *aspire* to it, to be really human, and *safe*. Furthermore, 'soulless' people must not be confused with 'lost souls.' These two phrases adequately describe the two classes.

### The Râja-Yoga Association

**A**MID great enthusiasm the Râja-Yoga Association held its first annual reunion on the grounds of Lomaland School, Point Loma, on July 5th between 11 a.m. and 5 p.m. The main features of the program consisted of a reception in the big Rotunda, a picnic lunch under the pines, an organization-meeting in the Temple of Peace, followed by games, folk-dances, and singing on the athletic field. At the organization-meeting the address of welcome to old pupils who had come to Lomaland for the reunion was delivered by Miss Helen Savage, librarian of Theosophical University. Mrs. Guy E. Ponsonby, née Irene Greig, assistant principal of Lomaland School, was unanimously elected president of the Association for the first year; W. E. Milligan of Minneapolis, first vice-president; Charles M. Savage, director of the Lomaland Conservatory of Music, second vice-president; Srta. Emilia de Moya, principal of the State Normal College of the province of Oriente, Cuba, third vice-president; and Prof. Lars Eek of Stockholm, Sweden, fourth vice-president; Mrs. Hazel Minot of Point Loma, corresponding secretary; Tetsuo Stephenson, Japanese instructor at Lomaland School, recording secretary; and W. Emmett Small, associate editor of *Lucifer: the Light-Bringer*, treasurer.

Numerous cablegrams, telegrams, and letters from former pupils living at

a distance who were unable to be present were read. Dr. Raúl López Castillo of Cuba, who recently resigned his position as judge to accept the post of registrar of property in Oriente province, recounted a long list of former Cuban Râja-Yoga students, including physicians and surgeons, lawyers, college professors, and bank officials, and attributed their success to what they had grasped of the Râja-Yoga training. Nico van Wingen sent regrets for his absence on account of having been ordered by the U. S. Department of Agriculture on a tour of inspection in Great Britain, Holland, and Germany. Lawrence Merkel sent his regrets, saying that he was one of ten boys chosen by the New York Exchange to take a six weeks' industrial camping-tour of the United States. Applications for membership were received from Srta. Dulce María Serret, a celebrated pianist, well-known in France and Spain, and now directress of the Conservatory of Music in Oriente, and her brother, Sr. Antonio Serret, violin-teacher in the same Conservatory.

A beautiful, heartfelt greeting to the Lomaland fellow-pupils and a reverent and loving tribute to the memory of Katherine Tingley, the Foundress of the School, were sent by Srta. Emilia de Moya and Sr. Enrique Columbié on behalf of all former Cuban Râja-Yoga pupils.

Other tributes to the memory of Katherine Tingley were given by Miss Judith Tyberg, now instructor in Sanskrit in Theosophical University, and assistant principal of Lomaland School; and by W. Emmett Small. Mrs. Ethel Lambert, Principal of the Girls' Department, read a tribute to Katherine Tingley written by Dr. G. de Purucker; and Kurt Reineman, principal of the Boys' Department of Lomaland School, delivered a message of greeting from Dr. de Purucker to the assembly. The unanimous adoption of a few simple by-laws brought the meeting to a close.

## Pre-view of "The Theosophical Path"

**T**HE *Pathway to the Name of Names* is a mystical story of striking originality and charm by Reata V. H. Pedersen appearing in *The Theosophical Path*\* (Point Loma) for September. Then there is an actual conversation with one of the Masters of Wisdom, recorded by H. P. Blavatsky, about *Life and Death* and other mysteries of consciousness. In *Theosophy, the Mother of Religions, Philosophies, and Sciences* Dr. de Purucker tells us that death is but another name for life. "Wherever we look," he writes, "we see movement; we see change; we see growth; we see decay—in other words LIFE." *Esoteric Schools, Ancient and Modern* by Dr. H. Alexander Fussell gives us invaluable historical facts and suggestions about this most absorbing subject. *Who am I?* is an inquiry answered in a straightforward and humorous manner by H. T. Edge, and a breath of wistful beauty is wafted to us across the ocean from Kenneth Morris in *At Camberly, England*.

The giant Sequoia trees as historical barometers is a topic taken at random from *New Theories, Discoveries, and Suggestions in Science* by C. J. Ryan. The

\**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year \$3.50; foreign postage 50c. extra; single copy 35c.

seventh chapter of *The Golden Stairs* by Reata V. H. Pedersen concerns right preparation to receive spiritual teachings. P. A. Malpas in *Julian the Apostle* leads us on from one suspense to another in this instalment. How ancient thinkers explained earthquakes is analysed by Seneca in Dr. de Purucker's translation of his *Researches Into Nature. Questions and Answers* considers the Stone Age man Theosophically, and we find also a delightful symposium in *Archaeological Relics and the Spirit of the Past*, giving fresh Theosophical insight into the wonders of archaeology.

—L. L. W.

## Pre-view of "Lucifer: the Light-Bringer"

SEPTEMBER-OCTOBER, 1931\*

**T**HIS is a meaty issue, as witness some of the articles: *From H. P. B. — an Early Letter to a London Group*: Our first Leader speaks of the *Nidâna*. Are you occultist enough to grasp the inner meaning of her words?

*My Forty-Four Years of Theosophy*: With understanding and humor H. T. Edge, M. A., D. LITT., relates in the form of incident and personal reminiscence the evolution of Theosophy.

*Religion in Modern Thought*: The whole trend of modern thought is toward Theosophy, says Dr. H. A. Fussell; and quotes from a German Lutheran Pastor who urges his congregation to study the ideas of the Theosophists.

*Septenary Man* (Part Two of 'Man According to Theosophy,' No. IV of the *Lessons in Theosophy*, by J. H. Fussell, D. THEOS., and M. M. Tyberg, M. A.): authentic information concerning the Seven Principles of Man.

*Träumerei*: a story by Reata V. H. Pedersen.

*Light and Darkness*: a Celtic story by F. H. Aldhouse.

*Śankarâchârya*: a beautiful Symposium by the Theosophical Club.

*Comets and Asteroids*: by Orion. Information on the greatest mystery of astronomy.

Dr. de Purucker writes on *The Lunar and Agnishwâtta Pitris*, and his translation of the *Bhagavad-Gîtâ* continues.

—W. E. S.

## "The Lotus-Circle Messenger" — Pre-view

**A** HIGH spiritual note is struck in *The Lotus-Circle Messenger* for September, the entire issue being keyed to Dr. de Purucker's words: "In the core of the core of his being man is a Star of Glory." The leading contribution is the Christmas Play, 'Star of Glory,' published thus early because of requests from Lotus-Circles on the other side of the world. It is on a universal theme: the Great Teachers; and its leading characters include universal figures — *Theosophia*, goddess of Divine Wisdom; the Three Wise Men; the Great Teacher 'Prince of Peace,' and so on. Part II of the play is the Christmas-Tree festival, which includes a little play on the *Sleeping Beauty* theme: 'Awake! A New Era is here!'

*The Lotus-Circle Messenger*; monthly excepting July and August; 16 pp., illus., subscription 50c. per year; special rates to Lotus-Circles, classes, clubs;

\**Lucifer: the Light-Bringer*; 'Theosophy for Everyone,' Point Loma, Calif. Subscription (six issues) \$1.25; foreign postage 20c.; single copy 25c.

published under supervision of G. de Purucker, M. A., D. LITT., by Central Office for Lotus-Circles, Point Loma, California.

## Souvenir of H. P. Blavatsky Centenary

THE Lomaland Book-table has prepared a souvenir in commemoration of the Centenary of H. P. Blavatsky in the form of a folder containing her best-known and well-loved photograph which appears in the Point Loma editions of *Isis Unveiled* and *The Secret Doctrine*. The folder, 5 by 7 inches folded, is on heavy, warm gray art-paper with two panels opening outwards disclosing the photograph. One panel gives dates of the Centennial conventions at London, Point Loma, and Visingsö and an epitomized summary of H. P. B.'s achievements. The other panel contains a reproduction of her private seal and a quotation from her message to the Second Convention of American Theosophists. Note that the folder contains an actual photograph of H. P. B.—not just a print. Price 35c. Order from Publications Department, Theosophical University Press, Point Loma, California.

### Notice

A CABLEGRAM from A. Trevor Barker, President, English Section, The Theosophical Society, dated July 25th, announces that the full stenographic report of the H. P. B. Centennial Conference held in London on June 24th is being mailed to Point Loma on August 7th. This will be published *in extenso* in the September issue of THE THEOSOPHICAL FORUM which will be at least a double number, possibly larger, and will be printed on good quality paper. All F. T. S. are urged to give this fact as wide publicity as possible among members of all Theosophical Societies as no Theosophist can afford to be without the full report of this historic gathering.

### "Fundamentals of the Esoteric Philosophy"

*A New Book by Dr. Gottfried de Purucker: A Companion to  
"The Mahatma Letters"*

THE author says: "The time has come with the change in human thought and the psychological change in the human spirit and the new era that has come upon the world, when the people at large should know that there is a truth of the Universe held in sacred custody; it is time that this truth should be known, and it can be had."

The profound teachings enclosed within the pages of this large volume were first given orally during the years 1924-1927 to a group of students at the International Theosophical Headquarters, Point Loma, California, most of whom had been in training for twenty years or more. Only one stenographic report was authorized. The transcript thereof, carefully edited and revised by Dr. de Purucker, has been kept ever since under lock and key; and the actual shorthand notes were destroyed; so that these teachings are available nowhere else.

The lectures throw a flood of light on the fundamentals of the secret doctrine of antiquity. They illumine, explain, interpret, and develop the majestic teachings found in H. P. Blavatsky's monumental work, *The Secret Doctrine*—that greatest treasure-house of esoteric wisdom known to the modern age. H. P.

Blavatsky stated that the time and occasion for the revealing of more of the esoteric truths of the archaic wisdom would depend upon the reception which *The Secret Doctrine* received. That time and occasion the above-mentioned students firmly believe to have arrived.

They hold that Gottfried de Purucker, the author of *Fundamentals of the Esoteric Philosophy* and the present Outer Head of the Esoteric Section of The Theosophical Society, is not only the ablest interpreter of H. P. Blavatsky's wondrous mystical writings, but is himself a Messenger — the Intermediary and Teacher through whom the fundamental truths, esoteric as well as exoteric — are being imparted to Humanity.

*Fundamentals of the Esoteric Philosophy* will enable every serious reader to tread the Path to real Freedom — intellectual and spiritual. It is written by one whose native intellectual power makes all knowledge his province, and who by a lifetime of tireless study and devotion and by unwavering loyalty to his own spiritual Teachers, has qualified himself to teach. These are the characteristics of a Messenger of the Seers and Sages. To the sympathetic reader the teachings themselves will be the reward of his approach to them in the spirit of love. To the hostile or skeptical the book itself issues the challenge: Disprove my lineage if you can; deny my truth if you dare. "By their fruits shall ye know them."

A. Trevor Barker, compiler of *The Mahatma Letters*, has arranged for the publication of *Fundamentals of the Esoteric Philosophy* simultaneously in the U. S. A. and England before January, 1932 — possibly before Christmas of this year. The publishers ask, however, as a condition precedent to the signing of the contract for the issuing of this large volume, that the Theosophical University Press obtain as many advance orders as possible, so that they may test the market. The price of the American edition of this great work will be \$7.50. F. T. S. and friends can assist in securing the publication of this book in two ways: (1) By sending us immediately an order for a copy of it, accompanied by remittance. (2) By sending us the names and addresses of all people who they have reason to believe would appreciate receiving copies of the Prospectus. Make remittances payable and address communications to 'Theosophical University Press, Publications Department, Point Loma, California.'

### F. T. S., Attention!

THE Members of The Theosophical Society are earnestly requested to give their attention and support to the above.

— EDITORS, THE THEOSOPHICAL FORUM.

Each reader of THE FORUM 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. Everyone 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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