

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

Report of the H. P. B. Centennial Conference

HELD ON JUNE 24, 1931, AT THE HEADQUARTERS OF THE ENGLISH SECTION OF THE THEOSOPHICAL SOCIETY, 62 BAKER ST. LONDON, W. 1, ENGLAND

THE text of the invitation sent to the list of members and executive officers of the different Theosophical Societies in Europe printed below, was as follows:

Dear——, As you know, 1931 is the Centenary of the birth of H. P. B., and we are endeavoring to make the year a memorable one in the history of the Theosophical Movement by inviting representative members of all the different Theosophical Societies to come together in friendly conference—not only to pay a tribute in words to the memory of H. P. B., but to realize practically the great ideal of a “real living fraternity” for which she laboured and gave her life.

We feel sure that you will have constructive ideas which would be of value to the whole Movement, just as we hope and believe that we may have ideas which would be of similar benefit. For these reasons we are confident that nothing but good can result if some of the active members of the different societies come together on this occasion for a fair, free and friendly exchange of views in the true spirit of Theosophical comradeship. The time is surely ripe for us all to realize that the ideal of Universal Brotherhood must be given a wider application than mere harmony amongst the individual associates of one particular society—absolutely necessary as that may be.

Owing to the practical impossibility for many European Theosophists of undertaking the long and expensive journey to Point Loma for the Centennial Conference which will take place there on August 11th, we are holding a similar gathering here in London on June 24th, which should be more convenient for the majority. Therefore on behalf of the Leader of the Society, Dr. de Purucker, who intends to be in London himself, it is with very great pleasure that I extend to you his invitation to take part with us in what should prove a truly

memorable gathering. The meeting will begin probably at 11 a.m. at this address. Admission will be by card only, and this will be sent to you in due course.

It is not proposed, and I would emphasize this, that our Conference should take the form of a business meeting at which definite undertakings would be entered into. On the contrary the procedure will be as informal as possible, and there will be no voting. All those taking part will meet on equal terms, and everyone will be invited to state his views without fear or favor, so that by mutual understanding and good-will we may learn to know each other better.

May we ask you to be so good as to reply at an early date to this invitation, which we trust, in the interest of the Movement, you will see your way to accept.

Believe me, Very sincerely and fraternally yours,

A. TREVOR BARKER,
President English Section.

The list of those to whom invitations were sent follows.

Dr. and Mrs. Arundale	T. S. (Adyar)	Accepted
Mrs. Margaret Jackson	Gen. Sec. England	"
Mr. H. S. L. Polak	Treas. England	"
Mr. E. L. Gardner	"	"
Mr. Peter Freeman	Gen. Sec. Wales	"
Mr. J. P. Allan	Gen. Sec. Scotland	"
Mrs. E. Robinson	Gen. Sec. Ireland	"
Dr. Anna Kamensky	Gen. Sec. Russia	"
Mme. E. de Rathonyi	Gen. Sec. Hungary	"
Miss Karsai	Austria	"
Mrs. Sola de Sellares	Spain	"
Mr. Cochius	Holland	"
Mr. J. Kruisheer	"	"
Mr. Shuurman	"	"
Miss Serge Brisly	Belgium	"
Dr. Thorin	Denmark	"
Mr. R. Smyslov	Rumania	"
Mrs. Engel	Germany	"
Miss Baumann	Switzerland	"
Mrs. Kern	"	"
Miss Selever	Hungary	"
Mr. T. Kennedy	Ireland	"
Mme. Koenig	Russia	"
Miss Hembold	Sweden	"
Mr. J. W. Hamilton-Jones	Pres. Phoenix Lodge, London, England	Accepted
Dr. D. de Nagy	England	Accepted
Mr. L. Pepe	"	"
Mrs. Ivens	"	"
Mrs. D. Lindquist	"	"
*Miss A. Banks	Wales	"
*Señora L. Gamberini	Gen. Sec. Italy	"
*Lady Emily Lutyens	England	Kindly refusal as no longer active member T.S.
*Prof. J. E. Marcault	"	No reply
*Mr. Bertram A. Tomes	"	Prevented by duties
*Mr. Joseph Bibby	"	Courteous refusal, owing to advanced age
*Dr. Van der Leeuw	Gen. Sec. Holland	Courteous refusal owing to departure for U. S. A.
*Mr. Armas Rankka	Gen. Sec. Finland	Regretted unable to attend

*These were not present.

*M. Charles Blech	(T. S. Adyar)	Gen. Sec. France	Cordial acceptance
*Herr Verweyen	"	Gen. Sec. Germany	No reply
*Mme. Romnicianso	"	Gen. Sec. Rumania	" "
*Mr. Parchansky	"	Gen. Sec. Czechoslovakia	No reply
*Mr. Sverrild	"	Gen. Sec. Denmark	No reply
*Mr. Jelisava Vavra	"	Gen. Sec. Jugoslavia	Regretted unable to attend
*Señorita Ester Nicolau	"	Gen. Sec. Spain	Regretted unable to attend: sent delegate
*Mme. Rollier	"	Gen. Sec. Switzerland	No reply
*Mr. J. Salvador Marquez	"	Gen. Sec. Portugal	Greatly regretted unable to attend
*Mr. Cordes	"	Gen. Sec. Austria	No reply
*M. Polak	"	Gen. Sec. Belgium	" "
*Mr. Michelsen	"	Gen. Sec. Norway	" "
*Mrs. Matthiasson	"	Gen. Sec. Iceland	Refused, not understanding G. de P.'s attitude to Dr. Besant
*Mr. Nickoff	"	Gen. Sec. Bulgaria	No reply
*Mr. G. H. Liander	"	Gen. Sec. Sweden	Regretted unable to attend
*Mr. J. D. Ros	"	Holland	Greatly regretted unable to attend
*Mr. R. C. Gravestein	"	"	" " " " " "
*Mr. Prinaris	"	Gen. Sec. Greece	No reply
*Mme. Wrzesniewska	"	Gen. Sec. Poland	" "
*Mr. Perez	"	Gen. Sec. Egypt	" "
Mr. D. N. Dunlop and Mrs. D. N. Dunlop	Anthroposophical Soc.	Gen. Sec.	Accepted
*Miss Bothwell-Gosse	Soc. Divine Wisdom, Pres., Eng.	"	"
Miss M. C. Debenham	" " " " Sec., "	"	"
Miss M. M. Sharples	Soc. for Promoting the Study of Religions, Hon. Sec., Eng.	Accepted	
*Herr Hugo Vollrath	Theosophische Gesellschaft, Germany	Accepted	
*Herr Hermann Rudolph	International Theosophische Verbrüderung (Hartmann Society) Leipzig, Germany	Courteous refusal	
*General Secretary	International Theosophische Verbrü- derung, Hamburg, Germany	Courteous refusal	
*Mr. Wm. Kingsland	Blavatsky Association, Eng.	Refused after much correspondence	
*The Hon. Mrs. A. J. Davey	" " Hon. Sec.	Courteous refusal	
*Miss Ettie Beswick	U. L. T., London,	Refused: for reasons see letter below†	
*Mr. J. Mackenzie	" "	" " " " " "	
*Mr. L. S. Doraisami	" "	" " " " " "	
*Mr. T. F. Vreede	" Holland	" " " " " "	
*Mr. B. P. Wadia	" India	" " " " " "	
*M. Louis Revel	" France	" " " " " "	
*M. M. Girardet	" "	" " " " " "	
Mr. R. A. V. Morris	Independent; England	Accepted	
Miss Maud Hoffman	" "	"	
Mr. H. J. Strutton	" <i>Ed. Occult Review</i> , Eng.	"	
*Mr. T. C. Humphreys	" Pres. Buddhist Lodge, Eng.	"	
*Mr. Pekka Ervast	" Finland	Accepted circumstances permitting	
*Miss Maria von Szlemenics	" Hungary	" " " "	
*Capt. Bowen	" Ireland	Regretted unable to attend	
Dr. J. H. Fussell	T. S. (Point Loma)	Secretary General	
Miss Elsie Savage	"		
Mrs. Hector Geiger	"	International Lecturer	
Mrs. Trevor Barker	"	English Section	

*These were not present.

†This letter (see p.4) is published as being typical of the reasons for refusal given in the replies received from members of the United Lodge of Theosophists.

Miss E. Medd-Hall	T. S. (Point Loma)	English Section
Miss E. G. Wilkinson	"	"
Prof. H. P. Shastri	"	"
Mr. Percy Leonard	"	"
Mr. Peter Stoddard	"	"
Miss E. Atkinson	"	"
Dr. Kenneth Morris	"	Pres. Welsh Section
Dr. Arie Goud	"	Pres. Dutch Section
Mr. J. H. Venema	"	Vice-Pres. Dutch Section
Dr. Osvald Sirén	"	Swedish Section (Member Leader's Cabinet)
Mr. and Mrs. H. Norman	"	Ireland
*Mr. E. A. Gyllenberg	"	Sweden
*Dr. Eric Bogren	"	Pres. Swedish-Finnish-Danish Section
*Mme. Anna Wicander	"	Sweden
*Mr. Lars Eek	"	"

*These were not present.

9, Greville Place, London, N. W. 6. April 27, 1931.

(†) Dear Mr. Barker: I am in receipt of your letter of April 12th, inviting me, in Dr. de Purucker's name, to be present at your meeting of June 24th in order that "by mutual understanding and good-will we may learn to know each other better" and so that we could "realize practically the great ideal of a real living fraternity" for which she (H. P. B.) "laboured and gave her life."

If you will turn to a "Puzzle from Adyar" you will see that she wrote "H. P. B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy alone can bind the whole of Humanity into one great Brotherhood."

If you will look up the various claims made by your "Leader" you will see that these claims are definitely against the philosophy of Theosophy, and hence must stand in the way of the realization of the one Brotherhood above referred to. For, in Mr. Judge's statement at the Convention of 1894, he says — after having admitted that he heard from and was an agent of the Mahatmas — "I deny that I have ever sought to induce that belief in others and *this is the first time to my knowledge that I have ever made the claim now made.* I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me." (Italics mine)

When, therefore, Dr. de Purucker himself follows the "lines laid down" and his similarity of aim and purpose and of teachings to those of H. P. B. begins to show itself, he and all other Theosophists so imbued will already be one Brotherhood and it will not be necessary to arrange meetings where brotherhood can be practically realized for that Brotherhood will be *in actu and not only in name.*

It is therefore a cause for regret that the various Theosophical Societies cannot join together on the basis of Teaching and of strict adherence to the lines laid down, to celebrate the centenary of Her from whom all of us claim life and sustenance. Let the "Claims" be put aside and the first barrier will be removed, but so long as the claims persist so long will conferences be useless.

Therefore, "in the interest of the Movement" I must decline to accept your invitation.

Yours sincerely,

ETHEL BESWICK.

THE CONFERENCE came to order at the sounding of seven strokes on the gong, followed by a few moments of silence.

The Chairman — Dr. Trevor Barker:

Fellow Theosophists and Brothers: We are assembled here together today to pay a tribute to the work and memory of H. P. Blavatsky who founded The Theosophical Society in 1875 as the agent and messenger of that holy Brotherhood of living men whom we call the Masters of Wisdom, Compassion, and Peace. In Their name she performed her great work for humanity through toil and sacrifice and suffering which is only paralleled in the lives of the Great Teachers and Saviours of the Human Race. She lived and worked to make possible a real living Fraternity among men — and with the same high end in view we have come here at the invitation of Dr. de Purucker.

Because I happen to be President of the English Section of The Theosophical Society with Headquarters at Point Loma, California, the great privilege has been given to Mrs. Barker and me to act today officially as your hosts, and it gives me the most sincere pleasure and satisfaction to be able to welcome you here today, on an occasion unique, I believe, in the history of the Theosophical Movement.

Brothers, there is no higher tribute we can pay to the memory of the Great Teacher than to honour the Truths she taught, to demonstrate them practically in our own lives and make them part of the very fabric of our being.

I venture to say that in coming here today, many from long distances by land and by sea, and accepting the hand of friendship so sincerely held out to you, you have by that act alone paid a genuine tribute to H. P. B., and have proved before the world that Theosophists are capable of practising the Brotherhood they preach. Just as you have trusted us in coming here today, so do we trust you not to break the sacred law of Brotherhood in anything you may say from this platform. We want to use this magnificent opportunity to get to know and understand each other better and to discuss in an entirely impersonal and constructive way how as members of different Theosophical organizations we can best co-operate to present H. P. B.'s message to the world. It is a great opportunity, Brothers, and we must all feel called in this hour to rise above limited personal views into the pure air of Eternal Ideas. Let us disabuse our minds here and now of any intention in our speeches to criticise any brother Theosophist, present or absent, and that applies equally to the policy pursued by any Society. This conference is not merely to listen to the views of the Point Loma Society or its Leader, not at all; on the contrary, we are sincerely desirous of hearing from you an expression of the ideals for which you stand, of the hopes and aspirations towards which you are looking in the sacred cause which we all hold dear. The Society to which I belong stands simply and truly for what is known as the Blavatsky tradition in Theosophical work. We are proud to wear the uniform of H. P. B., and to uphold her teaching in any and every circumstance. We believe that in remaining true to the lines she laid down as the direct agent of the Masters who sent her forth, lies the road of Salvation for the Theosophical Movement today.

Because of other engagements our Conference today must come to an end

by 4 or 5 o'clock, and therefore because we have a list of some 18 representative speakers, the time that can be allotted to the majority must necessarily be short; but two or three of the more prominent members present, have been asked to speak at somewhat greater length. We thought that as we are many of us unknown to each other, it would be best to have a number of short speeches before luncheon at 1 p. m. and then on the basis of the constructive ideas which we shall hear this morning we can enter into fuller discussion this afternoon. Brothers, this is not a debate, but we are here to listen to the expression of your highest ideals in sympathy and silence. I invited Mrs. Jackson as the General Secretary of the Adyar Society in England to be the first speaker, but at her urgent request I am going first to ask Dr. de Purucker to address us for a short while only now, and he will speak at greater length later in the day. Then I shall call upon Dr. Arundale as one of the most prominent members present of the Adyar Society to speak next, with other speakers as I call upon them. I will ask you to forgive me in advance for failing to pronounce foreign names correctly! I shall try to tell you in each case the particular office which each speaker holds in his own Society, but please correct me if I go wrong.

In conclusion may I read to you three significant paragraphs from H. P. B.'s Message to the Convention of the American Section of the Theosophical Society in 1888:

"This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission — namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.

"Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge. . . .

"Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also. — he who preaches the gospel of good-will, teaches Theosophy."

Dr. G. de Purucker:

My Brothers: This is an occasion which, I think, will in future years be registered as an important historic event in the annals of the Theosophical Movement. For the first time since the very unfortunate and, indeed, misfortunate separation of this holy Movement into divers and diverse portions — so far as I know, at least — do Theosophists of different kinds today assemble in a General Conclave,* in a spirit of genuine Theosophical devotion to the fundamental ideals which we all hold, no matter with what Society we may as individuals be affiliated, and no matter what views we may hold as individuals or collectively, as contrasted with those grand fundamental principles of natural truth (and by 'natural' I include all the spheres of the spiritual world) which embody rules of action that all genuine disciples of the great Teachers of mankind accept and try to follow.

Think then of what this means — Brothers, Comrades, Friends! We meet today, this morning, in a spirit of brotherly love, of comradeship: of genuine friendliness, each to all and all to each. I pray, I trust, that today not one single jarring note will be heard; I do not think that such a note could be uttered by anyone to disturb the harmonious atmosphere which now exists here, and of which we are all so keenly cognisant.

I have been deeply gratified personally, and also may I not say in an official capacity, by the very generous acceptance of our invitation on the part of so many to participate in this gathering. I would that our hall were ten times as large as it is, and that you Brother-Theosophists were ten times as numerous as now you are, so that an even greater impression might be made on the public mind of what Theosophists, genuine Theosophists, can do to show to the world by their example that they themselves practise the brotherhood which they teach.

It has been a shameful thing that in the past any inter-Theosophical misunderstandings and disagreements should have arisen and in some instances have taken the form of aggressively unfriendly action. We must stop all that. It matters little to me what you of other Societies hold in the way of belief or of teaching or doctrine. To me at least that is a matter of relative indifference. What I yearn for, what my Teacher has told me to work for, is the dissemination of our main doctrines, of the fundamental ideas, on which the Theosophical Movement rests; and first among these fundamental teachings is that of Universal Brotherhood — not an artificial brotherhood of mere sentimentalists, but a fervent recognition in our common intercourse as Theosophists and as men who represent this noble, this lofty spiritual movement, before the world, that

*I here refer to a general or quasi-Oecumenical gathering or conclave. But in accordance with the Fraternization-work inaugurated at Point Loma about eighteen months ago, smaller gatherings of Theosophists of different affiliations and of differing views have been held and are continuing to be held most successfully in various places. One of the most noteworthy of these Fraternization-gatherings was that held at Hollywood, California, on the evening of May 8, 1931, commemorating the passing of our beloved H. P. B.

we can feel and practise among ourselves the brotherhood which we so loudly preach to the public.

Are we whited sepulchers, filled with the dead bones of a sublime past, and now existing only as degenerate and crumbling remnants of that past — mere whited sepulchers enclosing cherished memories of a noble history to which we have forgotten to be faithful? Oh, it must not be! It must not be!

Unfortunately, my time is too short this morning to elaborate the ideas with which my mind is filled. I hope, however, to speak again briefly to you this afternoon; but I desire to say a few things to you now before I sit down, and first by way of a welcome. I am very, very happy to see you all. As the originator of this movement of Fraternization, may I in addition, Mr. Chairman, welcome those present personally: not only our own dear Brothers, our own F. T. S., but also the Brothers of Fellow-Theosophical Societies, for their generosity of heart and mind in coming here today. You will easily see what this gathering signifies. Last but not least, we make an honest and significant gesture before the world. That gesture will be taken due note of, we may be assured, and hereafter nobody can truthfully say that Theosophists preach noble and lofty themes which they themselves do not practise in even a minor degree.

I do hope and pray that today we all will leave our individual and perhaps differing personal opinions outside of the door of this Lodge-room, and that all the speakers, as I shall myself do, will keep to the purpose for which this gathering was mainly called: a common tribute of gratitude to our beloved H. P. B. She came to a world which was spiritually dying, sinking into a mire of materialism, which would have brought about the absolute death of the noblest spiritual and intellectual aspirations of the human soul; and single-handed she fought a battle against the most subtil forces of darkness. By means of her remarkable ability and her splendidly unusual personality she made an impression on the wall of materialism which was then enclosing and stifling man's noblest ideals, and finally crashed through it, broke through it, and ended by gathering around her men and women possessing spiritual and intellectual yearnings and aspirations, each one of them pledged in his or in her heart to carry on the sublime Tradition which she brought to them.

We all accept that Tradition, and in this declaration of our common and fundamental unity of purpose, let us pause and hold fast. Let us render tribute to her great Mind and to her great Heart; and could anyone suggest, could anyone find, a nobler tribute to her than the beginning of a work of Theosophical unification such as this gathering itself is? For the first time — with the exception of previous Fraternization-meetings which have been taking place for the last eighteen months and which are growing in frequency constantly — since H. P. B. passed on, or at least from a very few years after her passing, have Theosophists of different and in some cases differing Societies come together in a General Conclave or General Assembly in mutual trust, in friendship, in a fervent spirit of brotherhood. As you must know, this is exactly what our Masters and Teachers most desire.

I foresee in the future a reunification of the various Theosophical Societies into one universal Theosophical Brotherhood, more or less precisely as it was in H. P. B.'s own time. Let us not pause now in trying to solve the details of the

problem as to how this may come about. Sufficient be it for the day that we have taken the first steps in that direction, that we have shown our good-will each to the others and all others to each, that we have met here as brothers and as equals — that we have established a precedent of momentous historical importance. Indeed, this is a great event! To me it is a long step forwards, and I am very happy that this has come about.

It has been suggested by a number of prominent Theosophical thinkers, some of them Independents I think they call themselves — I am not very well acquainted with the various Societies, because they do not much interest me, for it is Theosophy that interests me — it has been suggested, I repeat, by a number of Theosophists, Independents or belonging to one or another Society, that our work of inter-Theosophical Fraternization might be most effectually followed by means of a more or less formal Concordat, or by a drawing up of a body of Theosophical doctrines or principles of belief and of action; and, do you know, I for my part honestly could not accept this as the best thing to do, and I will tell you frankly why. In the first place, it is not in accordance with our broad and universal Theosophical Tradition: we must keep Theosophy undogmatic, free from even the suggestion of any doctrinal asseverations in the form of a Credo or a list of doctrinal teachings to which all must subscribe. We must keep our Theosophy, I mean our Theosophical foundations, as broad as it and they were in our H. P. B.'s days, when anyone could join the Theosophical Society, no matter to what religion he belonged, or whether he were a non-religionist, and the only prerequisite to membership was an acceptance of the principle of universal brotherhood. That single prerequisite still exists with us in our T. S., and I believe that it also exists as the single prerequisite for membership in other Societies. I simply state the fact that such is the only prerequisite for affiliation that exists in our T. S.; but, just as it was in H. P. B.'s day, among the members of the Theosophical Society which I have the high honor of leading, there are a great many who accept Theosophy itself as the conviction of their minds and hearts and as best answering the aspirations and yearnings of their souls and of their intellects.

Suppose, for instance, that some applicant for membership, were a Buddhist, or a Brâhmanist, or it may be an Agnostic, or a Roman Catholic, or something else, and were presented with a list of doctrinal tenets to be subscribed by him before he could join our Theosophical Brotherhood. Would such a situation be in strict accordance with the noble Tradition that H. P. B. left to us? Certainly not; and consequently on this ground of objection alone, outside of others, am I forced to reject any such proposition of a more or less formal Concordat as a means of uniting different and differing Theosophical Societies or individuals professing Theosophy.

I might, and perhaps would, accept every individual item of such a Concordat or list of Articles of Belief as being quite accurately Theosophical in accordance with our Tradition. But I would object most strenuously to having to lay such a formulated list of Articles of Belief before any applicant and asking him to subscribe them before he could be admitted to fellowship with us. He would be obliged to say: "Yes, I accept this list, may I then be permitted to join your Society?" The entire proposition savors too much, smacks too greatly, of the

same lamentable errors into which the various Christian sects fell in the early centuries of their history, when the spirit of the Avatâra Jesus had faded away, and had given place to the subtilities and requirements of a Credo fabricated by honest but mistaken men following brain-mind objectives.

Let us not limit and circumscribe our platform by any such brain-mind fabrications. Every such tenet or doctrine I might and probably would accept whole-heartedly as an individual declaration of a Theosophical teaching; but I should do my work a fearful injustice, I should fail grossly in my duty, were I to lend a hand in limiting the sphere of the Theosophical Tradition to a prepared list of Theosophical teachings. I could not, I cannot, do it. Do you mean to say, any one of you, that when the great Teachers sent their Messenger H. P. B. forth, they said: "Here is a list of Theosophical tenets, doctrines, which you should put before men and gain their acceptance of, and those who accept these, try to bring together into a Brotherhood?" No! What our Chiefs want is a Universal Brotherhood. That is all. That, therefore, is what we Theosophists must hold to, hold to strongly and loyally at whatever cost, because such is our Master's wish.

The influence of H. P. B. lives in the hearts and minds of all of us. Her great work will always be remembered. In each of us there burns the holy flame of devotion to the ideal: not necessarily to her, although I personally love her, but to the divine Truth which she brought to us. That devotion is more sacred, more beautiful to follow, more illuminating, and working with stronger power on the human soul, than any devotion to persons. I respect and admire all Theosophists of whatever creed or belief, if they are genuine in character and sincere in loyalty. To our own T. S., for instance, anyone may belong who accepts the sole prerequisite of membership, which is the principle of Universal Brotherhood, and it has always been so with us.

I state these facts at some length, my Brothers, because there has been some misunderstanding about us, due to certain very necessary measures of exoteric and esoteric training which my great Predecessor Katherine Tingley found it necessary to put into effect. I do not blame anyone for this misunderstanding. It is in fidelity of heart and thought to that Tradition coming directly from the great Lodge, that I call to your hearts and minds to help us in keeping the Theosophical platform free, universal, and uncircumscribed, as it was in H. P. B.'s time.

As an instance of one aspect of this misunderstanding, let me illustrate by making a personal remark, which I will ask you kindly to forgive. It has been said of me by those who do not know the facts, that I aspire to be a 'dictator,' and that I control, at least to some extent, the thoughts and labors of our membership. This is wholly wrong, indeed it is not so. Not one single instance can ever be brought forward to show that I have ever said to any one of the dear Comrades who know me and who believe in me: Do thou this, or Do thou that. Our members do not follow me unless they so desire; but they all do follow me because they know me, because they love me; and part of my work is that I desire to have them know others as they know each other. I want them to know our Brothers of other Societies. I desire them to have the same feeling of kindness towards other Theosophists that they have voluntarily given to me; and with

equal yearning do I desire other Theosophists to know us; and therefore I think that our general gathering in commemoration of our beloved H. P. B., wherein we all meet as equals and as brothers, is one of the best things that could have happened in Theosophical life and history. It is, indeed, an historic event; and, do you know, I think that any merely social intercourse in this Conference after the other speakers here have all had their opportunity of expressing themselves, would spoil this present atmosphere of inner peace and mystical quiet. Don't you think that it would be a beautiful thing to go from our meetings in utter silence and in quiet of mind—in the beautiful spirit of devotion that we all feel now exists here? I so feel; and I suggest that we reassemble this afternoon in the same quiet, without any preliminary social conversation. I leave it with you, my Comrades.

I do not quite know, my Brothers, just how far I should go in saying certain things that I have in mind and in heart to say to you this morning, but I think that I will 'follow my feeling,' as the saying goes, and in accordance with my feeling at the present instant, and before sitting down this morning, I want to speak briefly of a great and wondrous truth. You all know it, doubtless, but I bring it again to your attention this morning. It is this: Children of the Universe, sons of the Boundless, we are fundamentally one in essence; springing from the same ultra-divine Source, we have passed, each one of us, through many and devious pathways to our present sphere of life, and to our present stage of evolutionary development; and it is our living and sojourning in the material spheres which have brought about the evolution from within the material parts of our own inner constitution of the enshrouding veils of the lower selfhood which enwrap us straitly, and which to some extent blind us therefore to the great luminous Reality at the core or in the divine essence of each of us. We must rend these veils of the lower selfhood so that the divine sun within may shine down into our minds and illumine them, and so that our hearts may expand with the universal love which even now is working within us, did we only recognise it. We must, in short, make our consciousness, as we evolve further along the Path, progressively more inclusive, so that in time it may become relatively coextensive with the Universe, which is our Home: and when I say Universe, you will understand me, as Theosophists, not to mean solely the physical spheres, but the vast reaches of the Boundless, extending from the super-divine even to our own material world and to the spheres of being below this latter.

This is our Native Home. Brothers all, following the same pathway, marching towards the same destiny, and all subject to the same universal energies, cannot we reach into this inner essence at the core of each of us, and feel after realizing it, or realize after feeling it, our essential oneness? This is Universal Brotherhood. What a sublime teaching of hope and of comfort and of inspiration this is: that the same essence of the cosmic divinity works through and in all of us, and is, indeed, the very fundamental of each of us. Why should we not become fit vehicles, appropriate bodies, for expressing those divine, spiritual, and intellectual powers and energies lying latent within each one of us? When we do so successfully, then indeed we become Masters of Life; but even in doing it in less degree, we enter upon the noble Path of Chelaship; and all evolution is but unfolding the inner deity, the god within—call it the Brahmâ of the inmost of us,

the phrase matters not, of the hid splendor, even as the acorn brings forth the majestic oak from within its own heart. As the oak evolves out of the inner life, so does man on a much higher plane, through the ages bring out the inner divinity, and shows it ever more and more as he develops in faculty and power of expression; and following the path of chelaship is but a deliberately quickened evolution of the same latent and unexpressed seeds of greatness.

Let us, then, Brothers, recollect these and the many other great and lofty teachings which unquestionably we all accept. Let us try to live in the spirit of them, and let us feel that we here, when we separate tonight, shall take to the different corners of the earth to which we may journey home, the recollection that on this, the one hundredth anniversary year of H. P. B.'s birth, we Theosophists, members of the Movement which she founded, have come together in spiritual unity, in a lively sense of genuine brotherhood, and have proclaimed to ourselves and to the world that hereafter we shall co-operate as best we may on the lines on which we can all agree to bring about the purposes for which the Theosophical Movement was founded.

Each one of you is an inner god. This inner god expresses itself through its outward vehicles, the sheaths of consciousness. If we can only reach inwards to this divinity within and become at one with it, no more shall our brains be filled with hatreds or our hearts with dislike. This is my plea this morning for brotherhood, for peace, for unity!

Dr. G. S. Arundale:

Brothers: It has given me no less pleasure than I am sure it has given to all of you to be able to be present on this occasion. I myself only a very short time ago received a cable from two dear friends of mine, Mr. and Mrs. Hotchener, whom I am sure you know, begging me to make a point, if I could be in London at the time, of attending this gathering, for they felt sure that much good might result from it.

I entirely agree with Dr. de Purucker, that the time has come for us to see what we can do to show to the outer world a better example of Theosophical living than perhaps we have been showing for some time. We are all members of one great family, and all of us here and Theosophists all over the world recognise our beloved H. P. B. as the great mother of that family.

I do not suppose there are many here who actually knew her. When I was a very little boy, of about five years of age, she was living in our house, but although I naturally could not come into contact with the majestic side of her, that great and splendid warrior-spirit which causes the Theosophical Societies to endure to the present time, will cause them to live forever, I was in touch with the tender mother-spirit of H. P. B.; and even now I have vague remembrances of being taken by her to the Zoological Gardens, and of running beside her bath-chair as she passed through those Gardens.

I do not remember her well, but I have a remembrance of her great tenderness to a very small creature, and although I have read much of her sternness and severity, and I have read much of the way in which she had perhaps to drive her people to a realization of the principles she brought, that side of her nature

did not naturally manifest itself to me. But I did feel, from that mother-side that she showed to me, that we may really regard her as the mother of our great family of Theosophists.

I do not think we can expect to agree in all the details of our understanding of her great Message. I do not suppose that any one of us, perhaps without exception, could understand all the implications of that Message. She alone, and those who sent her, could envisage perhaps the reality. We can at best do the best we can, with our own limited intelligences; and so, as we differ in intelligence, we differ in type and differ in temperament, we must expect to differ in our understandings, in our realizations, in our interpretations, in our activities.

Some of us may follow one pathway and go along one line of preaching and example. Others may go along other pathways of understanding, preaching, and of example. But if we are to establish, to energize, that is the better word, universal brotherhood, there is one example which we must all of us set together, however much we may diverge in other ways. We must set an example to the world of being able to be happy together, of being able to appreciate each other and to respect each other, even though we may differ in what may seem radical ways.

I should like, as the legacy of this happy gathering today, unique as Dr. de Purucker has rightly said, I should like, as the legacy of this meeting, to spread abroad through the world the news that we all met (I do not know how many Societies are represented but we all met) happily together, that we had a happy time together, that we reknit those ties which perhaps, to a certain extent, had become strained, largely because we have been strangers one to another.

I know well, having something to do with public life, and especially lately with political life in Australia. I know well how infinitely easy it is to misunderstand people whom we do not know, to misunderstand people whose views are antagonistic to one's own. It is so easy, but it is no less easy, when we come together, to change that misunderstanding into understanding; and I think that that is one of the great purposes of this little gathering, that we may come together a little, shake hands with each other, be more together with each other, than we have been hitherto, without for a moment giving up our views, being expected to give up our views, for the views of other people.

We are not here to change each others' points of view. We are here to endeavor to respect each others' points of view, no matter what they are. Naturally it may sometimes be a little difficult for some of us to understand points of view which are very divergent from our own; and so we may sometimes be tempted to say: I cannot understand how —, and then whatever may be the appropriate phrase to use. But as Theosophists it is our business to try to understand, and at least to be able to say of others whose ways are not our own: I think I see what they are driving at. It doesn't happen to be my particular line; it doesn't happen to be my particular work; it doesn't happen to be my particular facet of Theosophy, but Theosophy is an infinite diamond, with infinite facets; and for all who seek brotherhood, for each who seeks brotherhood, there is a facet through which the great white Light of Theosophy shines.

I am particularly happy to be here, because, having myself my own specific and very definite ways of trying to understand and express Theosophy, I count

myself fortunate in being able to come to a gathering where there are probably many ways of interpretation, divergent in expression from my own. I must learn from such a gathering; I must truly become a better Theosophist for having been here in your midst. And so I hope that a message will issue forth, not necessarily written down, but a message will issue forth to the world, an atmospheric message, which will cause the children of H. P. B. to draw nearer to one another, no matter to what particular Society they may belong; and in drawing nearer, that they may be able to learn how to be happy one with another.

After all, my opinions, perhaps I might even respectfully say your opinions, are bound to be far less than whatever the reality may be. The very highest truth, the deepest truth, that we know we can feel ourselves, must be a shadow, a small shadow, of the infinite substance. It matters much less what we think, what we feel, what opinions we hold, than this brotherhood that I was glad to hear Dr. de Purucker stressing at the outset of his address.

As Theosophy, as our Movement, expands, we must expect, perhaps, increasing divergence of interpretation and understanding and expression, because our Theosophical net is, as it were, cast ever wider and wider, until within its meshes we embrace the whole world, and honor each individual's freedom to come face to face with his own Theosophy, to understand it in his own way, and to express it in his own way. And so, as we grow stronger and stronger, inevitable differences of interpretation must perhaps become greater. All the more reason that we should hold fast, amidst these increasing divergences, to that fundamental reality which is the very life and strength and power of the Message, the Truth, and the Wisdom, that H. P. B. gave to us. I for one, while I have my own ways of living, I for one hope that as a result of this meeting, the blessing may come to me of greater understanding, and I hope also that as a result of this meeting, we shall learn to criticize less, and to appreciate more, and that in our utterances everywhere, we may show respect and appreciation, however much we may differ; and if we can clear our Theosophical air in that way, we shall have done here, at this meeting, a very wonderful work.

I am very happy to be here, to have shaken hands with Dr. de Purucker, about whom I have heard much, and who probably has heard not a little about me. I feel sure that our having shaken hands with each other will be the beginning of a very real friendship. I am sure you will all feel the same. We shall retain our own ways of living, but we shall be better Theosophists, and we shall set an example of better Theosophy to the world; we shall draw the world nearer to our own great mother, H. P. B., because of the very gracious invitation that has been extended to us, and which we, I feel sure, accept in the same sincere spirit in which we know it has been offered to us.

Mr. J. H. Venema:

Friends, Brothers: It is a great privilege to me to read to you a greeting from the Dutch Comrades of the Point Loma Theosophical Society, a greeting which was decided upon at the last general meeting we had:

"To the Centennial Conference of Theosophists in London:

"Dear Comrades, In this great and memorable year in the history of the

Theosophical Movement, in which all Theosophists throughout the world unite, to pay a tribute to the memory of Helena Petrovna Blavatsky, we — members of The Theosophical Society, Dutch Section,— send you our most cordial greetings and best wishes for the success of the London Conference. We join you in thought today and desire to give expression to our feelings of gratitude and veneration for that great Soul and Messenger, Helena Petrovna Blavatsky, who with such sacrifice and love for humanity brought back to us the sublime and inspiring teachings of Theosophy, the ancient Wisdom-Religion.

“We rejoice at the opportunities offered by this Centennial Conference in London, and we are glad to hear that Dr. G. de Purucker is present, convinced as we are that the great and noble work for which H. P. Blavatsky gave her life, is being carried on and that this memorable gathering will today be a Center of Spiritual Force, brought about by co-operation, harmony, love, and duty, to the benefit of humanity and all that lives.

“With cordial and fraternal greetings, we remain,

“Your devoted co-workers and comrades,

“A. GOUD, *Pres. Dutch Section,*
“J. H. VENEMA, *Vice-President.*”

Friends, we are today present in this great metropolis and, no doubt, our thoughts go back to the time and to the fact that H. P. Blavatsky worked in this great city; here it was, we are told, that she met her Teacher. I have often walked near that avenue where she worked, and pondered what happened when she was here so many decades ago. More and more you and I begin to realize what great things really took place at that time and consequently we now realize the significance of the fact that an occasion has come when we, Theosophists, are present in that same great metropolis where H. P. B. performed her work for humanity with so many sacrifices.

In this city then we have come together one hundred years after her birth, and I can assure you, Friends, Theosophists (and I am speaking for all our Dutch comrades, those who are here today and those who have joined us in their hearts and thoughts), that this meeting gives us an indescribable, a profound experience, especially because we know and realize and see that the great torchlight of Theosophy, the torchlight of the Ancient Wisdom, is still held high in this world.

In bringing to you the greetings of the Dutch Point Loma Society, I have also the privilege to convey to this Conference the best wishes and greetings of the Adyar Lodge ‘De Lotus’ at The Hague, with which Lodge we had a meeting last Thursday.

Those of us who have studied H. P. B.’s words in her Message to the Theosophists in America in 1888 and in later Messages, will feel that today a similar moment has come as when the American Theosophists assembled some decades ago and when they received that Message from the Hero Soul, a few words from which the President, Dr. Barker, read just now. As school-boys, we learn that once, in a difficult time, a great English Commander, who won many a victory for his country, gave to his country the signal: “This day England expects every man to do his duty!” Well, I think that this morning H. P. B., who is here

with us in spirit, calls out to us: "This day I expect every Theosophist to do his duty!"

Our experience has taught us that it is only the *motive* with which we work for Theosophy which makes us true Theosophists and the more we listen to the behests of this Great Soul in *The Voice of the Silence*, and try to live up to the precepts contained in this wonderful little book, the more we shall be true Theosophists, and the more we shall understand why we are here together today.

I will close by saying a few words about my own country at this Conference. I may say — and the Dutch Comrades who are here today will understand — that this little country beyond the sea has, throughout the ages, carried on a fight for freedom and for truth. I can assure you, friends, that during the last decades and since H. P. B. brought her great Message, another fight for freedom, truth, and liberation is going on there and it is Theosophists who are fighting this battle!

As regards unification, I might draw your attention to the fact that after the Fraternization-Movement started by Dr. de Purucker, we had, at The Hague, three meetings with the Lodges of the Adyar Society during the last six months, especially with the Pythagoras Lodge and Lodge 'De Lotus.' There were also joint meetings at Rotterdam and Utrecht. There was an invitation to our lodge at The Hague last month to celebrate the H. P. B. Centennial with the Lodge 'The Hague,' which we gladly accepted. A few Sundays ago our Lodge received an invitation to attend the Centennial of the United Lodge of Theosophists, and Thursday last we had a meeting with the Board of the Lodge 'De Lotus' at The Hague to discuss the question of co-operation next autumn. The result has been promising.

Last meeting we had a large meeting of our Society in Amsterdam and it will interest you to know that late in the season, in June, we had a big audience and there were five or six representatives of the Adyar Society who promised co-operation in the near future. We had a similar experience in a town near Amsterdam, Haarlem.

So, Mr. President and Friends, we are looking forward to the future; we are looking forward to September, when Dr. de Purucker will be in Holland. I am voicing the hope and expectation of all the Dutch friends when I say: May the vibratory forces which are created at this Conference go forth into the world and may each of us, Theosophists, feel his great responsibility. H. P. B. this day expects us to do our duty!

Dr. Barker:

I am now going to ask one to speak who said that he did not wish to come as an official delegate or in his official capacity to this meeting, but he asked me if he could come, just as a lover of H. P. B. And the answer of course was, Yes! I am going to ask Mr. Daniel Dunlop, who happens to be the General Secretary of the Anthroposophical Society, to please say a few words.

Mr. Dunlop spoke at some length about many of his own interesting personal experiences. He related how in days long past he had written to H. P. B. and how she had replied in her own inimitable way. He had always been a

fighter in Theosophical ranks, but he fought without any personal feeling. His recollections of working with H. P. B., William Q. Judge, and Katherine Tingley were particularly interesting, and he had known Col. Olcott and Annie Besant. He concluded by saying that he had nothing but good-will in his heart for Theosophists of any persuasion.

Dr. Kenneth Morris:

Mr. Chairman, Brothers: I bring a very sincere greeting to this Convention from the Welsh Section of the Point Loma Society, and a tribute of gratitude and love to the one who made all Theosophical activities in the world possible, the hero of the Nineteenth Century, Helena P. Blavatsky. What did she do for us? Do you know what has divided the world and what has divided the Theosophical Movement? Opinions. Opinions, differing views! But opinions inhere in a very small portion of the human constitution. We live exiled in this little world of opinions, this little world of the brain-mind. H. P. B. showed us that there was a big world that humanity could enter into, and that we must open the doors for humanity, that we must take by storm the world of the inner god, the world of the soul.

Does the soul have opinions? Does it have theories? Does it have divergences of view and viewpoint? No, not at all! In that world we are one; we have no religions, no philosophies, no opinions at all; we have the light of knowledge, and we can go there. What is the Open Sesame to that world of the soul? It is in the word — No, it is in the thing: Brotherhood; it is in the heart-force. We cannot get to the place of knowledge, we cannot forget the opinions that divide us, until we have united, until we have drunk the Waters of Life, united together, gone into the heart and forgotten the brain.

We have had a lovely experience of that in Wales in the four meetings together that the Adyar and Point Loma Societies have participated in there. In two of those meetings we have been the guests of the Adyar Society, and in two of them, the members of the Adyar Society have been our guests. All four meetings were in honor of the Hero, and at all four meetings something came down to us. I think, Mr. Freeman, you will agree with me. We saw a glimpse of the future; we saw a glimpse of our country and the world governed by that spirit of brotherhood, that knowledge which is Theosophy, and it can only come when opinions are cast aside and the heart-force is entered into — Brotherhood!

Mr. E. L. Gardner:

I will say only a word or two for unfortunately we did not quite understand what the program today was to be. I thought it was of the nature of a preliminary meeting of introduction and welcome to Dr. de Purucker. Some of us have to keep another engagement out of London this afternoon.

May I say therefore, briefly, how very cordially and warmly we reciprocate Dr. de Purucker's statement of his sentiments towards other Societies and his wish for a fraternal gathering, such as this, as an earnest of something perhaps fairly substantial.

It is with great pleasure too that one hears and shares in Dr. de Purucker's

tribute to Mme. Blavatsky, our great Teacher. Much of the joy and happiness of my life has been due to a study of her works, principally of course *The Secret Doctrine*.

With reference to the Concordat that has been spoken of, presumably that prepared by William Kingsland, I have not the fear of such a statement that some have expressed. Personally I feel sympathetic, for it may fill a very real need. Not that the Articles as they stand will serve perfectly, they may yet be improved and Mr. Kingsland himself invites constructive criticism, but they would provide a kind of flag for all Theosophists to acknowledge. The Articles may serve the useful purpose of a bond of union, a common symbol, a link between the various Societies. If such a link, necessarily of an intellectual nature, *can* be devised, it would have a value.

I hope that the result of this meeting and of others that may follow it, before Dr. de Purucker leaves our shores, may mean a cordial and fraternal relationship being established between our Societies.

Mr. H. S. Polak:

Mr. President and Brother-Theosophists: I remember some years ago, when I was making a study of religions, reading how the Turks who were at that time in control of the holy places in Palestine, would look upon the contending Christian factions, at Easter and other festivals, and say, in terms of contempt: 'How these Christians love one another!' Now, I do not suppose there has been anything more tragic in the history of Christianity than the deplorable feuds that have existed almost from earliest days among Christians themselves, towards each other or against each other. I can imagine, therefore, that nothing could be more humiliating among us as Theosophists than the contemplation of fratricidal conflict among ourselves.

Ever since I have returned to this country from abroad, and have taken a small part in Theosophical activity here, it has been my own personal endeavor wherever possible and whenever possible, to act personally in such a way as to help bring Theosophists and keep Theosophists together, and, in any of the offices that I have held, to do the same thing. It is only a small work that each one of us in his own person can do. He hopes to achieve much; he succeeds in achieving little. But if the effort is made in the right spirit, then even the little achievement is constructive and good, and it is something that can be built upon by others.

I am among those who believe that there are quite a large number of excellent Theosophists who never use the term at all, who never joined any Theosophical bodies, who perhaps do not even know that they are Theosophists. Now if we can at least among ourselves put brotherhood in the forefront, exercise a tolerance that has nothing of patronage in it, and inspire ourselves with a charity that has nothing either of false humility for ourselves or humiliation for others, we shall be getting on very well indeed in a very practical effort of brotherhood within the fraternity of Theosophy.

There has been a tendency, I know, among us, to attribute to others belonging to other bodies, horns and tails and cloven hoofs, and all sorts of apparatus

of that kind. Well, I think that Dr. de Purucker, Dr. Arundale, and other speakers today have made it perfectly clear that that day of myopia, let us call it, and cross-eyed vision, has passed forever, and that we really are at the beginning of an entirely new era in our mutual relations, when, if one holds out the hand of friendship it will not only be eagerly grasped, but there will be a sort of federation among us, not of a sickly, sentimental kind but on a really practical foundation; we shall be able to rush to each other's aid, knowing instinctively, knowing intuitively, that we are engaged in a common task, even though our particular method may be different from that of another.

I have personally never regarded the differentiations of activity in the Society as anything to be grieved about. On the contrary, just as in nature we welcome sunshine and rain and storm and all kinds of natural phenomena, as long as we do not get too much of it — we regard them all as necessary for purposes of natural growth, so in our own Theosophical organizations we ought to differentiate and be proud and glad of the differentiation, because there are people who can best, by their temperament, work together in their own special group and separate organization, at the same time being certain among themselves, and others being equally certain with them, that they are making their own special contribution to the common treasury of Theosophical knowledge and experience.

If I were to be asked at the present moment whether I thought it would be a real advantage if immediately all the Theosophical bodies could coalesce and pursue what would appear to be a common aim and object, I am sure that I should think it neither desirable nor possible. Even in the body to which I owe personal allegiance, I should regard it as a weakness if we were all engaged in one particular direction. The ultimate direction would of course be the same, because fundamentally we are connected by the same aspiration and we have the same ultimate objective; but our methods must be very different.

In my own executive committee I should feel it extremely difficult to keep on with people who always insisted upon agreeing with me and in saying Yes, yes, to everything I said at any time. I think that really the way we humans grow is by having divergences, so long as there is mutual respect and concord. We do not need to have all the time an agreement as to the immediate object or method, or as to any particular point of view that anyone of us may hold very dearly at heart.

I, therefore, personally would welcome very strongly this effort that is being made among us to come together, not necessarily that we should subordinate our particular activity to that of some other, but that we should co-ordinate in the common task of propagating among ourselves and within ourselves first of all, the spirit of brotherhood; and then, by our own conduct and by our own example, and by our own spiritual aspirations, we should be able to pursue the same objectives in the outer world.

I thank you!

Mr. Hamilton-Jones:

Mr. President, Dr. de Purucker: I came here today without the intention of having anything to say at all. But naturally, as the President of the Phoenix

Lodge — the Phoenix Lodge is a band of brothers who worship H. P. B.— I must say we try to live in the atmosphere that she brought; we try to live up to her ideals. We have made a lot of trouble, at least people say we have, because of our staunch attitude to the teachings of H. P. B., and because of our fidelity to what we believe she taught.

Now, we may be wrong; we believe we are right. We contend that Theosophical bodies generally throughout the world will in time come to see our point of view. That is a very drastic statement, isn't it? But we feel so strongly and so sure of ourselves in this, that we place our whole guidance on the works of Blavatsky and our interpretation of them. We feel that with the Phoenix Lodge there is in the Theosophical Society, the Adyar Section, a nucleus that stands for Blavatsky and Blavatsky alone.

I was very glad to hear Mr. Dunlop say that he was an impersonal fighter. That is precisely the attitude of the Phoenix Lodge. We welcome everybody, it does not matter who they are or what their beliefs. We have spent much time and effort in circularizing members of the Adyar Society, asking them to come along and participate in our meetings. We also have had a very excellent opportunity of taking Dr. de Purucker's advice and fraternizing with the Point Loma section of The Theosophical Society in England. A very magnificent meeting we had, and I know that everybody felt that the spirit of brotherhood was exemplified.

I have listened today very carefully for any constructive proposal in regard to fraternization, in regard to the coming together of the different Societies who preach brotherhood, to live brotherhood. I have not heard any constructive proposal yet. It may be that it will come in the afternoon, but I do think that if we are met together here to pay a tribute to H. P. B., we ought not to leave *this meeting until there is some definite proposal put forward as to what we are going to do about it.*

We all teach brotherhood, but what is brotherhood? Is it that feeling of kindness and harmony and helpfulness? Yes, in a sense. But the true brotherhood is the feeling of oneness with all that lives and moves and exists. That is what Theosophy stands for; that is what we as Theosophists have to do, to release that central force pouring through the Theosophical Movement, not to spread it abroad in beliefs, but to have a definite program, to know what we mean, although other people may say we are wrong. Then at least we are endeavoring to put before the world an exemplification of what Theosophy stands for, what it is. Do not let us muddle it up with other activities.

We welcome everybody, Dr. de Purucker welcomes everybody; but when they come to us we say, as H. P. B. did: This is what we stand for, this is what we teach. As far as our own little Phoenix Lodge is concerned, we are not going away in any direction from the central teaching of Theosophy, as we understand it. That course we intend to pursue. Whether we are successful or not we do not care; we are impersonal in that, but we do intend to persevere, to be the little leaven, if you like, in the Adyar Society, that will in due time go through the whole of the Theosophical Societies.

I believe with Dr. de Purucker that a unification, by some method or other, of the different Theosophical Societies, is inevitable. When it will come I do not

know, but come it must, and those who are associated with me are very grateful to Dr. de Purucker, and gratified to know that he is all out, as they say, for this particular work. There is at some point in the universe that unification. When we shall see it on the physical plane I do not know; but the Phoenix Lodge, and every member of it, will continue its work for that unification, and for the ideals of brotherhood as we understand them.

Mr. Peter Freeman:

I am certainly very glad of this opportunity of being here today and associating myself — and I hope all my fellow-members in Wales — in this magnificent effort being made among Theosophists to understand each other.

I don't know why it is, but I have always been interested in crimes of all descriptions, suicides, murders, and such other fascinating subjects, and naturally I have turned on many occasions to those delightful stories of Conan Doyle's: 'The Sign of the Four,' and 'The Hound of the Baskervilles,' — many of you know about them; and he has made it public that Sherlock Holmes, the great discoverer of crimes and the discoverer of mysteries, lived in Baker Street, but I never before knew that it was at 62, and I am very glad to have made his acquaintance this morning; because I think many of you will agree with me that we have this morning discovered one of the greatest crimes in history as to why Theosophists cannot come together and understand one another a little better.

This meeting I think will be an historic occasion when, in spite of holding different opinions and belonging to different societies, we have at any rate the common sense to come together, see one another, find out that we are all quite sensible, reasonable beings, with two eyes and two legs, all go to sleep at night, and are all interested in the various problems of human life. Therefore I am very glad that on this occasion we have practised this ideal of brotherhood, which all of us are champions of and believe in, but unfortunately have not practised for some considerable period.

I am a very young member of the Theosophical Society, therefore I know little of the difficulties which existed many years ago. Of course those unfortunate splits we have heard about, but they have never existed in Wales, have they, Mr. Kenneth Morris? Perhaps that is because Wales, if you translate it into Welsh, is "Comrade," and the Welsh people are simply a band of comrades, brothers, and we practise this.

Recently when I went to Wales, I went to every member of the Point Loma Society, as far as I could trace them. We have always been on the friendliest terms ever since, and carried on our work in that sense. If Mr. Kenneth Morris were not here, I should have no hesitancy in giving you a Welsh motto, but as he is here I do it with considerable difficulty. I don't know a word of Welsh, and he is a Welsh scholar. I think it is something like this . . .

He had better give it correctly later on; he does not even recognise it now. The translation is: "Everything unknown is doubted." And if I might use a still wider phrase: Everybody unknown is doubted. But having met together, having found we can meet in spite of our membership in different Societies and in different organizations, I certainly hope this will be the forerunner of many similar meetings, so that we shall get to know each other better.

Certainly we need not have similarity. Who wants everything the same! The whole basis of beauty is dissimilarity. Would anyone like all these flowers made after a model, the same shape and color? The whole basis of these flowers is that each one is different, living its own life, with its own beauty, radiating its own fragrance to the world. So must human beings; and as each flower is different, so can we, as individuals, be different, living our lives in our own way, accomplishing the ideals that appeal to us.

I myself have no feeling of regret that there are many societies in the world; it is rather a credit to us that Theosophy is so big that it can have many supporters and many different movements in many different countries, all supporting ideals if not exactly one, precisely the same; and therefore although we may have these differing opinions, we are united in that common ideal of Universal Brotherhood, and on that we shall certainly stand, or certainly fall if we fail to carry it into practice.

Therefore I am glad that on this occasion we can be united, in recognition of that ideal, and I hope ere long we shall be able to accomplish it in a far greater measure, as far as lies within our power, in the outer world.

Dr. Barker:

Permit me to introduce to you Dr. Joseph H. Fussell, who is the Secretary-General of the Point Loma Theosophical Society, and who holds the unique distinction, as far as I know, of having been secretary to William Quan Judge and Katherine Tingley and Dr. de Purucker.

With the conclusion of his speech, Friends, let us adjourn for an hour, from one to two o'clock, and then let us assemble again, and on the basis of some of the ideas that we have heard this morning, let us see if we can build something positive and constructive. Dr. de Purucker will speak at considerably greater length this afternoon.

Dr. J. H. Fussell:

Brother Barker, our Host, Fellow-Theosophists: One thing which I think is really constructive has grown out of this memorable gathering this morning, and that is that each of the speakers has shown that he desires to regard the opinions of his fellow-Theosophists of other Societies with consideration, with thoughtful consideration, with kindly consideration, and I think I may say with the same thoughtful consideration that he desires and expects those other Theosophists to extend towards his opinions.

The greatest constructive force in the Universe is love. One of our Brother-Theosophists, the President of the Phoenix Lodge, this morning has asked for something constructive. *It is to follow that path, the path of love, to find within our hearts and to express consciously and with our full will back of it, something of the holding power of the whole Universe, that which holds together the galaxies of stars, that which holds our planets and our sun into one solar system, that, in fact, which holds together the atoms that form a rose. Were it not for the holding and binding power of love, there would be no rose, there would be no sun, no solar system, no organism of any kind whatever.*

I want to present to you a picture and a contrast. We have all read how, in times of great natural disaster, the fiercest animals and the most timorous of their prey, will hold together, forgetting all animosity through fear, through the overwhelming dread of what may be impending. When the terror is passed, they forget. There is something within them which has not been fully awakened, and they drift back into the rôle of hunter and hunted.

We are not banding together now, or seeking to band together, through fear. We are seeking to unite as Theosophists, because of that central thought and teaching of Theosophy: Brotherhood; and if we were to get at the very basis of this, we would say that we were seeking to unite and to co-operate on account of love. There is, however, something impending which perhaps, if we knew it, might in some hearts cause fear, and cause us to look on this side and on that side, for those with whom we might unite, in order to fend off that horror that possibly may come. We have but recently had a world-war. What is in the future? We have the words of H. P. B. as to what is impending. We have not yet faced that of which she spoke.

There is only one thing that can mitigate the horrors and terrors of that which will come, and that is brotherhood; and I go one step farther. I say not simply brotherhood, which comes from that innate feeling of the heart, too often not understood, but which is found in the heart of everyone at times. There must be brotherhood, which is based on understanding, and therefore there must be brotherhood — and I speak now to Theosophists — based upon Theosophy, that is, upon knowledge of life and of the Universe; and it is that message, that teaching, that H. P. B. came to give. She came to teach brotherhood. Go back in thought fifty-five or more years, to the foundation of the Society in 1875. How much did we then hear, or the world hear, of brotherhood? Of universal brotherhood? Naught! Of brotherhood in some limited degree, yes; but of universal brotherhood, of brotherhood that embraces the whole Universe? Nothing! It was unknown! And why? Because there was no knowledge in the Occident of the truths, the foundation-truths of life; and H. P. B. came, not to teach brotherhood as a sentimental feeling, but to teach brotherhood as a fact in Nature. We are brothers though we fight; we are brothers though we condemn one another. But we are not brothers in the true, deepest sense, unless we love, unless we recognise that there is in us that which is in the farthest star, that which is in the very atoms that compose the lowest that we can think of.

It is that thought we must find in our hearts, that sense of brotherhood as a conscious, living power, with the force of our will back of it. And then, as one of our Brother-Theosophists has said, we shall not deny brotherhood because of differences of opinion; we shall not even try to force the opinions of another into the groove that perhaps we may be following, although some day we shall break the sides of that groove. Truth cannot be confined within any groove. But we shall give thoughtful consideration to the opinions of others, and we shall recognise sincerity wherever we find it, and hold out our hands to those in whom we recognise sincerity, and even to those who are insincere, and say: Yes, you are my brother.

Among Theosophists indeed we should do that, and this is a memorable, an historic occasion; and, Mr. Chairman, with your permission I also am going to

read what to me is one of the most significant passages in one of the letters of H. P. B., sent to the Convention held in Boston in 1891. Here, I think, is the message that H. P. B. would give to us today, could she speak. It is a message for all time and for all Theosophists:

"After all, every wish and thought I can utter are summed up in this one sentence [Listen: every wish and thought that H. P. B. can utter are summed up in this one sentence], the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that merely luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, Brothers [is not H. P. B. speaking to us? in your hands, Brothers], is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long [and this was written only a month or two before she passed on], and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious with your individual and collective efforts, will lighten the world.

"May the blessings of the past and present great Teachers rest upon you. . . .

"From their servant,

"H. P. BLAVATSKY :."

After seven strokes on the gong followed by silence, the Conference adjourned for luncheon until 2.30 p.m.

Mrs. Elizabeth M. Geiger:

Friends and Comrades: A meeting like this seems just a sequel to a similar meeting that was held in Los Angeles last spring. A group of devoted Theosophists from both the *Adyar Society* and the *Point Loma Society*, got together to discuss in what manner they could best pay tribute to our great Founder, on White Lotus Day, and it was decided that nothing would have brought greater joy to her heart than to have a fraternization-meeting.

Therefore, invitations were sent out to the members of different Theosophical Societies, to unite in doing honor to H. P. B. There were, of course, some Doubting Thomases who attempted to throw cold water on the scheme; but nothing daunted, the organizers went ahead with their arrangements.

Mr. Warrington, the Vice-President of the *Adyar Society*, accepted an invitation to speak, and also agreed to act as Chairman of the meeting. The eventful time came, and a large gathering met in one of the auditoriums of the *Woman's Club of Hollywood*; and a disappointment awaited the gathering at first, in that Mr. Warrington was unable to appear because he had been suddenly taken ill with one of the attacks to which he is subject; but he had dictated a very gracious letter to his wife, who had been serving on one of the committees of arrangement, in which he expressed his regret and wished all success to the meeting.

Mr. J. Henry Orme, the President of the American Section of the Point Loma Society, presided in the place of Mr. Warrington, and gave an address. Then Mrs. Maysie Rogers, the wife of the then President of the American Section of the Adyar Society, addressed the gathering in Mr. Warrington's stead. She was followed by Mrs. Marie Hotchener, also of the Adyar Society, who spoke very feelingly upon this fraternization-movement, saying that she saw in it a realization of hopes that she had cherished for years.

Then Dr. de Purucker spoke, having come from Point Loma especially for the occasion, and he expressed his great joy at the realization of hopes which he has so long cherished. This seemed to be just the prelude to what we hope will be many, many meetings of that kind, and of which this one today is certainly a sequel. And why should not there be many of that kind? We are all traveling the same path, so why should we not go hand in hand, as brothers should? In that manner we will learn to know one another and to love one another, and so loving we shall become just, and tolerant of one another's differences of opinions; for after all, what is tolerance? Tolerance is simply justice blended with sympathy, bringing people together in unity and understanding in essentials, while at the same time it leaves them complete freedom in non-essentials.

As Dr. Fussell told you, we are really facing a very crucial period. We do not know what lies before us. Clouds of pain and sorrow and distrust are hanging over the world, and the hearts of men are filled with discouragement. Now is the time, as never before, now is the moment, for Theosophists to compel recognition of the teachings of our great Founder by the simple power of truth and brotherly love based on a philosophy which exists nowhere outside of the Ancient Wisdom.

Therefore, let us work together towards the attaining of the goal that we have in view; let us work together, hand in hand. It makes very little difference what Leader we follow so long as he points the way, and if we journey along the same road, let us travel in company. And so, bending all our efforts toward the one end, never permitting ourselves to become faint-hearted, we may be secure in the knowledge that the results we desire will follow as inevitably as the night follows the day. In isolation the finer fruits of nature wither, but in fellowship they bear noble fruitage.

And the future, we might say almost the salvation of humanity, lies in the hands of Theosophists, for Theosophy and its teachings alone can bring peace to a troubled world. So let us unite our efforts and walk hand in hand, and spread the gospel of love and brotherhood.

Let me leave with you a few lines from an unknown poet, which are really a clarion call:

"Go from the East to the West, as the sun and the stars direct thee,
Go with the girdle of man, go, and encompass the earth.
Not for the gain of the gold, not for the getting, the hoarding, the having.
But for the joy of the deed, but for the duty to do.
Go with the Spiritual life, the higher volition and action:
With the great girdle of Brotherhood, go, and encompass the earth."

Professor H. P. Shastri:

I signed my application asking for admission to the Theosophical Society in 1904. So you can see how long have been my interests in this Movement. What actuated me to take this step and come out of conservatism into the field of Theosophy was the reading of a few lines by Mme. H. P. Blavatsky, as we used to call her in those days, in which she pointed out the underlying unity of all religions, and the sacredness of the teaching of the seers and savants of the past.

In the year 1912, as a humble pilgrim, I took a pilgrimage to the Himalay and reached Mount Kailash in Tibet. I was surprised to find that the name of Blavatsky was quite familiar to many of the inmates of the lamaseries and the temples. When my search after wisdom took me to Mongolia and Manchuria and other places, I found a copy of one of our books, *The Voice of the Silence*, in the monastery of Urga. So from this you can judge how far-reaching has been the influence of H. P. Blavatsky.

Now, the question is how we Theosophists have to fraternize. In this point I feel that as long as we live on the physical or mental plane, any kind of unity is almost an impossibility. It is only when we meet at this center where all the radii converge together, that we have unity; and that center, Friends, cannot be found in this doctrine or in that doctrine or dogma, but is found in the one eternal, immutable Paramâtman, which is presiding beyond Manas and Buddhi, and beating in the heart of each of us, and from there shedding effulgence of love, peace, and power, which we, on account of our mistake of identifying ourselves with the physical body instead of with the Manas and the Buddhi, are missing.

So, Friends, Theosophy shows us that there is a converging point in Âtma, the true universal soul, and when we reach there, the unity can come. I know it is not easy for everybody to grasp that point of view, but we who claim to be students of H. P. Blavatsky, we who claim to be chelas of the Masters of Wisdom and Compassion and Peace, it is for us to make as hard efforts as we possibly can to realize as best we can the ideal of Adwaita.

I have often seen trees planted around a lake, firmly united together, not because there is physical contact among them but because each of them sends its tiny rootlet to the same reservoir and drinks water from the same source. Similarly, if we, either as Theosophists or as members of The Theosophical Society, send the rootlet of our life to the teachings of the holy Rishis, and conform to the teachings of Theosophy as given to us by our great Teacher, Mme. Blavatsky, there is no reason why there cannot be unity among us.

Miss Karsai:

I must apologize for my English. I am not English, nor am I accustomed to speak; but while I was listening to some of the speakers this morning, I had the impression that we all, belonging to different Societies, but all believing in H. P. B.'s teachings, confess the creed of brotherhood. Then I think Mr. Hamilton-Jones asked for some practical suggestions. Now, as a young Theosophist, I am a practical Theosophist, and I know that young Theosophists all over the world are practical Theosophists who do not believe so much in the codes and lectures unless they are to be in practical form.

So my suggestion is this: Perhaps some of the other societies have groups of Theosophists who all work, who all have the same foundation of brotherhood, and so we work for the benefit of mankind, whether it is in studying how to help mankind better, whether it is for cripples, for the poor, for the slums, for the blind, or for anything else.

Now, we have heard, and we all know, that humanity as a whole is in great danger. It is in danger of another war, and it won't help us to know we are brothers unless we put it into practice. It won't help us to love all humanity and all mankind, unless we put our love into practice. There is also one more thing, if I may suggest it to you. You have all probably studied more and learned more and seen more than I have, but there is this work for peace. We can all work for disarmament, and there is nothing that brings people more together than working together, having the same foundation and working for the same object. So if we work for disarmament, if we work for permanent peace, then we put this brotherhood into practice.

Dr. Osvald Sirén:

Friends and Comrades: In paying my tribute to the great Founder of the Theosophical Movement in modern times, H. P. Blavatsky, I cannot help but let my thoughts run far away towards problems which may seem abstruse, but which nevertheless hold a central position in the domains of science and art. The thing that I would like to bring before you in the light of Theosophy may be called Emptiness or Nothingness; yet, according to the explanations of H. P. B., it contains everything.

H. P. Blavatsky has offered to us glimpses or revelations of the Ancient Wisdom which throw a new light not only on our position in life, our immense possibilities as children of the Universe, but also on the great treasures of ancient lore, be they in written words or in the shape of artistic creations which reveal the spiritual inspiration and ideals of bygone ages.

Some of you who have been in touch with Eastern Wisdom and with Eastern Art, or with other remains of Far Eastern culture, have no doubt found that those treasures contain much that cannot be fully understood or appreciated in the ordinary intellectual way; they require a point of view or a key that can be found only in the ancient philosophical teachings now known as Theosophy. An important point in this connexion is the realization of our position in the Universe; we are both spiritually and materially particles of this Great Whole which has no limitations either of form or consciousness. We cannot realize it with our minds because we always think within certain formulas, certain traditional conceptions of space and time; our ideas are shaped by physical and mental instruments which as a rule register only a very limited scale of experiences; yet, as we are parts of the Whole, we have the possibility of reaching a deeper and greater knowledge about the mysteries of life and the constitution of the Universe.

The first step in this realization is what we call impersonality. It is to grasp things, to think and to act not from the point of view of our personality (in the limited sense of this word), but with a view of the whole, as spiritual beings

and children of the Universe. This idea may sound quite vague, but it is of immense value; and it has also a special application to the interpretation of Eastern civilization, and, in particular, of Eastern art. It has impressed me many times when I have tried to explain to myself certain manifestations of Far Eastern art.

Consider, for instance, the position of the average Westerner towards Nature. Our great artists, poets, and writers, mostly treat Nature as something *which is outside themselves, something which is to be represented and interpreted and made intelligible in an objective way.* To the Easterners, Nature is a different thing. They are steeped in it, or rather it is steeped in them. Their consciousness forms part of a larger consciousness which as a matter of fact has no limitations, and when they are representing some aspect of Nature, they do it so that one realizes that it is not the definition of forms or shapes which is essential for the presentation of reality, but rather the absence of form, the suggestion of something in which the forms are steeped. In other words, they make us realize that Space is not emptiness, but a symbol of a higher kind of life, an expression of Universal Consciousness or Spiritual Life, which is the same thing when reflected in the human mind. Eastern painters have felt this and concentrated their artistic endeavor on the representation of Space or the suggestion of infinity, reaching in this respect far beyond the limits of Western art.

This is, no doubt, quite evident to those of you who have seen a landscape-painting by one of the old masters of China, or read some of the interpretations of natural scenery by the great poets; they all bring out the inner consciousness of the particular things they describe, as well as of the whole in which these things appear. *In doing this the painters in particular operate with what we would call empty space, but what to them is the most condensed and most dynamic expression of life.* It is only by representing things in relation to space that they can convey the spiritual significance of outward appearances and suggest something which is far more real, powerful, and expressive than the most successful representations of form.

Consciousness is at the bottom of all, and consciousness in its most universal sense is the Spaces of Space. It is in this that we live and have our being. When the great musician or the great painter awakens in you an echo, a reflexion, of a deeper consciousness than your ordinary recollection of life, it is because he has revealed that consciousness which is beyond your personality and which often is best conveyed by what is mis-called emptiness.

It may seem that I am talking about a far-fetched subject, but it may nevertheless serve to give more relief to the enormous value of the Theosophical keynote struck by H. P. Blavatsky, and a deeper realization of the universality of the Theosophical teachings, particularly the fundamental teaching of spiritual brotherhood based on the fact that we all, nay, all that lives, form part of the universal consciousness *which can be suggested or conveyed only by those who realize it in themselves.*

We are indeed deeply indebted and grateful to the expounders of Theosophy for the fact that they have given what many other philosophers have vainly tried to give: the broadest possible definition or suggestion of the means of spiritual expression or the means of expressing the eternal thing, the source of life, and the

basis of beauty. The old masters of the Far East who lived in an age of spiritual enlightenment and who drew their inspiration from a contact with the spiritual source of life, knew more about this than we do, and, if we are to understand their creations and rightly value the treasures they have left us, we must regain the same state of consciousness, the same attitude towards nature that was theirs. The possibility of reaching this is offered by the restatement of the Ancient Wisdom by H. P. B., and for this we must feel a deep and lasting gratitude.

Dr. Barker:

As we are keen to hear something from each Society represented, may we ask Miss Debenham to tell us something of the work of the organization called the Society of Divine Wisdom of which she is the Secretary, because most of us do not know much about the work of that Society, and we would like her to tell us something in a few words, if she can, of what it is doing in the Cause of Theosophy.

Miss Debenham:

I did not come here prepared to say anything. I am not a speaker in any way, and the Society which I am asked to represent has not done anything very spectacular. We meet to study *The Secret Doctrine*.

It struck me, while sitting here listening to the speakers, that although I very much appreciate the feelings and ideals set before us by Dr. de Purucker and others, and first of all the friendly spirit of meeting to understand each other, it seems to me that if we want to find the basis of union, we require something more than mere sentiments or even a brotherly attitude, however sincere it may be. The real test of brotherhood is: What work can we do together in the cause of Theosophy. It requires a positive nucleus, if one is really to form a united body. That positive nucleus is presumably the body of teaching by H. P. B., called Theosophy. Before we can go any farther, I think we should face the facts as they exist. Also we should undertake some specific work as a test of the genuineness of our feelings. For instance, there is a malicious attack upon H. P. B., aiming to destroy the Movement by destroying the belief in the Founder of that Movement. Why cannot all of us here unite, as societies, to combat that? It requires effort and intellectual preparation to be fully qualified to combat attacks. It does no good merely to say that it is not true. We have to point out where it is false. That is one thing.

Again, I think that once a year, in every country, there should be an annual Blavatsky lecture, in which the lecturer would really prepare himself to give something which would be worthy of Theosophy and H. P. B., presenting her actual teachings to the world. I notice in the *Canadian Theosophist* all sorts of differences of opinion as to what is actually taught in *The Secret Doctrine*. Most of us are only in the kindergarten as regards the study of Theosophy.

H. P. B. is not easy to understand. She needs the co-operation of all sorts of people, with their particular kinds of knowledge. H. P. B. covers so many kinds of knowledge, and each of us should be fully qualified on one particular point where we can present to the world what H. P. B. had to give to the world. At

present we are not qualified, but we can at least prepare to help each other in some such practical way. We in our Society at least are trying to study *The Secret Doctrine*.

I should like to ask, among other things, — for we should face unpleasant facts — why certain societies are not represented here today; and also the psychological reasons for the aberrations of Theosophical Groups, for there is a reason for these things. Is there something lacking for them in the psychological appeal of Theosophy? Theosophy wants people who are willing to work together to spread the Wisdom-teachings among men. Its appeal is to the Buddhi-Manas of the Race, and it is only there that we shall find our basis of union.

Dr. Barker:

Friends, the question that Miss Debenham has asked, as to the reason why all Theosophical Societies are not represented here today, is an extremely delicate one. If I could show you the pile of correspondence I have had in connexion with getting together the representatives of some Societies who are not here today, in different sections and in certain countries, you certainly would be greatly interested. I feel that it would be difficult for me to tell you the reasons why they are not here without going beyond the boundaries which I suggested we should keep within at the beginning of our Conference.

One of these days we will publish the replies that we have received to the invitation which everybody received. Believe me, they are illuminating. Then, Miss Debenham will at least have a partial if not a complete answer to that problem.

Before I ask Dr. de Purucker to speak to us and close our Conference, Mr. R. A. V. Morris has some ideas he wants to place before us. I should tell you, that he comes as an independent Theosophist, not attached to any Theosophical Society. He will speak to us in that capacity.

Mr. R. A. V. Morris:

One of the ways which was suggested that we could do honor to H. P. B., was by making constructive proposals for co-operation among Theosophists. What I am going to read to you can hardly be called constructive proposals, but they furnish perhaps suggestions and raw material on which constructive proposals could be built up.

The thing I would speak about is a way of co-operation which is not only urgently needed, but which could be put into operation at once, without waiting for composing any of our theoretical differences, without waiting, in fact, for anything else but the will to co-operate. I refer to the publication of books, pamphlets, and magazines. [Reads paper]

THEOSOPHICAL CO-OPERATION IN PUBLISHING

There is one group of activities in which the urgent need for co-operation among the various Theosophical Societies literally hits the eye. I refer to the publication of books, pamphlets and magazines.

Dealing only with the English speaking countries, we find that there are a

considerable number of publishing concerns actively at work at the present moment. Some of these are on Blavatsky lines; others are principally interested in producing the works of the so-called Neo-Theosophic writers, but even these Neo-Theosophic concerns publish and circulate reprints of H. P. B. and other early literature of the Movement. Some of the concerns are large and well financed; others are small and poor. They are distributed as follows: in England, one large and one very small. In U. S. A., three large and several small. In Canada, two small. In Australia, two small. In India, two large.

The productions of these concerns may be roughly divided into two classes: (1) works on the special interests and activities of the particular group; (2) works of general interest. The second of these classes would include all reprints of H. P. B. and other early writers and also some of the best contemporary work. With regard to these, it is obvious that all Blavatsky Theosophists at least have a common interest in having the material well and economically produced, suitably advertised, and circulated as widely as possible. There is no way in which these *desiderata* can be realised except by co-operation among the different publishing concerns.

For many years, however, instead of co-operating, the various concerns have ignored each other's existence. Taking the books of H. P. B. as typical, we find that there are at present on the market no less than three rival editions of *The Secret Doctrine*, two of *Isis Unveiled*, four of *The Key to Theosophy*, five or more of *The Voice of the Silence*; and there may be duplication in some of the other works of H. P. B. also.

That there are no less than three editions of so large a work as *The Secret Doctrine* speaks very highly for the generous enthusiasm of those responsible for them, especially in the case of the smaller societies concerned; but, to be candid, it is bad business. Such duplication is wasteful both of money and effort. It involves high production costs and therefore high selling prices. Efficient advertising is impossible in the circumstances; and the combination of high selling prices and insufficient publicity means small sales, which not only defeats the object we have at heart, namely as wide a circulation as possible, but also keeps prices up. And so we have a complete vicious circle.

By co-operation large editions of the essential books could be printed; and the books could be marketed at moderate prices and properly advertised. The Theosophical Societies would benefit, and Theosophical literature would be introduced to a far wider public than heretofore.

The question is somewhat complicated in the case of some books by the divergent opinions current as to whether original or revised texts should be adopted as standard. I do not think, however, that there would be the least difficulty in coming to a general agreement on this subject once the will to co-operate began to function actively. None of us would be so conservative as to desire that mistakes that were demonstrably such should be perpetuated; and on the other hand, if this were conceded, the revisionists could not press for alterations other than necessary corrections.

In addition to reprints of our Theosophical classics, there are a number of living writers, whose works are sufficiently meritorious to deserve reading by a far wider circle than their own particular groups. All Theosophists should read

and help to circulate the works of such men as, for example, de Purucker, Johnston, Kingsland.

As regards magazines, the number and quality of the periodicals printed in English in the interests of Blavatsky Theosophy is a proof of the vitality of the Movement and the enthusiasm and self-sacrifice of its members. But — may I venture to say it? — we have far too many magazines. The flood of our enthusiasm in this matter should be directed and canalised. As in the case of books, co-operation would involve fewer periodicals, but better in quality, cheaper in production, and of enormously larger circulation. Each Society might suitably have an organ of its own for news and discussion, like *The Theosophical Forum* or the *Canadian Theosophist*. Then such distinct activities as Lotus-Circles and Theosophical Clubs might quite properly have organs of their own. But the case of the more important general magazines is somewhat different. Think of *The Theosophical Path*, *Theosophy*, the *Aryan Path*, and the *Theosophical Quarterly*; and then try to imagine — I know it is but a dream at present — a combination of their varied excellencies in one super-magazine (to use the cant of the day), which, backed by the joint resources of all societies, might be brought to the notice of thoughtful people everywhere.

All those who have ever taken part in Theosophical propaganda must have felt the need of supplies of cheap pamphlets for sale or distribution at public meetings and elsewhere. Such pamphlets should contain first rate literary material, and should be priced in England at not more than a penny or twopence each. Generally speaking, up to the present pamphlets in sufficient variety and at the right price have not been available; but this condition of things no longer prevails, for our friends of the Bombay U. L. T., taking advantage of the cheapness of printing in India, are bringing out a series of excellent reprints of the magazine writings of H. P. B., W. Q. Judge, Damodar, and possibly others, which are priced at twopence each for sale in England, and 2½ cents for America. This series, if taken up by Theosophists generally should be of great assistance in reaching the public. One has seen pamphlets printed in America, containing no more matter than the Bombay series, marked for sale at a shilling, which is an impossible figure in this country. By co-operation we could all of us procure supplies of propaganda literature from India which would cost, and sell at, a small percentage of prevailing prices; and thus have a chance of getting into the hands of the poorest.

Dr. Barker:

Brothers, I want you to allow me to express what I feel, as nominal chairman of this Conference today. I want to thank you for the very fair spirit which everybody has shown in speaking here today, because I do think that all must agree that they have played the game in the spirit in which the meeting was convened; and it must mean for us that in the future we shall not have the same hesitation in joining together in an impersonal way for our common purposes; and that is, after all, the thing to be achieved.

Dr. de Purucker would be glad to meet privately any individuals who have been present during the day, if they wish to discuss anything connected with the work of the Theosophical Movement, and he has set aside the hours between

half past eight tomorrow morning, and twelve noon, for this purpose. If you will just let me know, I will consult with him and arrange a convenient time.

Several remarks have been made about practical proposals. May I say, just speaking for myself as a Blavatsky Theosophist, that I believe one of the most practical things that we can do, while still remaining as members of our own different organizations, is to come together every so often, not in a semi-formal affair of this kind, but just in an informal friendly way, for joint study; because we can give to each other such a tremendous amount of help. We none of us know the whole philosophy, and only comparatively little of any part of it; and to hear Brother-Theosophists of other Societies expounding H. P. B.'s teachings is something that warms the heart and brings our minds together as nothing else in the world can.

I confess to you that I am a dyed-in-the-wool H. P. B. Theosophist. For me her writings will always be the criterion of Theosophy, and I try in my own studies to empty my mind of whatever preconceptions I may have, and, as it were, to go with as clean a slate as I can to those great teachings, and there to hear and to listen and to study and to read and to try to fill my mind with the great truths that she brought to us. Ultimately I believe that it is on the basis of H. P. B.'s teachings that all the different Theosophical Sections will come together. That is my own belief.

Now, Brothers, I am going to ask Dr. de Purucker to speak to us, and after his address this historic Conference will come to a close.

Dr. G. de Purucker:

I am so sorry that certain of our Comrades present this morning are not with us this afternoon, Brother-Theosophists! I think that they will be the losers, and not we, and for that reason I regret their absence.

In listening to what already has been said today, it seemed to me at frequent intervals that I was listening to addresses made by members of our own dear T. S. I noticed the same thoughts, the same ideas, the same ideals. I saw the working of the same inspiration; I felt the impulse in them of the same noble truths that impel our own course of action; and I marveled thereat, and my heart was heavy that people who believe so much alike, who think so much alike, who perhaps work so much alike, and act so much alike, and speak so much alike, should be separated by barriers which are as intangible and indeed as unreal as was ever any *mâyâvi* unreality in this gross material world.

I have heard several of the speakers mention 'practical work,' and the thought thereupon came into my mind: Just what is meant by 'practical work'? Practical work, I said to myself, in an attempt to interpret, must mean work which produces the results which we Theosophists are aiming for: work which will bring to pass sooner than possible in other manners of action, the attaining of that objective towards which we are all marching. Therefore, what is the most 'practical' method, the most efficient method, of attaining that objective? It is not necessarily embarking on spheres of activity, or undertaking duties, which, however beautiful they may be, are after all more or less extraneous to our Theosophical sphere of duties; but in concentrating our thoughts and our minds

on the heart of our Theosophical teachings: in living them, in teaching them, in giving them to the world, *so that we may change men's minds and hearts*. That is the most practical thing that we Theosophists can possibly do: *Make men think differently, feel differently, and thereafter they will act differently!* It is ideas, new ideas, grand ideals, that we must give to the world.

The time is coming in the far distant future, my Brothers, when men will walk this earth of ours like gods, because they will feel like gods and think like gods; and when we remember that in the core, indeed that the core itself, of every one of us is a spark of the Cosmic Life, indeed that very Life itself, and is therefore an inner divinity, we realize two things: first, that what separates us as *human beings*, and more particularly as Theosophists, is in fact our different respective opinions; and secondly, the lack of a realization that what I have within me, you also have within you, and hence that we all are one in essence, one in essential consciousness and thought and feeling; and just there, O my Brother-Theosophists, there seems to me to lie the crime of this present striving of Theosophist against Theosophist, of mind against mind, of the attempt to make one opinion prevail over other opinions at the cost to mankind of the sublime realities or truths which we are sworn, as disciples, to carry into the world.

Now, therefore, the most 'practical' thing, outside of the other most excellent proposals that have been made, some of them really excellent, is for us Theosophists to concentrate on disseminating Theosophy as it was brought to us by H. P. B. from the Masters. That is as Theosophists the most genuinely practical thing that we can do; and, furthermore, if we do that, we can all meet together in good fellowship, in right feeling, in a common sympathy; for all Theosophical Societies accept the fundamental precepts of the Secret Doctrine, of the Ancient Wisdom-Religion of mankind, which H. P. Blavatsky brought first in our age to the Occidental world.

So therefore I think — I believe, I feel, I am of the conviction — that the most practical way in which we can work better together, in order to arrive at a greater and a nobler understanding of each others' problems and difficulties, is to agree that we can meet whole-heartedly on the fundamental Theosophical teachings which H. P. B. brought. Forget opinions, and remember that membership in H. P. B.'s own Theosophical Society was open to the professors of any belief: any religious or philosophical thinker could join the Theosophical Society, and remain a member in good standing; and so in actual fact it is today with The Theosophical Society with its Headquarters at Point Loma, California. From that tradition and principle we have never wandered.

Not all — as becomes obvious — not all F. T. S. or mere 'members of the T. S.' would be genuine Theosophists as regards philosophical conviction. As to these latter, that is another story. But let us for all time keep our Theosophical Movement as H. P. B. shaped it and as she handed it on to us: let each one of you, I beg, I pray, strive to keep fellowship in your respective Theosophical Societies open to all, without any dogmatic creeds, without any 'Concordats' or lists of 'Articles of Belief.' Let us avoid the fatal error into which the early Christians fell, who in some cases at least had noble motives, admirable motives, in doing what they succeeded in doing, just as is the case today with a number of earnest Theosophists who believe that a practical way of reuniting the Theo-

sophists of the various Theosophical Societies in a common work is by the brain-mind method of drawing up a list of Articles of Belief, which would serve as a 'symbol' around which all Theosophists could unite, and to which they could subscribe.

Alas, history shows us all too clearly that in a little while a 'symbol' becomes a creed, and that creed becomes hard and fast, because it becomes dogmatic; and then sectarianism and bitter strife and the achings of broken hearts and disappointed and uneasy minds follow in regular order!

As to genuine Theosophists, Theosophists by conviction, those who believe in the teachings of H. P. B.: it is to these more especially that I now desire to speak. It has always been a joy to me, my Brothers, to listen to the Theosophical interpretations of a genuine Theosophical student, interpretations, I mean, of the writings of our beloved H. P. B. I listen to these with deep respect. I have never had the remotest wish to contemn or to condemn any interpretation of any genuine Theosophist which I have heard. But while this is so, I have also found that many of these interpretations of H. P. B.'s writings have been inadequate, they have been incomplete, partly from lack of a sufficiently spiritual vision, and partly also from lack of a sufficiently keen intellectual insight, and sometimes also from lack of a sufficiently adequate brain-mind training in the ordinary workaday knowledge of the world's store of facts; and the consequence is that each man's interpretation of H. P. B.'s teachings is obviously his own, is limited or enlarged by his own limited or larger experience and training, and in the last analysis, therefore, is, as I have said, an inadequate and incomplete and therefore imperfect interpretation.

The interpreter himself is the basis of his interpretation, and no such interpretation should ever be accepted as being the crystal-clear waters of truth, the crystal-clear truth itself. So much for that.

But while that is true, and also while that is the pathway for the individual himself, that pathway which for the individual leads ever more inwards and indeed has no ending, for if followed faithfully and sincerely it leads to the very heart of the Universe ultimately: admitting all this — and indeed I will do more than admit it, I would emphasize it as a truth — nevertheless we must not forget that genuine Teachers are needed, men whose inner vision is quicker and more penetrating than that of other men, men in whom the inner faculties have been awakened — and I mean the spiritual and intellectual faculties, not the psychical ones, for these last were much better untouched in our present age. In our own day, and for Theosophists especially, recognition of a true Teacher is needed, who will interpret that which the greatest Sages of the world, the Fine Flowers of the human race — Titans in spirituality and in intellect — themselves have been in their turn the noble Teachers and Interpreters of.

I tell you, my Brothers, that there are such Titan-Teachers in the world even today. Even in our grossly materialistic age there are still a few of these, and it is upon the construing of the Ancient Wisdom of the gods by these Teachers that in the past has been laid the superstructure of the different religious and philosophical systems of the world. A Sage and Seer was the inspirer of each one of them. It is true that as time passed, these superstructural teachings became distorted and misunderstood, so that humanity in general from time to

time has lost its instinctive faith in now one and now again another of these originally grand systems of thought.

I do not blame anyone for feeling a closing of the brain-mind against my statement of the absolute need of Teachers of the Ancient Wisdom, because the world today, alas, is conscious of a new philosophical Babel rising in many quarters from those claiming to possess the Word of Truth and who pose as Teachers. I say merely what H. P. B. herself on more than one occasion said. Don't I know how difficult it is to judge aright and to select with discrimination! Have I not seen human hearts break in sorrow and human minds misled by trust wrongly placed in would-be teachers? Don't I know the sickness which ails the Theosophical Movement itself today? But here is the test, my Brothers, by which you may select, sort out, set apart, the sheep from the goats. The test is the following: Is the teaching given universal? Is it a key to all the great religious and philosophical literatures of the world and of all ages? Is it on all fours, and does it run parallel with, and is it identic with, the teachings of the Masters of Wisdom and Compassion and Peace? If it is, and you so understand it, then my suggestion is for you to follow the giver of such universal keys.

I have heard some people say that we need a new truth brought to us, that what H. P. B. wrote was good enough for her time, but that that time has passed, and we have evolved. I sometimes wonder if these good people have ever really understood H. P. B. and the Wisdom that she brought. Truth is truth from the beginning of time, which means eternity, for time in one sense had no beginning. Truth is as ancient as the Universe. What was true ten billion years ago is true today, and what is true today will be true ten billion years hence; and the teachings that H. P. B. brought are the very truth of very truth, the very spirit of very spirit; and on this foundation all those who agree that she taught truth can meet on a common ground. That indeed is the foundation that I am convinced we can all meet upon and work together upon.

I will tell you frankly that I am working for a unification, a reunification, of all genuine Theosophical hearts into one spiritual brotherhood, with the teachings of the Masters, as originally coming through H. P. B., as the foundation-stones of that Temple of Wisdom which I hope to see builded. I do not care what opinions, religious or scientific or philosophical, other people hold. That gentle lady now sitting in the audience to my right, Miss Debenham, spoke so admirably, just like one of our own. Again, Mr. Hamilton-Jones, sitting before me, spoke like a man after my own heart. The gentle lady from Austria, Miss Karsai, and Brother Shastri who is one of our own—they all seemed to tell us exactly the same thing but in different ways; yet as concerns all who have spoken today I have sensed an unvoiced feeling lest the speaker be misunderstood. Cannot we do away with that? Cannot we all work together on the Theosophical fundamentals, in the genuine sense of this last word?

What we all want is truth. Let us therefore find that truth and follow it, which we can do in the grand original Theosophical teachings of H. P. B.; and let us remember that it was H. P. B. who collected together the first members of the Theosophical Society and gave to them the key in the majestic doctrines of the Ancient Wisdom-Religion which she elaborated in her later years among us. In these words lies the reason why I am so heart-faithful to her.

Does anyone mean to tell me that our Brother-Theosophists of Adyar are consciously disloyal to H. P. B. merely because they have certain teachings that other Theosophists call neo-Theosophy? I believe that they mean to be and think they are as true to H. P. B. in their hearts as we know we are, and there are Adyar Theosophists here in this room who I know will support this statement. I do not care a rap what Mr. Leadbeater teaches, nor what Annie Besant teaches; I have always sought truth, and that truth for me is found in the Ancient Wisdom-Religion of mankind which H. P. B. brought; and when I find individuals teaching that truth, them I call Brothers in this Work. One such was H. P. B. That I know. One such was Judge. That I know. And one such was my great Predecessor Katherine Tingley. That I know. Many here did not know her; but am I going to turn my back on those who have not felt what I have felt and known? No indeed. I am going to practise the brotherhood which I preach; and in witness thereof here is my hand in the spirit of genuine fraternity.

I desire to work with all true Theosophists everywhere. It is a matter of utter indifference to me what mere opinions a man holds. O my Brothers, cannot you see that if people could ignore opinions and study the essentials of things—the genuine essentials, not the non-essentials like creeds and dogmas, but the essentials—we would then be one Brotherhood even as we were in H. P. B.'s time?

Dr. Besant sent to me a beautiful telegram from Geneva, in answer to my invitation to unite in brotherly co-operation. I gladly bear testimony to that acceptance. Dr. Besant and I, I suppose, if our views as individuals could be accurately and adequately described, would be in many respects at opposite poles of thought and feeling; but am I going to cast a brother into the 'outer darkness' or consider a brother-soul beyond the 'pale of salvation,' because her opinions are not mine? Don't you see what I mean? I am using this illustration in order to show you what seems to me to be the most important and most practical thing for us Theosophists to do: to forget the opinions and to hold to the fundamental Theosophical realities. For me, these realities are in the teachings of the Masters, and they can be found in H. P. B.'s works. Of course they are not found there merely because our beloved H. P. B. wrote them. If any individual person had written them, the truths would be the same.

It so happens, however, that I love H. P. B. because she was H. P. B.; but, after all, that is my own affair. I can easily see that there are many who could not, at any rate who would not, understand H. P. B. as I see her and understand her, but am I going to condemn such because they differ from me in views and in feeling concerning H. P. B.?

Another thing: I do not think it a practical method for bringing about our working together, my Brothers, merely to sit together at a table in a brain-mind way and in a brain-mind way seek brain-mind points of agreement. That method has been tried so many scores, indeed hundreds, of times, and has always failed, for it invariably leads into discussions which in their turn will lead to argument, which again leads only to wounded feelings and further causes of misunderstanding, concerning what Timothy Dexter or G. de P. or Dr. Besant, or some other prominent Theosophist, thinks to be 'an essential.' I think that such

brain-mind methods are worse than futile: I think that they are dangerous. Isn't *it much better to be practical than to follow the methods which have proved their impractical and futile and dangerous character?* If we Theosophists cannot unite on the basis of the spiritual and intellectual verities which we have from the Teachers, and which we all know that we accept, we cannot unite and remain united merely by subscribing in a brain-mind way to a list of Articles of Belief, which as individual teachings all of us already accept. Why not, instead of doing this, unite in our love of and belief in H. P. B. as the Masters' Messenger. You have all the Theosophical teachings hitherto known to the world in her writings; why not, therefore, recognise this obvious fact and accept them all, instead of drawing up a new list comprising only a few of the great doctrines which she taught.

I readily see that many of you may be thinking that I am referring to the ideas of our Brother, Mr. William Kingsland, whose name I now mention for the first time. I have thought of him. I have done my best, my Brothers, to induce him to accept my outstretched hand of Theosophical fellowship; and, if I understand him aright, he has refused to do so whole-heartedly because of certain grounds of opinion which he holds concerning what he imagines to be my beliefs and methods and opinions. Of course he has a perfect right to do this, and I do not criticize him for exercising his indubitable right to follow what I believe he believes to be his conscience. But I regret his absence from this gathering, for I should have been so glad to have spoken with Brother Kingsland as man to man, and from heart to heart, precisely on the essential principles concerning which he writes so eloquently; and I am pretty sure that we should have arrived at a good understanding — not by any brain-mind discussion which would infallibly lead to argumentation, which in turn would lead to each of us two feeling that he himself is right and the man on the other side of the table is wrong; but by meeting each other just as we here are meeting today, in friendly interchange of views, and by an avoidance of controversial points, we thus could have followed the pathway of understanding by the simple method of fraternal sympathy on basic teachings, which we both recognise to be genuine Theosophy, and each without requiring the other to subscribe a formal brain-mind statement of what either might feel to be an incomplete list of Theosophical essential teachings.

There are a number of other matters, Mr. Chairman, which it would be of fascinating interest to us all to speak of, but it would be taking too much time to enter upon them. Before our meeting closes, I desire to say that in my judgment our main object has been successfully accomplished. I am very happy about this gathering in fraternal conclave. I desire to thank all of you for having had the largeness of mind and the genuine Theosophical spirit inducing you to come to this meeting. I know that you all want in your hearts just what I want; and I want to be brotherly with you all, and when I say 'I,' you know that I voice the will and feeling of The Theosophical Society with headquarters at Point Loma, of which Society I am the present head, and by our Constitution I am authorized to declare and to direct its policy; and I tell you now, speaking to those who do not understand what that policy is, that it is the identic policy of H. P. B. and of the Masters who were behind her — and nothing more. By our Constitution I am authorized to declare the policy that our Society shall follow, and therefore

do I speak in the first person. I thank you in the name of The Theosophical Society with headquarters at Point Loma for coming here today, and for listening here so patiently to me, because I know that as yet I am a relatively unknown man in the Theosophical world. Some good people seem to think that under a hat I hide horns on my head, and actually I have been called a 'Dugpa' and a 'Black Magician,' simply because I have been Theosophically honest enough from the very beginning of my work frankly to say what my principles and my hopes and my objectives are. But I do not mind these ludicrous misunderstandings of me. My answer has invariably been that when these critical Brother-Theosophists know me better and understand me better, they will, I hope, then love me, and I will bear towards them the same fraternal love that I give and receive in the case of the members of our own T. S.

In the future, and I see it clearly — no, not by any psychic vision, I do not indulge in that — but my logic, my instinct, my spiritual feeling, tell me that in the future the Theosophical Movement will be once more a unified organism, somewhat changed it may be from what it was in the days of our beloved H. P. B., but with her teachings as the foundation of its life and its activity, and with the same policy guiding its destiny. I yearn to see this accomplished in my own lifetime, if I can bring it about. This basis of mutual understanding and of a common fellowship I do not want to have written, I do not want to see it set forth in black and white on paper. I want it based on the mutual understanding and tacit acceptance of genuine Theosophists and honest men, and to have it clearly understood that any man, or any one of the component Theosophical Societies will be free to withdraw from such association at any moment when it should please them to do so. I yearn to see this Spiritual Brotherhood that I speak of composed of all the Theosophical Societies in the world, and all working together for a common end, confessing by their action of unification and by the doctrines which they teach that they believe in the brotherhood which they preach.

This is not an unattainable ideal which lies beyond the bounds of possibility. It is easily to be brought about, and by the only way which is practical and practicable: Change men's hearts and minds to forget the opinions which they cherish so dearly, and to consent to work on the basis of the essential spiritual realities of life which we all acknowledge as fundamental, essential Theosophy. That is what I want, and I believe that the members of the Adyar Society and that the members of the United Lodge of Theosophists and that the members of all the various different Theosophical bodies, all have pretty much the same hope and ideal latent in their souls. I know that they all feel that they are working for genuine Theosophical principles, and I hope that I am large-hearted enough and broad-minded enough to realize that they have as much right to their opinions and feelings as I have to mine; and I hope that they are broad-minded enough to know that we all are brothers, fellow-Theosophists, every Society having its own difficulties, its own problems, and its own line of work in the world.

Do you not know that the Path to the Heart of the Universe is different for every living entity, and yet that all those paths merge into One? Each man must tread his own evolutionary path, which in the world's foolish view means that in his ordinary brain-mind way each man must hold fast to his own opinions. But verily this is a mistaken view. Opinions! It is opinions that separate men in

politics, in religion, in all the ordinary affairs and avocations of human life. It is so, alas, even in our own Theosophical Movement; it is so in religious and philosophical societies everywhere. Men worship opinions instead of realities.

I know indeed that all these various Theosophical Societies have their respective and differing opinions; but I also know that each one is pursuing its own line of work and is, I believe, trying to do good in the world; and I also know that each one of them, as well as every individual composing their respective fellowships, is following its or his own pathway to the Heart of the Universe. Let us then remember this great truth. It will bring generosity into our hearts and a kindlier feeling for those who differ from us.

I will now close, with the expression of the hope that this will not be the last meeting of its kind. Our gathering is an historic event, believe me, Brothers, in the history of the modern Theosophical Movement. I know that if these thoughts which I have attempted so poorly this afternoon to lay before you, are understood, and accepted in your hearts — in other words if your minds and hearts will run parallel with them — we shall have taken a great step forwards towards the accomplishment of that Universal Brotherhood of humanity which the Masters have set before us as the main work of the Theosophical Society; and I remind you of a great truth which I will quote for you in the words of the ancient Vedic sage:

*Tat savitur varenyam bhargo devasya dhimahi
Dhiyo yo nah prachodayât.*

which we may translate and paraphrase as follows:

“Oh, thou golden sun of most excellent splendor, illumine our hearts and fill our minds, so that we, recognising our oneness with the divinity which is the Heart of the Universe, may see the pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light.”

This is a paraphrase of the Sâvitri, perhaps the most sacred verse in the ancient Hindû scriptures, and it contains a world of truth, for it sets forth the spiritual oneness of all things that are — that all things are rooted in the spiritual Universe, nay, more, in the Boundless: that in THAT we forever move and live and have our being; and that our whole duty is so to live, which means so to feel and so to think and so to act, that day by day and year by year we may recognise this fundamental oneness with the Cosmic Heart, and manifest its supernal glory and strength in our own lives.

The Conference closed with a few moments of Silence after seven strokes on the gong.

The H. P. B. Centennial Conference at Point Loma

THE program in the Temple of Peace which was preceded by a reception in the Rotunda of the Academy and a visit to points of interest on the grounds, opened at 3 p.m. with a song, ‘Sons of the Sun’ and a ten-minute symposium on H. P. B. by the children of the Lomaland School. Mr. J. Henry Orme, the Chairman, then made the opening address, recalling the efforts of

the Masters at the inception of the Theosophical Movement to start a Universal Brotherhood, and quoting Their words from *The Mahatma Letters to A. P. Sinnett* and also H. P. B.'s own words. Mr. Orme emphasized the significance of the recent Fraternalization activities begun by G. de P. and the watchwords introduced by him in effecting the purpose for which the Movement was set afoot, and he quoted from the Messages sent by H. P. B. to the American Section in 1889 and 1891. Mr. Orme then read a letter from the Leader announcing that the Conference was a golden opportunity "to make a historic declaration before the world and indeed before ourselves that the brotherhood which we as Theosophists preach and which is our first and fundamental doctrine is with us no empty word."

Short tributes to H. P. B. were then spoken by Dr. Henry T. Edge, one of the few surviving personal pupils of H. P. B.; Mrs. Irene Ponsonby, president of the Râja-Yoga Association and assistant principal of the Lomaland School, and Mr. Tetsuo Stephenson, instructor in the School, both of whom came to the School in early childhood; Mr. Oscar Ljungström, a Swedish member of The T. S. since Madame Blavatsky's days; and, after an intermission and organ music by Mrs. Inez Davenport, Mr. Percy Rogers, son of Mr. L. W. Rogers, formerly president of the Adyar Society, American Section; Dr. Roelf Barkema, who learned of Theosophy in Katherine Tingley's Boys' Brotherhood Clubs in Holland; Mrs. J. H. Pedersen, a well-known writer who has joined the Literary Staff at the Headquarters; Judge Frank G. Finlayson, ex-Justice of the California State Appellate and Supreme Courts; and Miss Helen Savage, whose tribute came from the heart of one reared as a Theosophist by parents and teachers and now filling the post of librarian of Theosophical University.

Lack of space forbids the insertion of the beautiful musical program which was given in the Temple of Peace on the evening of August 11th by the teachers and pupils of the Lomaland Conservatory, to which all those attending the Conference were invited.

The Conference was resumed at 10 a.m. on August 12th with a symposium by the Lomaland members of The Theosophical Club, a scholarly though brief presentation of H. P. B.'s lofty teachings, of her life and her achievements, a composition full of heart-understanding of the Great Teacher. Mrs. Marjorie M. Tyberg then gave an address on the subject 'The Centennial Edition of H. P. B.'s Works.' After a choral number, 'Omnipotence' by Schubert, sung by the Lomaland Chorus, and a brief intermission, the Chairman called on Mr. Iverson L. Harris, who with the assistance of Miss Margherita Sirén was the official recorder of the Conference, to read the greetings and messages which had been received from many parts of the world. Among these were letters from Mrs. Burton Charles of Los Angeles who had hoped to be present and speak, and from Mrs. Addie M. Tuttle, Theosophical Society, Adyar, who also was prevented, by illness in her family, from making the address announced for her. Another series of short tributes was then given by: Chas. J. Ryan, M. A., of the Literary Staff and Theosophical University; Mrs. W. H. Milligan of Lodge No. 18, Minneapolis; Dr. Arthur A. Beale, an English member of long standing; Mrs. Hazel Boyer Braun, president of Katherine Tingley Lodge No. 1, San Diego; Mrs. Antoinette de C. Orme; Mr. Oluf Tyberg, general superintendent

at Headquarters; Mrs. Grace Knoche, head of the Lotus-Circle work and associate sub-editor of *The Theosophical Path*; and Iverson L. Harris, assistant secretary-general of The T. S. The reading by Mr. B. de Zirkoff of the Preface to the Centennial Edition of H. P. B.'s Writings was omitted on account of the lateness of the hour. Mr. J. Henry Orme's closing words were H. P. B.'s own: "Theosophy first, Theosophy last; be Theosophists; work for Theosophy."

The Conference came to an end with more beautiful organ music by Mrs. Davenport and the Invocation and Silent Moments. Later this cable was received: "Madras, August 12, 1931. Greetings to the Theosophical Society, Point Loma, from Adyar.—ANNIE BESANT"

The H. P. B. Centennial at Visingsö, Sweden

A CABLE dated August 12, received at the International Headquarters at Point Loma reads: "Centennial celebrated great solemnity. Adyarites deeply moved by Leader. Our members inspired with sublime enthusiasm by him.—SWEDISH SECTION"

During the week preceding the Centennial a great number of members of The T. S. from different parts of Sweden, Germany, and Holland, and also some Swedish Adyar members who had participated in Fraternization activities in Stockholm, had gathered at Visingsö for the yearly Congress of the Swedish Section of The T. S. which was held there on August 9th. After a public meeting in the large hall of the Refectory building the members and visitors, the pupils of the Summer School, and many of the islanders assembled at the Electrical Power House to witness the unveiling of a tablet dedicated to Katherine Tingley. Two days later the first session of the Centennial Celebration was opened in the Temple School on the edge of the Lake at 10 a.m. with songs by the pupils of the School. Dr. Eric Bogren Sr. presided. He read greetings from Lodges and members, and called on Redactor Liander, President of the Adyar Society in Sweden, whose speech full of good-will and sincere Theosophical enthusiasm drew from Dr. de Purucker words of thanks. Dr. J. H. Fussell followed. Mrs. Anna Wicander and Mrs. Gerda Nyström were the next speakers and then came Fraulein Schiele who gave greetings from the President and members of the German Section. The Leader made the closing speech of this session, speaking on 'The Exoteric Side of H. P. B.' After lunch at the Refectory a symbolic legendary play prepared by Miss Bogren and Miss Roth was given by the teachers and pupils of the Summer School in the forest just outside the Refectory with very beautiful effect.

The afternoon session of the Conference was held in the Refectory Hall and after the reading by the Chairman of more greetings from friends and lodges Lector Ae, of the Adyar Theosophical Society made an address full of the spirit of co-operation and brotherhood and was followed by Dr. Oswald Sirén who spoke about the events in H. P. B.'s life, and the two Dutch representatives, Mr. J. H. Venema and Mr. H. Oosterink who also read greetings and who made fine speeches full of noble thoughts. Direktör Emil A. Gyllenberg read a letter from Mr. Oscar Ljungström and then the Leader spoke with great impressiveness on the subject 'The Esoteric Side of H. P. B.' giving a full explanation of

the Mystery of the Avatâra, and stressing the necessity of avoiding the worship of the personality of the Helpers which may ruin their work as Messengers of Truth. Redactor Liander expressed the thanks of the assembly and his hope that the Leader would come and speak to the Adyar members in Stockholm. Dr. Bogren spoke the closing words of this memorable congress, after which there was some beautiful music.

Centennial Fraternization Elsewhere

IN San Francisco the Golden Gate, Pacific, and San Francisco Lodges (Adyar) and the Rosicrucian Lodge co-operated with the Point Loma Lodge in a Centennial Celebration held on August 16th in one of the city's largest auditoriums, the Native Sons', which was crowded. Mr. Karl Offer, president of Lodge No. 11, Point Loma, was the Chairman and the program included vocal numbers by well-known artists, a recitation of Kenneth Morris's poem 'To a Statue of H. P. Blavatsky,' readings from *The Light of Asia* and H. P. B.'s writings, and speeches as follows in addition to the Chairman's: 'Life-Sketch of Madame Blavatsky' by Mrs. Frederick H. Colburn (Adyar); 'Madame Blavatsky's Influence on Modern Thought,' Mr. John D. Barry; 'H. P. Blavatsky — Prophet of Modern Science,' Mr. Alexander Horne (Adyar). This was a successful and enthusiastic gathering.

Reports have been received also from Boston, Rochester, Petaluma, Seattle, and Minneapolis, of Fraternization-meetings held in honor of the H. P. B. Centenary — all evincing the spirit of brotherliness and enthusiastic Theosophic effort that is abroad at present. It is hoped that many of the beautiful tributes spoken to our beloved H. P. B. may in due time be made accessible to our readers.

A Statement by the Leader

DEAR G. DE P.: I suppose that you are aware that attacks against you and various kinds of unfriendly and critical statements about you have been given circulation both in public print and in private correspondence and in conversation during the last year or two. We who know you of course know just what to think of these unfair and often insulting libels and slanders, and want you to know the indignant protest that these attacks upon you arouse in us.

But I myself have sometimes thought it might be good, for yourself, or for someone else, to print a public denial of these charges, so that at least the public would realize that there is another side to the libels and slanders about you and your work that have been given circulation, limited though it is, and also so that there may be a record of your denial.

Kungsgården, Visingsö, Sweden. August 14, 1931.

To the Editors of THE THEOSOPHICAL FORUM:

I am sending to you the above note which has reached me, thinking that it and my answer, which hereafter follows, may interest our readers. The request for a public statement of some kind from me is a very natural one, but I have never hitherto thought that the libelous and slanderous allegations made about me and my work required a further answer than my own statements, either

printed or written, and oral, that I have issued at various times — not, it is true, in denial of these unfortunate attacks upon our work and me, but simply in the course of my routine-duties. Indeed, my statements themselves seem to be in large measure the cause of the wholly unjustifiable, and, I regret to say, often extremely inaccurate, criticisms in question.

As a matter of fact, I have not felt the need of any such public denial of what are to me, in the first place, foolish and extremely unbrotherly attacks, which, in the second place, I sincerely believe to take their rise in ignorance, and to be caused by what is in some instances a complete, and in other instances a partial, misunderstanding of what I have done and said.

I am not sensible of any indignation, for indeed I feel none, against those who so unkindly and in some cases I fear wilfully criticize me. One cannot be angry with an ignorant man; and for those who violate the first principle of Theosophical ethics, which is an honest attempt to try to understand our fellows in a spirit of brotherly love, my heart is moved only by pity.

I recognise full well that there is much in what I have done, and much in what I have openly and privately stated, that is very difficult to be understood, and I have simply shrugged my shoulders when I have read these libels or heard these slanders that the writer speaks of, and have left the whole matter to karma, turning my eyes away, not desiring to witness what is to me the painful spectacle of Brother-Theosophists unkindly and wilfully attacking one who is devoting his whole life to and doing his best in what he himself at least knows to be true. I leave these Brother-Theosophists to their karma. What else can I do? My hand is outstretched to them as it is to everyone, and in sincerity and honesty. If they will accept it, I shall be very happy. If they refuse it, at least I shall have done my duty. I endeavor to injure no man by my work, nor by my statements. I do not libel or slander others. I try to do my duty in the sphere of life in which I have been called to do it, in a spirit of love towards all, and of forgiveness of those who in ignorance attempt to injure me.

Because these misunderstanding Brother-Theosophists are, in their ignorance, making a heavy karma for themselves, shall I add to it by leading them perhaps through exasperation to plunge still more deeply into the morass of future despair? Certainly not! The first duty of a Theosophist is brotherly love for all, even for one's enemies to whom in especial we should ever strive to be rigidly just.

These various criticisms of me and my work have injured no one but the misguided critics themselves. Indeed, these criticisms, as a matter of plain fact, have been beneficial to us, for they have brought us new members and have given us much free advertising; so indeed for this also we should be grateful to those who, despite our best efforts to make them our friends, seem wilfully to desire to hold a spirit of antagonism and perhaps of deliberate misunderstanding against us. I leave them, as before said, to the karmic law which in due course of time adjusts all things to a perfect balance. I will not, no matter how much I may be personally pained, as I often have been by these unkind criticisms, descend below the level which my every instinct tells me is the level of thought and conduct that a true Theosophist should maintain.

I repeat here what I have said both in public print and in private on several occasions, that every statement I have heretofore made about my mission, my

work, and myself, has been a statement of fact and truth, by which I shall stand and from which I shall not, because I cannot, deviate. Let my work speak for itself; let my teachings and what I accomplish be a sufficient answer to those who try to injure me. Because they do me wrong, shall I in a spirit of personal animosity forget my vows and turn and try to rend them, thus adding heavily to the weight of their karmic destiny and following a similar path myself? Nay. Such is not our Masters' teaching; such is not the doctrine of the Brahmavidyâ. I shall probably always remain silent when merely personal criticisms are made of me.

When it is remembered that not one of these critics really knows me or has the slightest information from me as to what my objectives or plans are except in so far as these plans have been published by me: when one realizes that I have been at my work but a trifle more than two years, facing difficulties which to some might have seemed insuperable, and have overcome them: when one realizes that I have remained silent under these attacks and have never attempted to hit back: when one realizes, further, that not one of these few critics or libelers or slanderers, who can be counted on the fingers of a hand, has ever been injured in the slightest degree by me, and that most of them are utter strangers to me, and that most of them again merely echo and re-echo the statements and writings of others who are but little less ignorant of me and of my work than they—it does indeed seem that their actions are not only downright irrational but exceedingly unfair. A man should be judged by his life and by his works, if judged at all, and not by prejudices arising in minds distorted by emotional storms.

In conclusion, I will say that as an honest man I have told the truth, and nothing but the truth, and perhaps less than the whole truth, without ornamentation of fact or of word. I have injured no man in my work, but I have tried to do good to all, and I shall continue in the path that I was directed to follow.

G. DE PURUCKER.

Fundamentals of the Esoteric Philosophy

BY G. DE PURUCKER, M. A., D. LITT.

Edited by A. TREVOR BARKER. Large Demy 8vo, 576 pages

Prospectus

THIS new work by Dr. de Purucker, the present Leader of The Theosophical Society, with International Headquarters at Point Loma, California, consists of forty-eight lectures which he delivered to the members of the Esoteric Section during the years 1924-1927. These lectures were given under the direction of Katherine Tingley, then Outer Head of the Esoteric Section, in fulfilment of her long cherished plan to give to the world a work which would not only serve as a commentary upon *The Secret Doctrine* of H. P. Blavatsky, but at the same time would be the means of giving out certain esoteric keys, not contained in that work, which would enable the reader to unlock the treasures of knowledge therein contained, to an extent hitherto undreamed of by the majority of students. Indispensable as *The Secret Doctrine* may be to serious students, it has so far

proved too abstruse and difficult for the average intelligent reader to make a very wide appeal. *Fundamentals of The Esoteric Philosophy* is designed, therefore, to make the teachings contained in *The Secret Doctrine* comprehensible to anyone of average intelligence who seeks with an open mind for a wider and deeper explanation of the problems of life and of man's relation to the Universe of which he is an integral part.

It should be distinctly understood that the teachings contained in this work are those of the Ancient Wisdom-Religion of Mankind, and are entirely consistent with the teachings given to the world by H. P. Blavatsky and all the great Sages and Seers of Antiquity. Again, much that is contained in this book has been known only to a few elect since the closing of the Mystery-Schools of Ancient Greece by the order of the Emperor Justinian in the 6th century of our era.

The Volume is edited by A. Trevor Barker, the well-known compiler of *The Mahatma Letters to A. P. Sinnett*, and in his opinion as a student of the teachings of H. P. Blavatsky, *Fundamentals of The Esoteric Philosophy* is probably the most important contribution to Theosophical teaching since the publication of *The Secret Doctrine*, and will prove in time to be indispensable to those who desire to gain a fuller understanding of Blavatsky's masterpiece.

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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

The Leader's Lecture-Tour

THE Leader, Dr. J. H. Fussell, Mrs. Hector Geiger, Miss Elsie Savage, and Direktör Emil Gyllenberg arrived in Jönköping on Thursday, July 16, and went by the *Motala Express* — the boat being elaborately decorated with flags in honor of Katherine Tingley's successor — to Visingsö. Just before they sailed a reporter from *Jönköpings Posten* came on board with a photographer seeking an interview with G. de P. and a picture of him. At Visingsö many of the islanders, a number of members of The T. S., and all the teachers and pupils of the Summer-School were waiting to welcome the party, and the children sang — in English — 'Sons of the Sun.' By the time Kungsgården was reached the children were already there to sing another welcome. Here during the Leader's stay were Madame Wicander and Miss Anna Månsson, the hostess, besides the Leader's immediate party, Direktör Gyllenberg having quarters at the Refectory Building where there are accommodations for a few besides the staff. The first official occurrence was on Sunday, July 19, at the Refectory, where the Leader and his party were conducted all over the building by Direktör Gyllenberg and where, in the main dining-hall where the teachers and pupils of the School were assembled, the building was formally turned over to the Leader by Direktör Gyllenberg in a beautiful little speech to which the Leader responded, speaking of the devotion and energy of the Swedish comrades in carrying out the hopes and plans of Katherine Tingley and expressing his gratitude to them, and in turn handing the building into their custody for the work. A delightfully served noon-day meal followed and after this the Leader spoke again, this time about the future, of K. T.'s and his hopes and plans for the School and for Sweden. On July 21st all went to the Refectory again for a members' meeting and during the weeks that followed these members' meetings, and public meetings on Sundays, at one of which the Jönköping paper notes an address by Mme. Wicander, and a lecture by Dr. J. H. Fussell on 'Was Jesus a Theosophist?' and music by pupils of the Summer-School — were the chief events.

About August 1st members of The T. S. began to arrive to attend the Centennial Conference — every day brought them in groups of from two to twelve,

until at one of the gatherings where they met the Leader and took part in the Question and Answer program so profitable wherever it has been carried out, there were as many as seventy present. One evening at Kungsgården there would be a Swedish gathering where not so many understood English well, and another evening there would be a group who all knew English. And the evening closed with some graceful hospitality on the part of Miss Månsson and her helpers. The Leader visited the Summer-School on August 3rd and after seeing the work of the different classes made an address to the teachers and pupils. The Centennial Conference and the ceremony planned by the Director of the Brahé School and other residents in honor of Katherine Tingley have been described in our September issue.

By August 19, the members who had assembled at Visingsö had departed and on that day the Leader, Dr. Fussell, Miss Elsie Savage, and Direktör Gyllenberg left the island at 9 a.m. for Grenna, where Mme. Wicander had sent her automobile and chauffeur to conduct them to Stockholm. The trip was made by way of the interesting Gripsholm Castle, which all enjoyed visiting, and the party were met in Stockholm by Mme. Wicander, Dr. and Mrs. Sirén, Mrs. Nyström, and Lars Eek. The same evening at 7.30 with the addition of Dr. Sirén, the party sailed on the *Oihonna* for Helsingfors, Finland, which they reached on August 20th at 4 p.m. Here they were met by Miss Inez Wilén, president of the Helsingfors Lodge; Madame Sigrid Sirén, Dr. Sirén's mother; and Miss Jansson. The party found four flags — the American, English, Swedish, and Finnish — flying from the second story of Hotel Kämp in honor of their coming. In the evening there was a Fraternization inquirers' meeting in the drawing-rooms of the hotel, attended by members of various organizations, the Point Loma T. S., the Adyar Society, the Rosicrucian body — as well as by some not affiliated with any society. Among those present were Miss Annikki Reijonen, who interpreted for Katherine Tingley in 1923, Mr. Pekka Ervast, the writer, and head of an independent organization, and Architect Armas Rankka, general secretary of the Adyar Society in Finland. As the evening passed the questions became more profound and spiritual. The discussion was carried on in English, Swedish, and Finnish, Miss Reijonen and Mr. Ervast translating into Finnish, and Dr. Sirén into Swedish. Others also helped at times in the interpretation. There were two reporters present and a very appreciative and understanding report was published next morning in *Hufvudstadsbladet* noting the great problems that had been brought forward and answered with talented precision. Another newspaper, *Svenska Pressen*, published a photograph of the Leader and an interview with him in its issue of August 21st, and referred to Dr. de Purucker's efforts to promote union among the various societies and also to his plans for future work in Finland. The Leader met the members of The T. S. in his drawing-room next day and spoke to them of the work and answered their questions. Two little Lotus-children came there to greet him for their group and recite their motto in Finnish and English. After an interview with Mr. Pekka Ervast, the Leader and his party said farewell to the members of various societies who came to see them off; took the train for Åbo and sailed on the *Nordstiernan* for Stockholm, which they reached on the morning of August 22nd. Here they were driven to Mme. Wicander's beautiful

home at Djurgården, where she was their gracious and most helpful hostess during their stay in that city.

On the day of his arrival in Stockholm reporters from two of the largest newspapers called for interviews with the Leader, one accompanied by a photographer. On August 22nd *Stockholms Dagbladet* published an article with a picture of G. de P.; as did also *Dagens Nyheter*. On August 23rd *Stockholms Tidningen* published an article based on an interview with the Leader and announcing his lectures; and *Dagens Nyheter* had another interview. On Wednesday, August 26th, *Dagens Nyheter* had a report of the Leader's lecture on the 25th, which stated that the audience was too deeply affected by the lecture to thank the speaker except by silence; and on the same day *Stockholms Tidningen* also published a report. In these articles publicity was given to Dr. de Purucker's desire to promote union among the different societies. Three public lectures were given in Stockholm at the Academy of Music, the subject on August 25th being 'Theosophy and Religious Thought,' and on August 28th, 'Spirit, Soul, and Body.' The last, on 'Theosophy, Man, and the Universe,' was given on Sunday August 30th. After the first two lectures, inquirer's meetings were held the following evening at the Stockholm Lodge Headquarters, at Tegnersgatan 29. These were both crowded with inquirers and many and varied questions were asked and answered. Besides meetings for members there were also Fraternization meetings, one at the Stockholm Headquarters of the Point Loma T. S. and one at the Adyar Lodge Headquarters, at which G. de P. spoke at some length at the request of those present, and several officials of the Adyar Society including Redactor Liander, president of the Adyar Society in Sweden, made addresses. The friendly feeling between the two societies was increased by the Leader's interviews with Redactor Liander and with the president of the Adyar Lodge in Stockholm. Besides being the hostess of the Leader's party, Mme. Wicander, president of the Stockholm Lodge, presided at the public lectures, and arranged also for delightful drives to places of interest in and near Stockholm. Miss Lisa Aronson, a member of the Stockholm Lodge arranged to have her vacation during the Leader's visit to Sweden, and both at Visingsö and in Stockholm gave valuable assistance in secretarial work to the party, following the example of Miss Dorothy Adams who rendered like assistance in London. Many beautiful letters have been received at the International Headquarters at Point Loma describing the inspiration the members gained from the visit of the Leader and his companions. Dr. Bogren writes: "It has been a wonderful time and wherever they have come it has aroused a great, genuine, hearty enthusiasm, and the reports in the papers have been unusually good . . . We are all of us happy, and there has not in the least been heard at any time anything that was not pure and thrilling with sacred joy. Among other experiences it is that we have received something from the spiritual world which one cannot describe in words, but the working of it will come out later, as it always used to when our blessed Katherine Tingley came and opened the way for us and for humanity to new realms."

On September 2nd the Leader lectured in the Norrlands Hall at the University of Upsala on 'Theosophy and Modern Science.' Dr. Sirén was the chairman. The party returned to Djurgården the same night. Next day they went by

train to Malmö where they stayed at the Hotel Savoy, but were, as before, Miss Månsson's guests for meals. Next day, September 4th the party went by train to Lund, visited the hall where the Leader was to lecture that evening and the old church and its crypt and saw the famous clock there. They returned to Malmö, where they dined with Dr. Bogren and his family at Miss Månsson's, and departed again for Lund for the lecture, members from Malmö and Hälsingborg accompanying them. The *Sydsvenska Dagblad* of September 5th reported that this lecture on 'An Evolving Universe' by Dr. de Purucker was a masterly presentation, and that Dr. J. H. Fussell gave a preliminary address on 'The History of the Theosophical Movement.' There was a large audience. Early next morning, Miss Månsson and Direktör Gyllenberg saw the party off on their trip to Berlin by way of Trelleborg-Sassnitz.

Arriving in Berlin the same evening, September 5th, the party were met by Mrs. Klara Kirsebom of Hamburg, Herrn Gewerbeoberlehrer Georg Saalfrank of Cottbus, president of the German Section of the T. S., Mr. Reinhold Bergmann, president of the Berlin Lodge, and other members. Mrs Kirsebom had come on from Hamburg and had secured quiet rooms for the party at the Hotel Continental, where soon came a reporter from the *Vossische Zeitung*, one of the largest German papers, to interview the Leader. Later in the evening a Fraternalization meeting was held in the hotel parlors which was attended by members of the Point Loma T. S., the Adyar T. S., the Súfí Society, and others. An old friend who had visited at Point Loma, Mr. Herbert von Krumhaar, translated the Leader's remarks into German at this meeting and also at the public lecture the next evening. Herr Hugo Vollrath, head of *Die Theosophische Gesellschaft*, with headquarters at Leipzig, was present at this meeting and came for an interview with Dr. de Purucker the next morning. The Leader's public lecture on 'Theosophy, Man, and the Universe' was given in the Meister Hall, Köthener Strasse. At its close, the president of the Berlin Lodge handed the Leader eight applications for membership in The Theosophical Society. The *Vossische Zeitung* reported the lecture and noted that G. de P.'s efforts to promote union among the various Theosophical societies had aroused widespread enthusiasm.

The Leader's party left Berlin on Tuesday morning, September 8, accompanied by Mrs. Klara Kirsebom, whose indefatigable efforts were a great help in making the journey through Germany and Switzerland very pleasant and comfortable. Arriving in Cottbus about noon they were met by Mr. Georg Saalfrank and Mr. Karl Schneider, president and general secretary of the German Section of The T. S. (Point Loma) and other members. At the Hotel Weisses Ross the Leader gave an interview to the representative of a Cottbus paper, then had a meeting with the Cottbus members. In the evening he lectured in the Hall of Friedrich Wilhelm Gymnasium on 'Theosophy, the Union of Religion, Science, and Philosophy as the Way to Truth and Light.' Mr. Saalfrank in a short address stated the purpose of The Theosophical Society. Dr. J. H. Fussell spoke on the meaning of Theosophy, and there was music by members of the Lodge. Mr. Karl Schneider translated the Leader's speech into German. All three local newspapers published reports of the lecture. The inquirers' meeting held next day was an interesting one with questions all worthwhile, the answers to which were translated by Mr. Schneider. There was time also between meetings for

a delightful drive in and around the city, and a walk in its magnificent park. On September 12th, the *Lausitzer Landes-Zeitung* published an interview with Dr. de Purucker in which he gave answers to questions dealing with vital subjects concerning Germany at the present time.

The Leader and his companions left Cottbus on September 10th, and in the evening, after a journey through beautiful river and mountain scenery, reached Nürnberg, where Mr. W. Blödorn, the president of the Nürnberg Lodge, Mrs. Anna Leidig-Stark, and other members welcomed them. Just arrived at the Grand Hotel, the Leader met seven newspaper reporters — one a representative of the Sûfî movement. The *Nürnberger Zeitung* of September 12-13 describes an interview given by Dr. de Purucker at his room in the Grand Hotel to representatives of the papers in Nürnberg, to whom he spoke for an hour about Theosophy and the Theosophical Movement. The *8 Uhr Abend Blatt*, Nürnberg-Fürth, of September 11th, published a picture of G. de P. and an article with the head-line, 'The Leader of the Theosophical World-Movement in Nürnberg.' Then came a members' meeting in their Lodge-room and a public lecture on 'Spirit, Soul, and Body' in the Katherinenbau, long ago used as a church and later as the hall of the Meistersingers. Mr. Fritz Wölfel translated the Leader's speech into German. Very elaborate music, composed in Nürnberg in the seventeenth century, was played by a string orchestra of twelve. On September 12, at a crowded Fraternization and inquirers' meeting, attended by a number of members of the Anthroposophical Society, the Leader answered many questions, and Dr. Hans Fersch explained that the first move towards the Fraternization desired by many had been made by G. de P. and that the second one was due from members of other societies.

The party left this fascinating old city on September 13, arrived in Stuttgart at noon, and were met by Mr. Conrad Joh. Gluckselig and Mr. Grieb. A reporter representing four large newspapers, one in Berne, came to the Hotel Graf Zepelin to interview the Leader and became greatly interested in discussing Theosophy. In the evening a Fraternization and inquirers' meeting was held and much interest aroused. Next day Mr. Grieb took the party for a wonderful drive through Stuttgart and its environs. In the evening the Leader gave a public lecture which was translated by Mr. Fritz Wölfel, who came from Nürnberg for the purpose. Next morning the party bade farewell to Germany, where Mr. Saalfrank and the other officers of the German Lodges had used every opportunity to make the lecture-tour a success.

The journey to Berne, through glorious Alpine scenery, lasted till the evening of September 15. A Fraternization meeting at Hotel Belle Vue, the result of the work of Mr. Fritz Stucki, president of the Berne Lodge of The T. S. (Point Loma), brought together members of several Theosophical societies, among them the president of the Adyar Lodge in Geneva, and another Adyar member, an American lady who translated into German the answers the Leader gave to inquirers, and who acted as interpreter also at his public lecture on September 16. This lecture was attended by all those who had been present at the inquirers' meeting. After another beautiful drive through the valleys and in the mountains near Berne, the Leader and his companions started on their journey to The Hague, which they reached on September 17.

Questions and Answers

QUESTION 55

Who are these beings called 'Masters,' whom it is said that you Theosophists believe in? Is it true that they live for thousands of years? Is it true that Theosophists have to obey their orders blindly? And that if they do not do so, they are punished with dreadful penalties? At least this is what I have heard some people say; and I would like to be informed as to what your real beliefs on this subject are, because I find it very hard to reconcile such ideas with the simple theory of the existence of such great men, which I confess appeals to me strongly.

H. Lorenz — The assertion that Theosophists have to obey anybody's orders blindly is a simple untruth; just a plain ordinary calumny. We are glad to have this opportunity to deny any such grotesque statement. The facts are as follows:

Our Theosophical philosophy teaches that in all ages of the world, there live great men, superior in mental and spiritual qualities to the ordinary run of human beings; that these great men are such because they are the fruit of a long evolution in experience and knowledge. In other words, that these great men have attained their high station solely by self-induced effort and exertion in the school of life; in principle exactly as a student in a school attains eminence in his chosen field of activity, by hard work and study. The only difference is that the ordinary young man of sober life and aspiring intelligence reaches eminence in some one of the many branches of knowledge, in any one life; whereas these Great Men of whom you have asked, reach their extraordinary mental and spiritual status by effort and unshakable will to achieve continued throughout many lives.

It is furthermore our teaching that in far distant ages, the average of the mankind of that *future time* will attain a greatness of soul that would appear extraordinary to the average man of today: or, to put it in other words, that future humanity in those distant epochs will have become just about what we understand the so-called Theosophical 'Masters' to be now. Looking at the question in this light, we see at once that these Great Men asked about in the Question, are simply the *forerunners* of what *everybody* will one time become; they are the pioneers, so to say, of the great army of mankind, as it marches onwards towards perfection on this planet.

These so-called 'Masters' are also called by us 'Mahâtmans,' from two Sanskrit words: Mahâ - Great; and âtman - self, or soul: therefore, 'Great Souls.' They are also called 'Teachers,' and 'Elder Brothers,' these names being given to them according as the speaker has uppermost in his mind some aspect of life: Masters, because they have mastered themselves and the hurly-burly of common life, standing, so to say, in the strong, quiet places; Teachers, because they are the guardians of the world's Wisdom, the preceptors and instructors of us, the lesser men; and Elder Brothers, because they stand to us much as an elder and wiser brother does to a younger.

Please bear in mind that they are *men*; men, born of women as we all are:

that they breathe our common air, dwell, of course, in human bodies, that they must obey equally with all men the rigid laws of Nature. Indeed, it is common for us to say that they are what they are, *just because* they so strictly obey Nature's laws. The statement that they live for thousands of years, is of course an absurdity; it is quite probable, however, that they live for a length of years longer than the average man, and this only because their knowledge of Nature and the laws of life, to which they conform so strictly, enables them to stave off for a longer time than common the inevitable hour of physical dissolution. They do not work 'miracles,' of course, for no Theosophist accepts any abrogation of Nature's laws as possible, although of course quite a large part of our doctrines teach the existence of laws of being unknown to ordinary science. In fact, it is just these teachings regarding hidden laws of Nature, that have caused shallow thinkers to accuse us of holding views which no one laughs at more heartily than we do. We have no end of amusement in reading, or in hearing, of the perfectly ridiculous things that are sometimes ascribed to us. And yet anybody, by consulting our literature with good faith and in sober earnest, ought to understand what it has been our experience that even children can understand in principle. So, we beg of you, whenever you hear anything that is really and truly weird, unnatural, grotesque, to pause before you condemn us unheard; and to ascertain for yourselves just what we *do* believe, and just what we do *not* believe. Is this not a fair request?

Nor do these Great Men live solely in the Himálaya mountains, as some people imagine. Why should they restrict themselves to that one locality? On the contrary, we are taught that they may be found anywhere; wherever, in fact, their duties call them, there they will be found: in the crowded marts of men, in the desert places, at sea, on land, anywhere. Yet it is a fact that for much the same reason that astronomers go to the high mountains to obtain pure atmosphere and an air free from the heat-waves of the earth's surface, or as *religious communities from the earliest times* and in all countries, choose quiet places for their centers, so, are we told, do these our Elder Brothers, and for closely similar, if not always identical reasons.

The statement that they impose their will on men, and that infraction of their *commandments is followed by dreadful and mysterious penalties*, is simply, as in the former case, a whole-cloth and monstrous absurdity, to use no stronger term. Indeed, if there is just one thing that these Perfected Men will NOT do, it is to impose their will on other men. This would be contrary to every one and single of the *doctrines and precepts of Theosophy*, which is but another way of putting 'the laws of evolution and Nature'; it is contrary to the first and main rule of life successfully lived: *i. e.*, the necessity of self-induced and individually devised efforts *to grow*. As well say that a man can grow strong if another eats, exercises, and sleeps for him; or that a child can learn his lessons by deputing that task to some other child. So strongly does the exact opposite current of thought and belief run in The Theosophical Society, that we look upon no crime as more appalling, we look upon no moral failing as so great in defect of right, as just this *theory of bowing the conscience to the dictates of another*, no matter how high, no matter how great, how pure, how wise. Of course we accept the advice when we need it, and are glad to get good advice, too; but we always

retain our choice as to what we shall do; and I think I may speak for all of us when I say that anybody trying to teach such a pernicious doctrine in the Society would be made so speedily aware of his error as to lead probably to his exit in short order. No indeed; we help each other gladly when need arises, and we stand shoulder to shoulder, and we follow our Leader with gratitude for wisdom and insight; but at all times, in all places, in all things whatsoever, we choose our own path, and abide by the consequences. This impresses the importance of choosing rightly upon us, and makes our choice dignified in subject, and while firm, yet cautious.

As to the reality of the existence of these Perfected Men, we must remember that there are many grades. As our Leader only a few weeks ago told you there are some among them very great, and others less, and others still less; but all are on the Path. Who denies the existence of the Great Men of the Past? Were Plato, Pythagoras, Jesus, Lao-Tse, Confucius, Apollonius of Tyana, and the great Gautama-Buddha, the Indian, myths? Hardly! Some are of course greater than others; just what we have said; but all belong to the noble band of Helpers who stand as instructors, Teachers, Masters, unto men. And then think of the less suns of human evolution, less lights, it is true, but all like ourselves, marching on: think of the great sages, the seers, the poets, the mighty statesmen, philanthropists, religious preceptors, the great scientists, philosophers, thinkers of all times. You see, then, that this is what we mean by teaching the existence of Great Men. It is so simple that a child can understand its principles; yet, as Mr. W. Q. Judge, the second Leader of The Theosophical Society once said, it is in its deeper parts so profound that it taxes the intellect of the greatest men. He who denies these simple truths is either ignorant, or a fool, and we mean no offense by this term. And finally, we ask earnestly, that hereafter, whenever grotesque doctrines are offered as ours, please ascertain for yourselves, and see if we do believe such things or not.

QUESTION 56

Could you indicate how far 'living in the present' habitually, is compatible with 'preserving continuity of consciousness'?

G. van Pelt — 'Continuity of consciousness' to a Theosophist means the preserving of individuality throughout a Manvantara, or holding in an unbroken thread over a countless series of lives, the aroma, the efflorescence or the soul of the experiences passed through. Every life-atom in the body or in the higher principles has its own consciousness, synthesized in each principle by a higher consciousness, but the essence of the consciousness of every human being is rooted in that of his inner god, and must ultimately reach that root if it is to preserve the fruit of its experiences gathered on its journey to its goal. If at any point on the upward way the thread is *broken*, all below this point must wither and die in the course of time as inevitably as must a branch severed from its trunk. To preserve health throughout the whole being there must be a constant stream of life currents or consciousness, not only from the center out, but from the circumference back to the center.

'Living in the present' habitually for the average man, implies a holding of the thoughts too strenuously upon a small area, hence a limiting of consciousness.

One can imagine that if this habit is persisted in long enough, there would result a revolving in a vicious circle without much progress, and that if the revolutions should become sufficiently rapid, the thread of continuity might be snapped.

But there is another point of view. One must 'live in his present' if he is to live at all, for at any given moment there is nothing else and he cannot live there too carefully or too well. But the present can be illumined and to a degree explained by the higher stream of consciousness from the center, which will pour into it if the channels are not blocked, but deliberately kept open. The mind's golden background must not be covered by the muddy foreground, but ever a brooding consciousness on eternal verities kept active to reveal the meaning of the daily duties and their relation to the greater life. And then, gradually from life to life, man will see his old worn-out garments drop away. More and more transparent vehicles will become his, until at last he will share his 'present' with the gods.

QUESTION 57

What does Theosophy teach regarding the Egyptian Therapeutae or Healers? Do they or their successors treat diseases at the present time?

H. T. Edge — They were a group of esotericists within Alexandrian Judaism. Though often spoken of as if they were a sect, this is not the case, as they were merely what we might call an 'inner group,' a body of Jews or Judaeo-Christians who had taken pledges as disciples of the Ancient Wisdom. As shown by H. P. Blavatsky, this Ancient Wisdom was never lost to the world during those times when its Adepts no longer gave public teaching. On the contrary, we find at various epochs in history that waves of influence from the Great Lodge made their influence felt, resisting the effects of dogmatism and religious formalism and giving rise to esoteric movements within the various religions. The lodge of Therapeutae was such a movement within the Judaeo-Christian faith in Alexandria. These men were initiants, who had undergone practical instruction, not only in the form of teachings, but in a life of the right kind of asceticism and self-mastery. They practised healing as a part of their functions, but not until the successful passage of certain initiatory tests had fully qualified them to exercise an art demanding so much knowledge and care. A good intention is not sufficient in such cases to insure a beneficial result, for it will not save the practitioner from the consequences of ignorance; and so he may unwittingly do his patient harm. To know what is really best for the patient requires the knowledge of an adept, who must be competent to take into consideration the moral and karmic factors with which the physical disease may be complicated. Whereas an ordinary uninstructed healer might attempt the cure of any case presented to him, the adept might often decide, in the interests of the patient, to let the disease run its course or consign him to the ministrations of an ordinary physician. It is important to note this fact, that these Therapeutæ were esoteric proficient, in order to distinguish their art from that of any people who undertake healing without having the requisite knowledge and initiatory preparation. The present writer does not know of the existence of such a body today, but feels sure that the Theosophical Society affords the best opportunities to all who desire help and can prove their sincere and impersonal desire for knowledge.

QUESTION 58

Mr. H. T. Edge, in reply to question number 52, issue of July 15, 1931, says, "Theosophy is not SPECIALLY concerned with this subject." Why?

H. T. Edge — Theosophy, though concerned with this subject, is not *especially* concerned with it, because the scope of Theosophy is very wide and includes so many other matters. I thought it was necessary to state this, because I have found that a few inquirers have the impression that Theosophy is mainly concerned with the healing of disease; but in the case of other inquirers such a statement would be unnecessary. It seems to me that I have already, in question 52, given my views as to what Theosophy teaches on this subject; but it is possible that I have unwittingly given the impression that Theosophy ignores or discountenances it. Such was certainly not my meaning. Theosophy regards disease as an evil to be remedied, and a state of disharmony to be resolved. But the principal point in the Theosophical teaching on this subject is that certain methods of mental healing which are popular are apt to defeat their own purpose, by damming back the disease into the system, thus giving temporary relief at the cost of worse suffering later on. Physical disease is evil on its way out of the system; and there are ways of treating it which will not have the disastrous effect just mentioned. These ways are those known to skillful physicians. In reality I have said nothing more than might be said by a doctor advising people not to rely on headache powders but to put their digestive system to rights, or not to dam back a running sore but permit it to discharge. The only object of a Theosophist, in treating of this topic, is to guard people against dangers that are very real and to help them to deal with their diseases in the most effectual way.

Another helpful thought is that we should keep our attention off our illness as far as this may be possible; and that our very attempts to cure it may defeat their own object by concentrating our attention on it, thus feeding it with thought. The idea of 'relaxation,' as opposed to violent effort, is also very useful here. Finally we should endeavor to realize that our sufferings are a necessary and beneficial effort of Nature to readjust the discord which we ourselves have created; and, with this in mind, we can try to help Nature. Do not be in a hurry; time is your friend; impatience will disturb the orderly processes of Nature and thwart her beneficent work.

Theosophical News and Work

MRS. Klara Kirsebom of Hamburg, Germany has been appointed by the Leader to be one of the international lecturers and organizers of The Theosophical Society.

Dr. A. Trevor Barker cables from London on October 9th that the English Section of The Theosophical Society has obtained possession of splendid new headquarters and that official and personal correspondence should henceforth be addressed to 70 Queen's Gate, London S. W. 7.

From Tonypandy, in the coal district of Wales, comes a high-hearted letter from Kenneth Morris dated September 15th, telling of Cardiff Lotus-Circle

started on Monday; Tonypany Women's meeting on Monday evening held in the home of one of the members with six miners' wives listening with keen attention to 'The Need for Theosophy' as he spoke; Swansea inquirers' meeting on Tuesday; Cardiff Woman's Club on Wednesday; and public meetings at the Public Library at Llwynypia for three weeks. Dr. Barker gave a lecture at Tonypany, meeting with the same eager attention; and now Kenneth Morris has been invited to lecture on Theosophy in a Congregational Church at Caermarthen.

Theosophical University Library has received a copy of Volume I of *Theosophy and Modern Science* by Dr. G. de Purucker translated into Dutch by Mr. A. Goud and his helpers. A review of this book which appeared in a Dutch popular science monthly magazine has also been sent to Point Loma.

Hufvudstadsbladet, August 12th, Helsingfors, Finland, publishes an account of a Centennial gathering in honor of H. P. Blavatsky held in a beautifully decorated hall, at which the program consisted of music, speeches by Mr. Pekka Ervast, Miss Inez Wilén, and others, and recitations from *The Voice of the Silence*. Several groups of Theosophists were represented at this Fraternization Centennial Meeting.

The *Ostlausitzer Zeitung* of Bernstadt, Germany, of August 11th, published an article on 'Helena Petrovna Blavatsky' by Mr. Karl Schneider, secretary of the German Section of The Theosophical Society.

The Râja-Yoga Summer-School had this year sixty pupils. Mrs. Gerda Nyström, the principal, had as assistants: Miss Wahlberg, teaching English and gymnastics; Fraulein Schiele, teaching German; Miss Ruth Bogren, art; Karl Kjellstrom, mathematics; Miss Naema Roth, arts and crafts; and others teaching music, etc. The School closed on August 12th, when there was a program to which were invited all the members still on the island, parents, and friends. Diplomas were given to all pupils who had attended the School for three or more years. Some had attended for six summers. Classes in the languages were heard; there was music, and an exhibition of art and arts and crafts work done by the pupils. On August 2nd the pupils took part in the Summer-festival held on the island, and with their flags and songs, etc., added a fresh note to this annual celebration.

The editorial in the *Sydney Path*, the official organ of the Independent Theosophical Society, July-August, 1931, on 'H. P. Blavatsky, 1831 — 1931' opens with an appreciation of the fact that a recent edition of the *Encyclopedia Britannica*, instead of entering H. P. B. as an "extraordinarily clever charlatan," gives a more clear-sighted estimate of her as "an authority on occultism in its relation to philosophy and science," admitting her as a scholar and writer of high merit.

In 'Sydney Lodge Notes' a letter is quoted:

"The fact that representatives of the T. S. in Australia, the Independents, Adyar, United Lodge, and ourselves, were united as one, speaks volumes for the future work in Australia, and that we should have been the guests of your Society in your headquarters, to me strikes a true Australian note of self-reliance,

and even more deeply so, of true Theosophy, which is essentially a reliance on the Eternal Self of all that lives."

The Path continues:

"The Centenary Meeting, as arranged for Wednesday, August 12th, was, as our correspondent states, a gratifying success and an historic occasion, as it was a combined meeting of members of various Theosophical societies, the first in the history of our Australian movement. Madame Grieg presided, and delivered the first of the splendid addresses on various phases of the work and life of H. P. B. The other speakers were Mr. B. Finkernagel, Mr. T. W. Willans (of the Point Loma Society). . . ."

Katherine Tingley Lodge, No. 1, of the American Section, in San Diego, held its annual meeting on July 17th and reports: eighty members in good standing; fourteen honorary members; average attendance at the weekly Friday evening meeting, fifty-five; and seven lodges — namely, Fallbrook, Alpine, Coronado, Oakland, Petaluma, Minneapolis, and New York — formed either by or with the assistance of members of this lodge who now live at a distance and have resigned membership to carry on their new work. The following officers were unanimously elected for the ensuing year: president, Hazel Boyer Braun; vice-president, T. T. Clemesha; recording secretary, Hope Ranney; corresponding secretary, Constance Lynch; treasurer, George Simpson; assistant treasurer, Foster Griffiths; and librarian, Benjamin Bryant.

On September 12th, the first Theosophical picnic of four lodges in San Diego and vicinity took place at Jesmond Dene, the beautiful mountain estate of Mr. and Mrs. Wm. Moore near Escondido, to which came southward from Fallbrook, westward from Alpine, and northward from San Diego and Coronado, Theosophists of all ages bent on enjoying a day out of doors in congenial company. Swimming in a mountain pool, games, quiet talk for the elders — some of whom are well over eighty and never miss a meeting,— a picnic supper under the giant oak and sycamore trees, and, at sunset, a fairy play with music, made this a delightful occasion.

At the International Theosophical Headquarters all the usual activities have been carried on during the summer without intermission. At the public Temple services on Sunday afternoon, the lectures have, since last February with a few exceptions, been given by the resident members, forty of whom have now taken part in this work. Sunday evening meetings, with programs prepared by members of The Theosophical Club are noted elsewhere in this issue. Classes in Theosophy, astronomy, and Sanskrit have been held weekly, and a class in public speaking once a month. A conversational Travel Class, formed to follow the Leader through the several countries of his lecture-tour has aroused great interest in Lomaland. The subject of Dr. de Purucker's lecture of a date approximating that upon which the *conversazione* takes place is made the basis of a general discussion among the members of the class and side-lights of the country and its customs, its Theosophical history, and its people of deserved prominence are thrown upon the screen of a social evening. The members act as hosts, in turn. The work of Lomaland Conservatory of Music has also been continued throughout the summer and concerts have been given monthly as usual.

The Theosophical Club

IN addition to presenting symposia on various subjects — such as 'The Teachings of Lao-Tse,' 'Planetary Spirits,' 'Story of the Odyssey, with Interpretations from the Theosophical Standpoint,' 'The Râmâyana,' 'Legends and Myths of the Stars,' an interesting form of Theosophical study pursued by the Parent-Club during recent months has been that of impromptu questionnaires, in which the questions are asked by one of the members impersonating an inquirer just becoming interested in the Theosophical teachings. At a meeting of this nature, held on the eve of Dr. de Purucker's departure from Lomaland on his present lecture-tour, he spoke to the Club as follows:

"I don't know any one better way to become acquainted with the teachings of our philosophy than by doing just as your Club has been doing. You make your studies real fun; you make them a pleasure. Study thus becomes a delight, not only in these *conversazioni*, as you may call them, but in the other studies of a more dramatic type that you have embarked upon. There is something in this form of Question and Answer which arouses the innate wisdom, the sleeping knowledge, in the deeps of ourselves. You are thus able to test how much you really know. In so doing you become ambitious to know more. You discover that the fountain of knowledge is within yourselves. You discover that this process is better than mere reading; you find that you have something within you upon which you may always draw, and that the more you draw upon it the greater does the flow of inspiration become.

"You cannot get this inspiration by reading in books. Books, however, are excellent introductory. Lectures are admirable openings of doors; but it is in this way of self-examination and self-inspiration that you really learn. The French have a proverb which expresses the ideal very neatly: *C'est en parlant qu'on apprend* — it is by speaking that we learn. The way to learn a language readily is boldly to speak it, no matter how imperfectly; and it is the same way that learning in Theosophy is gained — by attempting to express what one already knows.

"I have wondered, since your creative imagination and power have brought into being these most interesting *conversazioni*, how on earth they did not come into being before, in the older days. The method is so natural, so simple, so interesting. We who sit here and watch you and hear you are fascinated with interest; and I do hope that these *conversazioni* and your other more dramatic studies will continue during my absence. Each of the two has its own especial value."

The Clubs are invited to send reports of the work done by them during Dr. de Purucker's visit. Some of these reports have already reached us, and will be published in part at an early date.

— F. M. D.

The Lomaland School

LOMALAND SCHOOL reports a gratifying increase in the enrolment over last year — this, in spite of the unfavorable conditions that have so seriously affected private educational institutions everywhere. Recent additions to

the student-body include children from Canada and the north, as well as from southern California. The plans for additional accommodations, new classes, etc., announced at the beginning of the Fall term, are being carried forward as scheduled. Major improvements in housing and equipment are also contemplated. The following is from the *Evening Tribune*, San Diego, California, Saturday, July 11, 1931, from the 'Art Comment' by Hazel Boyer Braun.

"In the studios of the Lomaland School at Theosophical Headquarters, an exhibition has been arranged that certainly calls to mind the statement often made, that each person is potentially an artist. Under the guidance of Mrs. Grace Knoche, students of varying ages have done some sound modeling with clay. Paintings in watercolors and charcoal drawings give evidence that these children are being taught, first of all, to see, then to express their impressions. The work of the advanced students, mostly out of doors painting, has been done under the direction of Maurice Braun, who heads the art department. In the studio of arts and crafts, Mrs. Hazel Pool and Mrs. Waerland showed me block-prints distinguished for color and design, weaving, basket work and tapestry of remarkable technique and good taste."

Pre-view of "The Theosophical Path"

THE *Esoteric and the Exoteric H. P. Blavatsky* is a significant combination of viewpoints in the two leading articles by Dr. de Purucker in *The Theosophical Path** (Point Loma) for November. Terrible examples of the dangers which globe-trotting hunters of occult phenomena and powers incur and spread abroad by their stories are multiplied by Prof. C. J. Ryan in *Occultism and Eastern Yoga*. *The Blue Rose* by Reata V. H. Pedersen illustrates the miracle of perfect love with the glowing charm of a Persian painting. What the 'human soul' is, and the after-death journeyings of man's spirit through the invisible Universes are topics selected from Dr. de Purucker's many-sided talk on death in *Theosophy, the Mother of Religions, Philosophies, and Sciences*. 'The Theory of Many Lives Strung on the Thread of Destiny' is the sub-theme in a fresh outlook on *Reincarnation* by Dr. Gertrude van Pelt. And now in *Julian the Apostle* by P. A. Malpas we arrive at the tragic enigma closing that great Initiate's career.

The spell of the lonely mountain is laid upon us by Kenneth Morris in his lyric to *Yuan Tan-Chu'iu*. H. P. B. is in her chattiest humor in the conclusion of her brilliant discussion of *Old Philosophers and Modern Critics*, and in *Mathematics and the Universe* we are invited persuasively by Dr. H. T. Edge to consider how "God always geometrizes." Seneca illustrates the human outlook of the Mystery Schools in his *Researches Into Nature*, translated by Dr. de Purucker, and we accompany Dr. Rose Winkler on a metaphysical cruise through Space in *Nebulae: Cosmic Seeds of Future Worlds*. *Questions and Answers* and some interesting current events in *The Theosophical Movement* bring to a close this pleasantly varied number.

—L. L. W.

**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.

Pre-view of "Lucifer: the Light-Bringer"

WITH the November-December number *Lucifer** brings to a close its second year — a year in which it has found a definite place in the world of Theosophical literature, providing as it does 'Theosophy for Everyone' in a form acceptable particularly to those to whom the Ancient Wisdom is as a newly-opened book.

In this issue many of the fundamental Theosophical teachings are expounded. 'The Turn of the Wheel,' one of Mr. Judge's mystic stories reprinted from his magazine *The Path*, tells of the doctrine of Karman. In 'The Double of an Arm' by Oscar Ljungström, the reader is enlightened as to some of the mysteries of the *Linga-śarīra*, or astral body; while the 'Lesson in Theosophy,' No. V, by M. M. Tyberg and J. H. Fussell, deals comprehensively with the two portals of life: death and birth. Maurice Braun discourses on what Theosophy brings into the realm of modern art. A timely article with which to close the old year, and one containing much food for thought, is 'What is an Opportunity?' by Reginald Machell, a pupil of H. P. Blavatsky; and another of her pupils, H. T. Edge, writing of the Indian 'Interreligious League' stresses the fact, so incontrovertibly proved by H. P. B. in her great books, that all religions sprang from one source, the Ancient Wisdom-Religion — Theosophy.

Reata V. H. Pedersen in her story 'Theme Song' tells how the soul-hunger of first child and then woman, finds a partial answer in the works of a great poet, and finally leads her to Theosophy. Leoline L. Wright has another story suggestive of the real Christmas spirit; and through Dr. de Purucker's words to The Theosophical Club on the 'Inner Meaning of Christmas' we receive a hint of the esoteric significance of the festival of the Winter Solstice. — F. M. D.

"The Lotus-Circle Messenger" — Pre-view

THE *Lotus-Circle Messenger*† for November continues its series on the world's Great Teachers with a simply-written story of the Buddha, followed by one of the Buddhist *Jatāka Tales*, and elsewhere in the issue by recorded sayings of the Teacher. 'The Strange Adventures of the Atoms' gives, in childish language, another chapter in the story of evolution and the birth of worlds as told in *The Secret Doctrine*. The good ship *Argo* makes further discoveries in Theosophical teachings about the Golden Ages and the world's ancestral Edens. The Contributors Club discusses Stars, Atoms, Lotus-Circle programs and other topics; Uncle Sol (of the old *Rāja-Yoga Messenger*) opens his Science Question-Box and answers some interesting questions; the Tiny Tots continue with their Garden, and the last page is given over to Quotations, References for the use of Lotus-Circle teachers, and a pronunciation-key for the Sanskrit words in the

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

†Monthly, excepting July and August; 16 pp. illustrated; 50c. a year. Special rates to Lotus-Circles, Schools, Sunday-Schools, Classes, and Clubs. Published under the supervision of G. de Purucker, M. A., D. LITT., by Central Office for Lotus-Circles, Point Loma, California.

issue. Of special interest is a picture of the Lotus-Circle Seal, first used on the new Lotus-Circle Charters, with an article giving its symbolism.

Though founded as a children's magazine primarily, the inclusion of References to advanced Theosophical works for the further study of teachers has made *The Lotus-Circle Messenger* of value to members in general. An increasing number of Lodges and Theosophical Clubs are using it in their study-classes, and at Lodge and Club meetings. Dr. Emil Axel Gibson of the Los Angeles T. S. Lodge writes: "How beautifully you are bringing out in the *Messenger* the immanence and significance of Theosophical activities! It brings to my mind new ideas and new arguments in my discussions upon Theosophy, and to my heart a new warmth, new enthusiasm, new energy and determination to continue the work for our sacred doctrines of 'love and forgiveness.'"

The attention of T. S. members is called to the fact that by subscribing not only would they receive assistance in their own Theosophical studies *but would help the Children's Work.*

Appreciation for Responses

THE Executive Committee takes this opportunity of thanking all F. T. S. and friends who have responded in any way whatsoever to the appeal for financial support, published in the July issue of THE THEOSOPHICAL FORUM. Any additional help which can be given by Comrades who have not yet responded or who can respond again will be most deeply appreciated. In these difficult times every little bit counts. Please read once again the appeal issued in the July number of THE THEOSOPHICAL FORUM.

Two New Books by Dr. de Purucker Now on Sale

THEOSOPHICAL University Press has issued two new books by Dr. Gottfried de Purucker: (1) *Golden Precepts of Esotericism*; (2) the second volume of the Second Series of *Questions We All Ask*. As announced in the September FORUM, *Golden Precepts of Esotericism*, compiled from teachings given by Dr. de Purucker, sells for \$1.00 — Autograph copy, \$2.00,— cloth, 177 pages, 6¾ x 4½. The second volume of the Second Series of *Questions We All Ask* consists of Lectures 17 — 32, with a copious Index, and is of the same size as the first volume of the Series, Lectures 1 — 16. Both volumes are bound in art-paper covers, price \$1.25 per volume. Orders are filled immediately upon receipt until the edition is exhausted. Send orders to Theosophical University Press, Publications Department, Point Loma, California.

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, 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

The Leader's Lecture-Tour

WHEN the Leader, Dr. J. H. Fussell, and Miss Elsie Savage reached Holland on the evening of September 17 they were met at Zevenaar, the frontier-station, by Mr. Jan Goud, who had arranged to take his vacation at that time in order to accompany the Leader's party throughout their stay in Holland, and who was able, by interpreting and in many other ways, to facilitate their movements and add to their comfort. At Utrecht a large group of the members of The T. S. were waiting to greet the party and to give them beautiful flowers. It was 10 o'clock when they arrived at The Hague where they were met by Mr. and Mrs. Venema and were driven at once to the Hotel de Vieux Doelen. Next morning came a stream of visitors, then four newspaper men to interview the Leader for an hour — all gave excellent reports of this — and after a motor-trip through The Hague, Scheveningen, and the picturesque suburb, Wassenaar, there was a Fraternization-meeting at which there was an opportunity for members of different societies to ask questions.

On Saturday morning, September 19th, inquirers from all parts of Holland came to meet the Leader, and in the afternoon there was in Pulchri Studio a members' meeting, really a gathering of the Dutch Theosophical family, of young and old — so many of them there were from different places in Holland that they had to move to a larger hall. The program included music, a symposium, 'The Golden Chain,' given by the Women's Section of The Theosophical Club (The Hague), speeches by Dr. J. H. Fussell, and Dr. Osvald Sirén. Miss Elsie Savage spoke of Club-activities in Lomaland, and Miss Nelly van Weydom Claterbos spoke in behalf of the Women's Sections of the Club in Holland. Mr. Jan Goud made the announcements, Mr. Arie Goud, president of the Dutch Section, made a short speech, and, to crown all, the Leader spoke and answered many questions put by the members. Among those present was Mr. Philip Malpas, well known to readers of *The Theosophical Path*, who is now residing in Germany.

On Sunday, the 20th, the party went by train to Amsterdam and thence by auto to Hilversum, where Mr. Hendrik Oosterink, president of the Bussum Lodge, had made arrangements for the Leader to speak over the radio. Mr.

Venema was with G. de P. in the broadcasting-room and translated the speech, while a party of members of the Society in another room listened in. Word about the broadcasting had been sent to every Lodge in Europe, and the news has been received that it was heard by members in London, Berlin, and Hamburg. The applications for membership that have come in indicate that many had listened to the speech. By 4.30 the whole party was off to Bussum where preparations had been made by Mr. and Mrs. Oosterink, devoted members both, for a public meeting that evening in the Gebouw der Doopsgezinde Gemeente. Dr. J. H. Fussell gave an outline of the history of the Theosophical Movement throughout the ages and the Leader spoke on 'Spirit, Soul, and Body,' to an audience among whom were many Masons and also many Adyar members. The reporter who was present and wrote a fine account of the meeting, later applied for membership in The T. S.

Next morning, the 21st, the Leader and his companions went by motor back to Amsterdam, driving through a very beautiful part of the country and paying a flying visit to Madame de Lange-Gouda at her home in Blaricum. In the evening, at the Gebouw der Vrije Gemeente, at a public meeting at which Mr. J. Kooistra, president of the Amsterdam Lodge, presided, Dr. J. H. Fussell made a preliminary address on 'The Theosophical Movement,' and Dr. de Purucker spoke on 'Theosophy and Modern Science.' After the lecture the book-table was stormed; but the demand for literature had been anticipated and a bountiful supply was on hand of translations of *Questions We All Ask*, *The Ocean of Theosophy*, G. de P.'s speech made on July 7th at Rotterdam on 'The Pathway to Initiation,' Club Circulars, and, of signal interest after the lecture of the evening, Volume I of *Theosophy and Modern Science* by Dr. de Purucker, translated into Dutch.

On Tuesday morning, the 22nd, on the invitation of Mr. Kruisheer, assistant general secretary of the Dutch Section of the Adyar Society, who had been present at the H. P. B. Centennial Conference in London on June 24th, the Leader and his party visited the Adyar National Headquarters in Amsterdam, where they were most cordially received by Mr. and Mrs. Kraamer and Dr. Boissevain, and were shown all over the buildings. Interviews with inquirers and with a representative of *Handelsblad*, one of the leading Dutch newspapers, and an auto-drive to Aalsmeer, the famous flower-district of Holland whence blooms are sent to various countries in Europe, occupied the rest of the day. Between seven and eight o'clock the Leader, Miss Savage, and Dr. Osvald Sirén were present at an entertainment given by the young people of the Amsterdam and Utrecht Lotus-Circles and Clubs at the American Hotel; and here G. de P. expressed his appreciation of the work of Miss Cor den Buitelaar and Mr. J. Kooistra, devoted and active ever in the interest of Theosophy. Dr. J. H. Fussell at that time was in Bussum where he had been invited to deliver an address to the Masonic Fraternity. Later in the evening there was a Fraternization-meeting in a larger hall in the same hotel at which two hundred were present. Mr. J. Kooistra opened the meeting and then G. de P. asked for questions, which followed in such abundance that a variety of subjects were dealt with, evidently to the satisfaction of those present. Mr. Kruisheer of the Adyar Lodge at the close of the evening spoke cordial words of appreciation concerning the success

of Dr. de Purucker's Fraternization-movement, stating that in his opinion the proposed unification had become a reality in the inner world and urging all to work to make it a fact on the outer plane also. The answers were translated into Dutch by Mr. Leo Muller, a young professor of English, secretary of the Adyar Lodge at Bussum, who had heard the Leader at Bussum.

Wednesday, September 23rd, found the travelers at the Hotel des Indes, The Hague, where in the morning came inquirers and applicants for membership. An afternoon drive with Mr. and Mrs. Venema, Mr. and Mrs. Oosterink, and Mr. J. Goud, took them to Scheveningen, and to see the Peace Palace. In the evening, at Pulchri Studio, the Leader lectured on 'Theosophy and Religious Thought.' Mr. J. H. Venema, president of the Lodge at The Hague and vice-president of the Dutch Section, was the chairman, Dr. J. H. Fussell made the usual preliminary address, and beautifully rendered 'cello and piano music preceded the Leader's speech. The close of the evening again brought applications for membership. Among those present were Mr. and Mrs. Vreede, members of the U. L. T.

Next morning, the 24th, the party, with the addition of Madame de Lange-Gouda and Dr. Sirén, arrived in Rotterdam before noon and were met by Mr. Fred A. Lindemans, president of the Rotterdam Lodge and Mr. H. A. Pakker. They went to the Park Hotel, where they found their rooms homelike with silent messages of welcome left by Rotterdam comrades. A delightful trip to the interesting old town, Delft, followed, and in the evening came the public meeting at the Nutsgebouw, at which Mr. F. A. Lindemans presided, Dr. Fussell gave one of his inspiring addresses, and after music, the Leader spoke on 'Theosophy, Man, and the Universe.' Immense interest was shown, and the lodge-members were thoroughly prepared for it. Every one present was given a folder giving information and having space for the name and address of any one wishing to have a translation of Dr. de Purucker's speech sent to him, and also a copy of *Questions We All Ask*, and one of the Dutch *Lucifer*. We learn that the Rotterdam members were kept busy for days answering the inquiries that poured in.

Next morning brought visitors wishing to meet the Leader, among them Prof. Z. Kamerling of Leiden, who had written a review of *Theosophy and Modern Science* for his magazine, *Natuur en Mensch*. Prof. Kamerling and his wife have since joined the group of new comrades who applied for membership in the Society. At two o'clock there was a Fraternization-meeting at which Mr. Lindemans announced that the Leader was ready to answer all questions concerning Theosophy and the Theosophical Movement. Mr. Boelaars, the president of the Adyar Lodge, and other Adyar members were present. Many questions were asked, and were answered in a spirit of harmony and peace, so that this was indeed an impressive Fraternization-gathering. The answers were translated into Dutch by Brother Leo Muller of Bussum who had performed the same service at Amsterdam.

In connexion with the Leader's stay in Holland we must note the excellent publicity afforded by the Dutch press. The report of the interview given by Dr. de Purucker on Friday, the 18th, appeared in *Het Handelsblad*, *Telegraaf*, *Nieuwe Rotterdamsche Courant*, *Vaderland*, *Utrechtsche Prov. en Sted. Dag-*

blad, and *De Haagsche Courant*. An interesting feature was the presence of many of the Dutch members at every meeting held during the Leader's visit, the distances between the Dutch cities being so short as to make this possible. Extraordinary unity and enthusiasm were engendered, echoes of which continue to reach the Point Loma Headquarters in letter after letter, and, judging from these letters, these echoes will long resound in the hearts of our "Brothers of Holland."

At 8 o'clock the same evening, September 25th, Mr. J. Goud, Mr. Fred A. Lindemans, and Mr. H. A. Pakker took leave of the Leader, Dr. Fussell, and Miss Elsie Savage, as they sailed on the *Statendam*, for a 24-hour trip to England.

In England the Leader's party spent a happy week as guests of Lady Lucas at Woodyates Manor, near Salisbury. While there they went on September 30th to London, where Dr. de Purucker inspected the new headquarters of the British Section at 70 Queen's Gate. In the evening they were present at a Fraternization-meeting held under the auspices of the London Lodge, T. S., presided over by Mr. A. Trevor Barker, in the hall over the Eustace Miles Restaurant where the Phoenix Lodge (Adyar) holds its meetings, and attended by many of the members of the Phoenix Lodge. This was the last opportunity to see the Leader and his companions, and members of different Theosophical Societies and interested friends, besides Point Loma members from all over England and from Wales, were present at this farewell gathering.

After a stormy passage on the *New Amsterdam* the travelers reached New York on October 13, and before they landed the Leader met representatives of the New York press who came seeking interviews, one from the *New York Times*. The ship was one day late arriving at New York and this necessitated the canceling of engagements in New York and Boston. Mrs. Harriet Hubbard of Montclair, N. J., who was to have been the Leader's hostess, Mrs. Peyton and Mrs. Emery of Washington, D. C., and Mr. I. Lewis, president of the New York Lodge, were waiting to greet the party, who were taken to visit the new Lodge-room of the New York lodge at 135 West 74th Street, on the way to the Grand Central Station. Here Mr. Clifton Meek and Mr. Justin Gruelle of Silvermine, Conn., were waiting to get a last glimpse of the Leader and his companions. In Boston, Mr. J. Emory Clapp, Mr. S. Zangwill, and Mr. Benedict, were ready with their cars to assist in the arrangements for the homeward journey, and Mrs. Martha Franklin's thoughtfulness was manifest at the Riverside Apartment Hotel where they spent the night.

Next evening, October 15th, at the Windsor Hotel in Montreal, a Fraternization-meeting brought together Point Loma members—among them Mrs. M. R. Ellis and Miss M. Bryson—and members of the Canadian Section (Adyar) for a profitable two hours with the Leader, and, after traveling all the next day, the party arrived in Toronto, where Mr. Dudley Barr, vice-president of the Toronto Adyar Lodge, and Miss M. L. Ogden with a party of nine members of the Point Loma T. S. from New York State, were ready to facilitate all arrangements for the stay in Toronto. At the Hotel Westminster, Mr. Albert E. S. Smythe, General Secretary of the Canadian Section of the Adyar Society, was waiting to see the Leader, and in the evening at the fine hall of the Canadian Section Headquarters (Adyar) at 52 Isabella Street he presided at the public

meeting at which in response to Mr. Smythe's invitation, Dr. de Purucker spoke. Miss Ogden took the party for an auto-ride about Toronto the next morning, and, after interviews, etc., there was a Fraternization-meeting from 6 to 8:30 o'clock, also at the hall of the Canadian Section (Adyar).

On the way to Vancouver the party passed through the first snow-storm of the season and also experienced some really warm weather. On October 20th, at Vancouver, at a meeting arranged by Mr. B. A. Welbon, president of the Vancouver Lodge, and Mrs. Elsie Wilson at the Georgia Hotel, the members had the opportunity to spend some hours with the Leader and his companions, and here came also inquirers. Mr. James Woodman took the travelers for an auto-trip about Vancouver, and in the evening there was a Fraternization-meeting in a hall in the Woman's Building, attended by many of the members of the Orpheus Lodge, the Hermes Lodge, and the Vancouver Lodge of the Canadian Section (Adyar). The hall was crowded to overflowing and most interesting questions were asked and answered.

The same evening the party took the boat for Victoria, where Mr. G. F. Jeanneret, president of the Victoria Lodge, Mr. and Mrs. Catterall, and Mr. F. C. Berridge, met them. At the Empress Hotel, about noon—the day fortunately being a holiday—a Fraternization- and Inquirers' meeting was held, well attended by members of the Canadian Section (Adyar) and of other Theosophical Societies. Between these two meetings Mr. Catterall had taken the party for a motor-trip. Among the old members who were on hand to greet the Leader in British Columbia was Mr. William Stewart, who accompanied them during all their stay.

Another boat-trip brought the party to Seattle at 9 o'clock the next evening. Here members from Seattle, Portland, and Salem, were waiting to hasten the re-entrance of the travelers into the U. S. A. in order to have them present at a Fraternization-meeting at the Hotel Olympic, where an audience had been waiting since 8 o'clock, evidently with high expectations, as no one had left when finally the Leader arrived at 9:40. Mrs. M. Hageman, president of the Seattle Lodge, presided, and among others present were our ever-energetic comrade, W. E. Schwede, Mr. and Mrs. Breckinridge, and Mrs. W. Denton of Salem, and Mr. and Mrs. Geo. Sheffield of Burton.

After a members' meeting next day the party left for the south, reaching Oakland on the evening of October 23rd. Mrs. Margaret S. Ellis met them on the train and Mrs. Vance McClymonds and Mr. Nils Amneus were in readiness with their cars to conduct them to their hotel. Later in the evening there was an Inquirers' and Fraternization-meeting in the hall of the Oakland Lodge in the Madison Street Masonic Temple, Mrs. Ellis presiding. The hall was full, and many old friends and former residents of Lomaland were present, among them Mrs. M. G. Darrow, Miss Edith White, Miss Edytha Pierce, Miss Vickery, Mrs. Spinks, and the Amneus family. Next day brought an auto-trip around the Bay Cities in Mrs. McClymonds' car, in the afternoon a members' meeting at the hotel, and, in the evening, a public meeting in the Masonic Temple. Mr. V. Estcourt presided, Dr. J. H. Fussell made a preliminary address on 'Theosophy and Freemasonry,' and Dr. de Purucker spoke on 'Esoteric Teachings Concerning the Universe and Man,' to one of the largest audiences he had

addressed while on his tour. This was the final lecture of the tour and was in every way a crowning event.

The party were soon speeding southward and, arriving in Los Angeles at 10:30 p. m. on October 25th, stopped only long enough to greet Mrs. Parks and Mr. and Mrs. J. Henry Orme. Mr. Maurice Braun, who had motored up from Point Loma, then drove the travelers home; and about 2 a. m. they entered the grounds of the International Headquarters as quietly as, just five months before, they had left to begin the lecture-tour of 1931.

Questions and Answers

THE Editors of THE THEOSOPHICAL FORUM announce a series of Questions, with Answers to them given by Dr. G. de Purucker at the various Inquirers', Members', and Fraternization-meetings held during the recent lecture-tour. These Questions and Answers will be taken from the stenographic reports made at these meetings. Question 59 below was answered at a Fraternization-meeting in Minneapolis, on May 28th, 1931.

QUESTION 59

What exactly is your purpose in inaugurating the Fraternization Movement? What effect do you expect it to have upon the members of the different Theosophical Societies?

G. de Purucker — I am feeling my way into the hearts of men and women all over the world, trying to carry therein seeds of thought — at least I hope to do it, I yearn to do it — seeds which, like the mustard-tree of the Christian parable, are small, yet produce so magically. Nevertheless we may liken our work not to the mustard-seed, but to the majestic oak, the great tree under the branches of which are grouped the pupils of the age-old Lodge of Wisdom.

You have all heard of the Fraternization-Movement which we at Point Loma inaugurated, and I want to tell you that our success thus far has really been great. Considering the difficulties that we have had to meet and the minds of certain people with their prejudices that have been won to the cause, we have reason for gladness and rejoicing. These representatives of a sister-society who are with us tonight, are an example of the genuine Theosophical spirit that should prevail everywhere.

I want to tell you, however, that "fraternization" does not mean the abandoning by any one or by any society of the traditions which he or it — let us say they — hold dear. The Fraternization-Movement, if it is to succeed, is something which must be worked out on principles of common-sense, on principles of brotherly feeling — which means the understanding heart. It is something which cannot be forced, but must grow as naturally as the beautiful dawn in the east grows into the glorious daylight.

We of the Theosophical Movement are at the present time in a human semi-obscurity, that obscurity which precedes the dawn, a dawn to which I am looking forward, a dawn which will develop into the great daylight of the Ancient Wisdom. Consequently, in connexion with the Fraternization-Movement we must remember that we must follow the lines of common-sense action.

We cannot expect our brothers of Adyar or our brothers of X or of Y or of Z to understand immediately our principles in this Fraternization-Movement. We must show them that we are sincere; but likewise must we keep our own flag flying, the flag of the ancient tradition, the flag of the Ancient Wisdom-Religion of Antiquity, the flag of H. P. Blavatsky. Our sincerity in this will evoke respect; others will see that we are sincere and earnest people, who believe with all our hearts and souls in what we believe to be the Light; and it will also evoke sympathy in their hearts for they will see that they can trust us if we do not abandon our principles for every will-o'-the-wisp of policy merely in order to gain members to us; and they will also see that we are working for an ultimate reunion of all Theosophical Societies into one general spiritual Brotherhood as it existed in the time of H. P. B.

We must remember that our society is not the only society, Theosophical or otherwise, in this wide world, which contains truth. While we keep our flag flying to the four winds of heaven, and are proud of the principles which we cherish and profess, let us nevertheless recollect that Theosophists of other societies, and men and women who are non-theosophical in profession but are Theosophists at heart, also may be pupils of our great Teachers. You see my point? I speak of this point a bit earnestly because news about the Fraternization-Movement has been coming in to me from different parts of the world, in some cases expressing an over-enthusiasm at the wonderful success accomplished; and in other cases expressing certain discouragement, as, for instance, in a letter which I received a few weeks ago: "What is the use of extending our hand to Brother-Theosophists when they won't accept it?" What is the use of being discouraged at the failure of a few individuals to respond? Let us show them our earnestness, our sincerity, and that we believe in the principles which we profess; and thus shall we gain their friendship and respect and a recognition of the truths that we stand for. Thus we shall win them by the force of almighty love, that symphonic harmony of the cosmos which keeps the very stars regular in their courses. . . .

I tell you that the Theosophical Movement has been sick, it is even yet an ailing Movement, and simply for the reason that Theosophists have not as yet had the understanding heart awakened, nor the understanding mind enkindled, within them. There is altogether too much talk and not enough doing in the Theosophical Movement. What we need is more brotherhood. What we need is a larger and a more sympathetic understanding of the difficulties of others. Let us visualize and follow these simple objectives: they spell success; they spell ultimate victory; and there is nothing that draws others so sympathetically to our ranks — and I will explain this in a moment — as the feeling that in talking with us they have met not only the understanding heart but the understanding, sympathetic, mind.

I have just used the phrase: "draws members to our ranks." Yes, emphatically so, a thousand times do I declare it; and to anyone who may misconstrue my words to mean that G. de P., as Leader of The Theosophical Society whose Headquarters are at Point Loma, is trying to 'steal,' by his teachings and by his work, the membership of other Societies, I answer: My Brothers, you mistake; you have my declaration; your opinion is wrong. But we do want your co-opera-

tion, we do want your help. It is a shame that we Theosophists who teach brotherhood, will not practice it among ourselves. In not doing so we are whited sepulchers; and if any Theosophist's heart is filled with fear — fear of allowing the spiritual fire within him to come out in noble act — he is no Theosophist.

I tell you again, as I have written before, that fear breeds suspicion; suspicion is the outcome of fear. When a man has fear in his heart, it means that he is diverging from the Path. When you are on the Path you have no fear. Therefore, let our Adyar Brothers, and Brother-Theosophists of other Societies, take our hand in peace and gladness. I have pledged my word that I want to do as I have every hope of being done by. Let us have peace; let reason rule, let reason sit on its own starry throne amongst us. Many members of Adyar have come into our Society, it is true. But they need not resign their membership with Adyar: that is something that I not only do not ask, but I have frequently myself written: Are you sure that in applying for membership in our T. S., you are not doing an injustice to your Fellows and to the Leaders of your own Society? If not, then come, and come gladly, for you are doing well. Retain your Adyar or other Theosophical membership, if you please. Some of our most lovable members today, some of our best F. T. S., are former Adyar members, who in some cases still retain their membership in the Adyar Society.

Fraternization is very dear to my heart, because it is the Masters' work — Brotherhood. I know that our Societies will someday become one Universal Brotherhood, one Spiritual Brotherhood; but I don't think it will come overnight. There is too much preliminary work still to do, too many barriers to hew away. I do not believe in mushroom-growths. What I am working for is the real thing. I want men's minds to trust, to trust from conviction. That is the whole secret of what I am telling our members now: Fraternize: preach it, teach it; but go slowly, don't be too enthusiastic, don't overshoot the mark. don't be discouraged if our extended hand is refused. I tell you that in the other Theosophical Societies there is splendid material, some splendid people, just as good as we are, every whit. They have their convictions, they have their traditions, they have their history, they have their leaders whom they revere and love. So have we. Respect them when you find honesty and truth among them, and if you do that, my dear Comrades of our own beloved Society, then they will respect you.

And, to our Adyar Brothers, let me say particularly that I believe that some day you will be with us. I don't mean for you to abandon any principle that you may cherish, but one of these days you are going to see some magical work. We too hold to the principles we love with utter fidelity, and from those principles we shall never move; but this very fact of our own earnestness and sincerity enables us to recognise earnestness and sincerity elsewhere and to respect them.

Questions 60, 61, 62, 63, and 64 were asked and answered at a Fraternization-meeting at Victoria, B. C., Canada, on October 21, 1931.

QUESTION 60

What advantage would it be to the Theosophical Movement if the separate parts of it were joined together?

G. de Purucker — Immortal gods, what doth it advantage a man if the various parts of his constitution are at war? A house divided against itself cannot stand; and our work for reunion is a part of the Fraternization-Movement which we at Point Loma inaugurated some months ago. A part of that work is to bring together the different branches of the general Theosophical Movement, in order that we may all of us once more become a Spiritual Brotherhood as it was in the time of our beloved H. P. B. Union is strength. It is the parable of the bundle of sticks again. A bundle of sticks tightly tied together you cannot easily break, but you can easily break the bundle by taking each stick by itself.

The powers of evil in the world, antagonistic to the spiritual and highest ethical interests of mankind, have been working to bring about disunion, separation, disorganization; and it is our duty to set our faces like flint against the disintegrating and disorganizing influences. Let us have peace, let us be brotherly, let us work together, let the past bury its own dead bones. Let us look to the future!

Reunion has every advantage. It means renewed and increased strength for all, renewed and increased enthusiasm, it means Theosophical force, it means Theosophical power in the world; it means that the Theosophical Movement hereafter will become, when its separate parts are once reunited — when the different branches are once more joined together — a genuine spiritual power, instead of being as it is at present, when the different Theosophical Societies are making more or less earnest but feeble efforts to do our proper and common work. Let people who do not understand me criticize me as much as they will; I do not care about them as long as I feel the value and truth of what my work is. I am going to keep on working for brotherhood and peace and reunion as long as I have the power to speak and the strength to hold my pen. I know what I am about, Brothers. We must remember the difference between a mob and a disciplined army led by an intelligent commander who knows his business.

QUESTION 61

What prevents the union of the different Societies of the Theosophical Movement?

G. de Purucker — That question is easy to answer, alas. Suspicion, fear, and unwillingness to give unto the other fellow the same consideration that you ask for yourself; lack of charity, lack of kindness, lack of brotherhood, lack of the understanding heart. That is all. There could be a reunion today, if all felt aright — *if people only would!*

QUESTION 62

Suppose that each of these various factions would want to amalgamate, who would have the lead? It would be like asking Germans to become Englishmen, or Englishmen to become Hindûs.

G. de Purucker — I don't think so. The Theosophical Society is a Brotherhood of Fellows all working for a common good. For instance, my idea of reunion is ultimately to have a Spiritual Brotherhood as it was in our beloved H. P. B.'s

time; but before we can bring that to pass, I hope to introduce a spirit of co-operation among the different Theosophical Societies. Let each one retain its own organization, its own leaders, its own teachers, its own books, its own doctrines, if it so desire; but meanwhile and then let us be brotherly, and try to have respect for the feelings and honest convictions of Theosophists of some other brand.

QUESTION 63

Might I ask: Suppose that there were a union of all the various branches of your faith, where would you suggest the Headquarters of the union should be? Would they be at Point Loma, or would there have to be any Headquarters at all?

G. de Purucker — That is a question that I am often asked. Of course I knew, when we started the Fraternization-work, that such questions would arise. I am going to answer it with perfect frankness, and I beg of you to try to understand what I have in mind. I believe — and I am perfectly willing to grant to some other Theosophists or Society an identic right to believe as such may please — but I believe, knowing our own T. S. as I do, and its utter troth to our Masters' teachings and to H. P. B., that the Headquarters ought to be at Point Loma. If it can be shown to me that Adyar, or some other place, is a better place, I shall immediately be of that opinion. But I tell you that I think it ought to be at Point Loma, for the following reason, perhaps more than for any other: In our T. S. we have peace and brotherhood and growth. There are no intestinal squabbles rending us into parts, into divisions. We have remained utterly loyal in troth to our Masters' teachings and to H. P. B. On just that ground alone I base my conviction.

But after all, any such Headquarters would be a matter of form. In our T. S. everyone has a right to think as he pleases, to act as he pleases, to hold what opinions or doctrines or beliefs he pleases, and to live as he pleases in the light of his noblest judgment; but I can tell you this, my Brother, that our F. T. S., at the Headquarters, Point Loma, so far as I know, try to improve their lives in accordance with their convictions.

I know that The Theosophical Society, Headquarters at Point Loma, has been greatly misunderstood. Perhaps the fault is partly our own. I admit that possibility. I only ask that there be an honest investigation of our beliefs, an honest trial of our sincerity. Test these and abide by the results of your test. If some brother of Adyar believes that Adyar should be the general Headquarters, gladly will I hear what he has to say, and if he can prove to me that Adyar would be a better place than Point Loma, I would with equal gladness admit it, and work on his side.

QUESTION 64

Suppose that the Masters who are supposedly in touch with Dr. Besant are at variance with the Masters whom you are in touch with, who is right?

G. de Purucker — I could not follow a Master of that kind! Truth is truth; there is but one Truth; and the great Brotherhood is not composed of individuals who work the one against all, or against each other. It has been said that Dr. Besant is "supposedly in touch with the Great Ones." I do not judge this pos-

sibility. If she is, then she will have proved it in her teachings, in her life, in her actions. Examine her record. Test what she has taught, examine what she has done. That is all. The Great Ones work wherever they can find an opportunity of working, wherever the field is ready to receive the seed. If it be in Adyar, there they will work; if it be in Point Loma, there they will work. If it be elsewhere, there they will work.

QUESTION 65

Question 65 was asked and answered at a Fraternization-meeting at Amsterdam, Holland, on September 22nd, 1931. The question, in Dutch, was a lengthy and vigorous denunciation of 'Leaders' in the Theosophical Movement, continued above protests from the audience that the questioner sit down so that they could hear Dr. de Purucker.

G. de Purucker—Our brother here desires to be a leader of Theosophical thought, to have his own ideas prevail. This is human. Wherever there are men, you will always find leaders—natural-born leaders or false ones. The false ones fall, the natural-born ones lead. You cannot help it. Any man who expresses his convictions, as this brother has done, shows that he has a strong feeling, and he will *de facto* be a leader among other men who have the same but weaker feelings that he has. Leadership is inherent in human nature. You cannot avoid it. Men are not a mob. Everywhere in human life you will find leadership, someone taking the lead. The captain of a ship, the general of an army, the man at the head of a big business. It is inevitable.

Now as concerns the Theosophical Society, the Theosophical Movement. What our brother has said is largely true in that connexion, largely quite true. The Theosophical Society fell apart because men, or rather individuals, came to the fore, leading different parties with different ideas. This does not show that Leadership is false; it shows only that a misfortune, a disagreement, a misunderstanding, fell upon the Theosophical Brotherhood, and it is this misunderstanding, this disagreement, this misfortune, which I am trying, with your help if you will give it to me, to wipe out.

Yes, I believe in Leadership. It is inevitable, and you cannot avoid it. But let us follow the Leader who has the Light, not anyone who claims the Light, but one who you feel in your heart of hearts is a true leader of man: one who can give you the genuine teachings, one who by his own life, his own example, proves his honesty, his decency, his largeness of heart and the magnanimity of his mind. All our Masters are our Leaders — you cannot avoid it, and it is good that it should be so. Men without Leaders are but an ungoverned, an undisciplined, mob; and civilization is the work of great men, men who are the Leaders of their fellows, in thought and ideals. As the great Plato said: Ideas rule the world. It is ideas that make and unmake civilizations, that overthrow an established order of things or that build up a new order.

But I, G. de P., a Theosophical Leader, loved and trusted by those who know me, I tell you: Do not worship personalities. Follow the Truth, for the Truth shall set you free. One of the diseases afflicting certain parts of the Theosophical Movement today is the apotheosizing of personalities. I revere sincere trust

in one's Leader, I respect a man who himself has a heart great enough and a mind large enough to see a true Leader and to follow him. I respect this. I reverence a man's loyalty for his chief, for his president, for the one whom he follows. But while I reverence this loyalty, while I respect a man's conviction, I tell you also, my Brothers, that you should never worship the person, you should never apotheosize the individual. It is the Truth that the Leader gives to you, if you believe in it, if you are convinced that it is genuine, that is the matter of great worth. Follow then your Leader for the truth that he gives, for the appeal that he makes to your heart. Yes, I believe in Leaders, because I know human nature. I know history; and if you don't follow a good Leader, you will follow a bad one.

Let us try to eliminate the spirit of disunion that rent the Theosophical Society in twain when our great H. P. B. passed out. Let us come together and remedy the misfortune that then fell upon us. I don't say this in order to create an argument, for I am sure that you will agree with me that a fraternal meeting like this is no place for mere argumentation. Let us have peace and brotherly love.

News from the Lotus-Circle Field

GOOD news from Wales! Dr. Kenneth Morris, Pres. T. S. in Wales, founds a Lotus-Circle in Cardiff, the same city in which he was Superintendent of a flourishing Circle twenty-five years ago. A number of his former Lotus-Children still live there and on returning to Cardiff recently, after many years in Lomaland, he found the memory of his earlier Lotus-work there alive and green. Who says there is nothing in Cycles?

ADYAR members here and there have long been subscribers to the little *Lotus-Circle Messenger*. Now, in several Centers, they are using it as we are in their Children's Work. The latest to subscribe is the large Circle in Toronto, Ontario, Canada, through Mr. Albert E. S. Smythe, General Secretary for Canada of the Adyar Society and Editor of *The Canadian Theosophist*. He writes: "We are beginning our work and we want to follow your course." The Leader's Fraternization-Movement has swept the world — and now the children are in it! Who could have foreseen this?

BOSTON, Mass., as in history ever the pioneer, is the first to show Lodge-members, Club-members, and Lotus-Children working together to produce the Lotus-Circle Christmas Play. Mrs. Madge C. Gray, Lotus-Circle Superintendent, writes that the lodge-members are enthusiastic and will take the grown-up parts, with Mrs. Jessie M. Southwick, Principal of the Emerson School of Oratory, Boston, in the leading rôle as *Theosophia*, Goddess of Wisdom. (See September *Messenger* for the Play.)

Club-members, especially in Europe, have always joined with the Lotus-Children in presenting the Christmas play or program, which often is very elaborate. Apropos of which Miss Anna Månsson, National Superintendent of Lotus-Circles for Scandinavia and also Director of the Women's Section of The Theosophical Club, writes: "There is one thing that I would call the Club members' attention to, and that is, to give their support to the Lotus-work, to help their

little Comrades in the Lotus-Circles. I understand, besides, that that is the Leader's wish."

Club-members have always done this in varying degree, for most of them were once Lotus-Circle children. But the help they give to the wee ones comes back to them increased a hundredfold when they graduate well-trained, eager young Theosophists out of the Lotus-Circles (which they leave at the age of fourteen) and into the Clubs, year after year. Here is indeed the seeding-ground for our beloved T. S. Do we realize this as we should?

The Christmas-Play affords a unique opportunity to increase the membership of both Lotus-Circles and Theosophical Club. All young folk love dramatic work. Why not invite outside children and young folk to help you 'get up' a Christmas Play? Once interested and in contact with our ideas, they usually stay, and their families also become interested. Why not try this? Why not determine to put our Children's Work *on the map* this Christmastime, in your community, your city, your state? Local papers will gladly publish well-written advance-notices and good reports sent in afterwards. Many people, formerly indifferent, will become interested, for every heart surrenders to the child's appeal. Take the first step towards others — and you start them taking steps towards you. If you don't believe it — try it and be convinced!

Lotus-Circles are Theosophical Sunday-Schools. Address inquiries to the General Superintendent, Central Office for Lotus-Circles, Point Loma, California.

The Theosophical Club

THE stimulation to general Theosophical activity caused by Dr. de Purucker's recent lecture-tour has not left untouched the Theosophical Clubs throughout the world. The Leader's talks to Club members in the various European cities especially, as to the scope of present and future work of the Club, his suggestions as to modes of procedure in which Theosophy should be mastered in its technical terminology and be presented in clear exposition to the public, the inspiration of the knowledge that he depends upon the Club-membership for great future work — all this has enlivened the members to new and interested effort. Dr. Fussell and Miss Elsie Savage, as representatives of the Parent Club, also have done valuable work in explaining something of the efforts of the Lomaland Club: how it functions, the quality and substance of its programs, how Theosophy has become a joyful, fascinating, and inseparable companion in the life of every member.

First fruits of the harvest have already reached us. John van der Schuur, of Berkeley, California, whose wife is President of an already active Women's Section of the Club in that city, under date of October 29th, makes application for a Charter for a Men's Section. We anticipate a report from him soon as to organization-meeting and number of enrolments, and look forward to the formation of a strong nucleus of earnest workers to which eligible men, young and old, in the Bay Cities will be attracted.

We hear from Miss Gerda Stenmark, of Stockholm, that the membership of the Women's Section of that Club soon will number seventy, and that at each meeting three or four new members are welcomed. She speaks of holding joint

meetings with the Men's Section, in accordance with the suggestions left by Dr. de Purucker, of how they are interestedly studying *Questions We All Ask*, and how they look forward to a bright future.

All stray Theosophical Club members in Stockholm are to be turned into composers or printers! We hear with delight from Miss Anna Månsson that the Swedish Clubs are planning a Swedish *Lucifer*. Summarizing from Miss Månsson's letter of October 8th:

The Swedish *Lucifer*, which will be a bi-monthly publication of 32 pages, will be edited and printed in Stockholm, but will be the magazine of all the Theosophical Clubs in Sweden. It will contain translations from the Point Loma *Lucifer* as well as original articles, also news about the Swedish and foreign Clubs. The cover, we understand, will be similar in design to its parent magazine. A second-hand but good printing machine has been bought. All enthusiastically believe that the birth of this new magazine will be "a unifying power among the members of the different Clubs, and help to increase the Club work."

So Sweden will have its printers! — following suit of our energetic Dutch Comrades, whose excellent magazine in content and format is a model of taste and artistry. Two national '*Lucifers*'—in Holland and Sweden — appearing in the dignity of print this year, is good club work for 1931! — W. E. S.

Pre-view of "The Theosophical Path"

THE luminance of true esoteric wonder and romance is one powerful lodestone to the reader's interest in the two keenly anticipated articles, *The Exoteric H. P. B.* and *The Esoteric H. P. B.* by Dr. de Purucker in *The Theosophical Path** (Point Loma) for December. Here is, as the author says, "a mystery — something which is occult and holy," for "she was an Avatâra after her kind." Beautiful thoughts, aglow with the consolation and the vitality of Theosophical mysticism are enshrined in *The Buddha and the Christ* by Kurt Reine-man. Throughout *Some Secrets of Karman* Oscar Ljungström presents the drama of human life with scientific depth and humorous sympathy, and *Force and Matter Are One* from the pen of Dr. H. T. Edge is a brief but excellent analysis of a subject highly useful to all Theosophical inquirers and speakers. The student who seeks occult discovery will rejoice in that breezy excursion into historical and mystic lore by H. P. Blavatsky entitled *The Kabbalah and the Kabbalists*.

The Toy-Maker of the Cross-Roads is a story of poignant appeal in the true spirit of the mystical Christmas. Death as a glorious adventure continues to be Dr. de Purucker's subject in *Theosophy, the Mother of Religions, Philosophies, and Sciences*, while Seneca pursues his discussion of comets in Dr. de Purucker's translation of *Researches Into Nature*. Current chapters of *Julian the Apostle* are enlivened by letters of the great Initiate which help to illumine his strange life. *Questions and Answers* are concerned with significant archaeological topics. — L. L. W.

**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.

“On Tour with G. de P. — 1931”

IN PREPARATION: *On Tour with G. de P. — 1931: A Secretary's Travellog*. This book is a reprint of letters written by Dr. de Purucker's private secretary, Miss Elsie Savage, while on the Theosophical Lecture-tour of 1931. The letters will be reprinted intact, with certain addition of fact and event omitted from the original MS. Ready before Christmas. An authentic record; a valuable souvenir. Bound in paper covers, size 5¾ x 8¾, approximately 130 pp., price 50c. Order from Theosophical University Press (Publications Dept.), Point Loma, Calif.

The Lotus-Circle Messenger — Review

AN ideal Christmas Gift — *The Lotus-Circle Messenger**, the December issue of which is just out. Freshness, spontaneity, and just the hint of mystery that children love, pervade its pages. The Great Teachers, Science, and the Winter Stars vie in interest with bright Christmas stories. The usual *References for Study* make it valuable to grown-ups without robbing it of simplicity and charm for children.

Why not subscribe for this little magazine, in which the truths of Theosophy are made not only understandable but of absorbing interest to the child-mind, for some child whom you would like to help and make happy? Why not, incidentally, subscribe for yourself? — G. K.

A Warning and a Reminder

THE attention of all our F. T. S. is again called to the Leader's warning published in THE THEOSOPHICAL FORUM of January 15, 1931, page 97. Therein were reprinted the following significant paragraphs from Dr. de Purucker's General Letter of July 11, 1930:

“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 refer to him either in speech or in writing merely by his name, his initials, or by his official

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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, although he understands the kindly spirit which prompts our members so to speak of him.

— JOSEPH H. FUSSELL, *Secretary General*

Accommodations for Visitors at Point Loma

IN response to requests made by members and friends interested in Theosophical activities, who have expressed a desire for temporary residence at our International Theosophical Headquarters, the Executive Committee offers to provide temporary accommodations for a few paying guests.

As the facilities for receiving visitors are limited, it should be understood that such accommodations can be had only after an application in writing has been duly accepted.

For particulars, address: THE GENERAL SUPERINTENDENT, *International Theosophical Headquarters, Point Loma, California.*

Notice to All F. T. S.: Important!

ALL *official* communications, applications for fellowship, lodge-reports, correspondence, etc., should be sent to your *National President*, and *not* directly to the *International Headquarters* at Point Loma. For instance, in the United States, all such communications should be sent to the President of our American Section, Mr. J. Henry Orme, 1932 Ivar Avenue, Hollywood, California. Point Loma is the *International Headquarters*, *not* the Headquarters of the *American Section*. All official communications sent directly to the *International Headquarters* and pertaining to any *National Section*, or lodge, or member thereof, will be referred to the *National President* of that Section. This, of course, does not apply to personal communications not dealing with official matters, nor to communications from unattached Fellows-at-large.

— JOSEPH H. FUSSELL, *Secretary General.*

Notice to Students

ALL students of Theosophy are reminded, at the request of the Leader, that when they quote from Theosophical works they should always state the page and the volume, as well as the title of the work from which they quote.

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, 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

A Letter from the Leader

The Leader's Private Office.

International Theosophical Headquarters,

Point Loma, California.

December 1, 1931.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD,
AND TO MEMBERS OF THE E. S.

My beloved Comrades on the Path:

This Eleventh General or Circular Letter to you will be quite short, because of lack of time due to the heavy accumulation of duties of many kinds which have awaited my return from the recent *Lecture-Tour*. Let me first speak briefly of this Tour, which began on May 25th and ended just five months later, on October 25th. I believe that this Tour has been one of the most successful, if not indeed the most successful, event of its kind in the history of the *Theosophical Society*. There was not an inharmonious chord in it nor one single jarring note from beginning to end; and my feeling is that it was undertaken at precisely the right time. The many countries that we visited and the many new bonds of understanding and friendship that were formed therein, Theosophically speaking, and the knitting closer together as the weeks passed of these links of union, which took place not only as among ourselves, our own F. T. S., but as between ourselves and Brother-Theosophists of other Societies, were in each instance an event that bore a significant and impressive character.

During the Tour I often marveled, but marveled with a glad heart, at noticing so many signs of the selfless devotion and keen Theosophic understanding of our F. T. S. everywhere. These were uniformly observable throughout the entire trip, from beginning to end, and I am unable to single out or to designate individuals or instances of excellence in these respects, because all should in justice be comprised in the same category.

The trip itself never could have been undertaken had it not been for the generous spirit shown everywhere, first in the arrangements for receptions and pro-

grams made in the different countries, and also in the form of donations previously sent to Headquarters for the purpose of defraying a part at least of the heavy expenses incurred. The strictest economy was continuously practised by us, thus setting an example to many who seem to think that a Theosophical Tour can be conducted only with lavish outlay. I can only say in this connexion that my heart is filled with gratitude for the generous-hearted helpers who collectively and individually combined to make my first Lecture-Tour in 1931 the successful and outstanding historical event, Theosophically speaking, that it emphatically was.

We left Point Loma three in number, but were joined in New York by one of our International Organizers and Lecturers, Mrs. Elizabeth M. Geiger, and our party later became a trio again only when our dear Mrs. Geiger, for reasons of health, was obliged to return home to California in August. I deeply regretted this necessity, because Mrs. Geiger had endeared herself to everyone with whom she came in touch, and it is my hope that as one of our International Organizers and Lecturers she may be able to visit on tour many or most perhaps of our Lodges during the next year or two.

Information and details of news, as well as many intensely interesting episodes, of the tour, have been printed in *The Theosophical Forum* or elsewhere, and others will in future be published; and a book soon to appear, by my private secretary, Miss Elsie Savage, under the title: *On Tour with G. de P.—1931: A Secretary's Travellog*, will give, perhaps, a more intimate picture of the Tour of a quasi-diary character — of events succeeding each other from day to day or from week to week.

One of the phases of this trip which delighted me most, and, indeed, touched my heart profoundly, was the many links of contact, and indeed in certain instances of warm friendship, formed between our own T. S. and myself and many members of other Theosophical Societies, notably perhaps of our sister-Society of Adyar. Let me take this opportunity of personally thanking these Brother-Theosophists of Adyar for the gracious acts of courtesy which we met with in a number of places — not only official courtesy but acts of individual kindness. Important links which I hope may in the future result in union or quasi-union among us were established with a few at least of these sister-Theosophical Societies, and I look forward with happiness to the possibilities that the future holds in this respect.

I have been urgently and insistently asked to undertake a second Lecture-Tour in 1932, but I greatly fear that this will hardly be possible, first on account of pressing duties held over from 1931 which will occupy most of my time, probably at Headquarters, in the next nine months or so, and also because of lack of sufficient monetary funds — for, as all know, even Theosophical lecturers cannot travel and lecture and work without having in hand the material means enabling them to do so.

Our membership is constantly and steadily increasing, although perhaps not as fast as my ardent hopes once led me to expect; but the membership is growing nevertheless, and growing rapidly, I believe, and that is the main thing after all.

Our workers at our International Headquarters during my absence proved themselves to be models of devotion and of attention to their various and respective

duties, heavy as some of these were, and also despite great and sometimes perplexing difficulties; and the thanks of all everywhere are due to them for what they have done.

The H. P. B. Centennial Conference held in Lomaland under the Presidency of our Brother J. Henry Orme, President of the American Section of the Theosophical Society, was in every sense a notable historical event, and established a Theosophical precedent of brotherhood which I hope will be copied in future years. Exactly the same may be said of the noteworthy and distinctly historical H. P. B. Centennial Convention held in London, England, at which my party and myself were of course present, under the Presidency of our Brother A. Trevor Barker, President of the English Section of the Theosophical Society. And last, but not least, must I speak of the H. P. B. Centennial Congress held on the historic island of Visingsö, Sweden, under the Presidency of our universally loved Brother Erik Bogren, himself also President of the Swedish Section of the T. S.

Never again can mockers and deriders of our Theosophical work and life point to us with fingers of scorn and say in derision: "See how these Theosophists love each other!" For in these different gatherings Theosophists of different Societies met together as Brothers and Comrades on the Path, on the basis of brotherly love and heart-understanding, and came at least to see and to realize that however diverse our official paths may be, there is a common foundation, a grand and splendid basis, for a mutual understanding among us all, and for what in later years I ardently hope will result in a reunification of us all into one Spiritual Brotherhood as was the Theosophical Society in H. P. B.'s time. So mote it be!

Equally successful with the outwards-going part of the Tour and the sojourn in Europe was our return-journey in the United States and Canada, mostly in the latter country. The gracious courtesy and open kindness that we met from members of the Canadian Section of the Theosophical Society (Adyar) under the leadership of Brother Albert E. S. Smythe, were significant of the New Era of Theosophic co-operation. Throughout this tour, and in fact in every country we visited, due to unceasing labor for brotherly love and interorganizational understanding and peace, we met with kindness, gentleness, courtesy, and good will, and at least some measure of real understanding of and sympathy with our aims.

What a wonderful tour it was! First visiting parts of the American Section of the Theosophical Society, we then spent a fortnight in England and the Provinces, then came Wales, then Holland for a short stay, then Germany for a short stay, then Sweden, then Finland for a brief visit, then Sweden again, then the return to Germany, then came Switzerland, then wonderful little Holland again, then England anew, and then a return to the United States in transit to Canada, and finally down the Pacific Coast homewards!

Remember always that although our Theosophical path of endeavor is now clearly defined, and lies straight before us, we should nevertheless always aspire towards something even nobler and higher; and I therefore take great pleasure in stating that new plans of great intrinsic beauty and promising much are even now in the making for both the immediate and the distant future — plans both for the T. S. and the E. S., but more particularly perhaps for the E. S. As organi-

zations, both the T. S. and the E. S. are now firmly established, indeed rooted, everywhere as growing and enthusiastic bodies. It remains henceforth only to increase and to *become!*

In conclusion, my Brothers on the Path, whether of our own Theosophical Society or of other Theosophical Societies, may I extend to you all my heartfelt good wishes for the New Year about to open. Remember that our Masters' blessing is given to all those who labor in their sublime Cause. Let us all be worthy of it!

Yours faithfully,

G. DE PURUCKER.

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

Questions and Answers

QUESTION 66

EDITOR, THE THEOSOPHICAL FORUM: In view of the interesting reports given in the November *Canadian Theosophist* about Dr. de Purucker's *Fraternization-meetings in Montreal, Toronto, and Oakland*, may I suggest that you print the stenographic reports of these meetings for the benefit of your readers? S.

(The following verbatim transcript contains only what is of more general interest to the Theosophical public. The full report was too lengthy to publish in its entirety, and some matter of more or less irrelevant interest is omitted. The reports of the Toronto and Oakland meetings will have to appear in a later issue.)

FRATERNIZATION-MEETING, MONTREAL, CANADA, OCTOBER 14, 1931

G. de P.: I desire to bring Theosophists together. You know that the saying, "Union is Strength," is a very true one; and in these days of Theosophical history, when the dark powers of life are doing all they can to disorganize the Theosophical Movement as a movement, I am trying to bring together all those who set Theosophy above persons and personalities, and truth above theories: not hurting any other; whether individual or Society, not wishing to disrupt any other; and also because I know that many Theosophists are heart-hungry for truth and union.

Questioner: The great essential principles of Theosophy should be the one thing that we should try to give to the public, and in such a devoted way that all personalities are lost sight of in the process. That was Mme. Blavatsky's attitude, and she worked night and day, and to her no sacrifice was too great if only she could continue in her work. That virile pioneer spirit has been entirely lost sight of in the modern Movement, and it has become a center of official leaders, and of people who have made of themselves satellites supposed to

revolve around the former. We have got to get away from that before we can get to real Theosophy.

G. de P.: You are perfectly right, but you say "the Movement." Will you forgive me for saying that your words do not apply to the Theosophical Society, Headquarters Point Loma? In our Society we have always followed the 'Blavatskyan tradition,' so called. In accordance therewith, as we see it, we have upheld what seems to us to be an obvious truth, that if we follow the teachings of the Masters as given to us by H. P. B., then true Leaders, those who can lead by force of character, by spiritual inner light, and by the power of compassion and love, will come to their work among us as naturally as human hearts turn to the light. Such leadership will be a purely spiritual one, based on confidence and trust, not artificial, and will be just as in H. P. B.'s own case. That is what we feel.

Pray do not misunderstand me; pray do not infer that I am casting any reflexions upon our sister-society of Adyar or upon any other Theosophical Society. Each is working out its own destiny. I have no right to say a word of unkind criticism of anything belonging to another Society; but that fact does not prevent me personally from holding very strong convictions, and of stating a truth when it seems to me right to do so. In our Society, Leadership does not exist for the gaining of a following, but simply arises from the natural fact that every genuine Theosophical Society must have a representative head who holds his position by spiritual right, and not by artificial methods.

The Theosophical Society and Theosophy are something more than a mere congregation of mystics following an uncertain mystical teaching originating in the opinion of individuals. We Theosophists have a very definite path to carve out in the world for humanity to follow it. H. P. B. started the official Movement in order to pull the world of thinking men out of the materialistic slough into which it had sunken. That is our duty; and it is on this line of action, and quite irrespective of the differences of opinion upon points of union, that I am trying to bring together all genuine Theosophists, men and women — those to whom Theosophy is first in importance, and to whom the Masters and their teachings are first in importance: these are the ones whose sympathy I ask, and whose help I call for.

You have spoken about leadership. I do not blame you for your viewpoint; I well understand your feelings and sympathize. But, on the other hand, let us not forget that in every well-organized body, as every Theosophical Society should be, there must be a representative head. This also is just what H. P. B. taught, and it is also the teaching of the Masters. Their own organization is that of a body of pledged workers, laboring steadily under the strict governance of their own Head — thus forming a true *spiritual* hierarchy. For instance, I am Leader of our Theosophical Society; but under our Constitution I have practically no material power whatsoever; yet I must define the policy of the Society because that goes with my position and becomes my duty under our Constitution. But I cannot, nor would I, dictate in any wise to any of our F. T. S. and tell them what they should or should not do. I mention this fact merely to illustrate what we mean by 'leadership.' It is exactly the same idea that

H. P. B. had, *i. e.*, a spiritual and intellectual leadership without any political or quasi-political power whatsoever.

Question: About this question of leadership: since the recognition of leadership has opened up a Pandora's box of many evils that have afflicted the Society, we are necessarily weary of leadership. Don't you think that the function of a Leader is only to direct lesser individuals into, and encourage them along, the Path until they have acquired sufficient strength and self-reliance to be able to go alone?

G. de P.: Absolutely. You have expressed my view identically — to the crossing of the t's and the dotting of the i's.

Question: In view of that, I think a great many members of the T. S. are afraid that any sort of leadership will become something more dominant than that.

G. de P.: It should not so become if it is a genuine leadership. The whole objective, the whole urge, every impulse of the heart, of the Leader will be to keep the Society true to its ideals and therefore just where it should be. In our Society the word 'Leader' is a mere title. It actually means Teacher. My teachings, like those of H. P. B., no one is obliged to accept; they are not obligatory; they are laid before our membership as declarations of fact, yet no one need accept them who does not please to do so. We have no dogmas in the T. S.; the only prerequisite to membership is a belief in Universal Brotherhood. But, as I said before, our members love and trust me. If I were to become weak and to fail — I am putting a possibility before you — our Society would break up within a year's time; our members have been so trained to look for things spiritual and intellectual, *i. e.*, to look for the noble things, the things of the spirit, that they would not tolerate such weakness and spiritual failure. I believe that in such case our membership would simply dissolve.

Question: I just mentioned that as being a suspicion that has arisen due to past experience.

G. de P.: Yes, it is true that Leaders can become ambitious; but the reason of that is because the proper ideal of leadership has been forgotten. If the Leader himself or herself realizes first of all, as the ideal of his or of her life, that Leadership means teaching — to lead through confidence and trust and love, through these spiritual and intellectual qualifications alone — then leadership remains what it ought to be; it becomes a safe thing, and that is just what it is in our T. S.

Questioner: Do you see any danger of sentimentalism growing up in this connexion?

G. de P.: No, especially not if H. P. B. is kept before us as an ideal worker. She was the Masters' first Envoy, and gave to us the facts of the Esoteric School. If her teachings and ideals are kept before our eyes constantly and followed, there is no possible danger. I feel — and forgive me if what I am going to say hurts anybody — I feel that if a Theosophical Society becomes sleepy, becomes somnolent, loses hold of the spiritual things and becomes in however slight a degree a political organization, it should then dissolve and die, and its component membership should seek their Home whither the impulses of the inner divinity and the intuitions of their divine nature draw them.

I feel very strongly about this. I do hope however that I am not stepping on any sensitive toes here.

Questioner: You can speak as strongly as you wish to to us, Doctor. We have had so many disappointments in our Society that nothing you can say would hurt us.

G. de P.: If so, I can talk more frankly to you. I am very, very desirous of bringing solace to many broken hearts, to those who have lost—I won't say faith in the sublime teachings of Theosophy but—who have become heart-broken over what seems to them the impossibility of finding what their souls yearn for. I want to bring such Theosophists together. If they don't want to come into our Society, then let us work together nevertheless, each Society retaining its own individuality and its own teachers and its own officers; but let us work together as Theosophists, because I know as I live that the time is coming when the spiritual brotherhood that H. P. B. left us as her Theosophical Society will be a living reality again. To that I have consecrated my life; it is part of my work; and I am trying to bring it about. I am working for the unification of the different Theosophical Societies composing the Theosophical Movement. I want to bring back the Theosophical Movement to what it was in H. P. B.'s time, to continue it as she left it, as she passed it on to us to hold, to cherish as our most sacred trust. We can do it; there is nothing that prevents it today except misunderstandings and suspicions, and it is these misunderstandings and suspicions which I am a declared enemy of. It is wrong that they should exist.

Question: Do you think there is any possibility of the unification of the Theosophical Movement throughout the world without any one person being recognised as the Leader?

G. de P.: Honestly, my dear Brother, I do not think so, because I think that it is contrary to human nature. We must have a Leader, a Leader must exist; but he must be a true one, a genuine one, one who is authorized by intellectual qualifications and spiritual ones to be a Leader. No other could I recognise. Any Leader who uses political power in his organization is no true Teacher. A true Leader in Theosophy should be a Teacher, one who holds his position because of the trust and confidence and love that are placed in him by those who know him.

Question: Don't you think the criterion of a true Leader would not depend so much upon the emotional aspect as upon the intellectual?

G. de P.: Absolutely, spiritual and intellectual. I think emotionalism would spell death to the cause.

Question: You see, Mr. Kingsland, for instance, is trying to avoid leadership, the recognition of any one individual as being a head, with the anticipation that such recognition will encourage the recognition of a personality in the Movement.

G. de P.: I cannot blame him; but there again is the same old trouble. These dear Theosophists will not remember, although I am sure they know it, what a genuine Theosophical Leader ought to be. They are thinking of political Leaders, of men or women who pull political strings. Some people seem to hold a

mob as the ideal of a Theosophical Movement, but a mob cannot endure as a body corporate. The Theosophical Society should be a well-disciplined organization—I do not mean anything of a Jesuitical type under the Leadership of one who possesses political power and who can order people to do this or that. My idea of Leadership is Theosophical Teachership, to coin a word.

Questioner: The situation is very difficult, because almost all the Leaders we have had have made claims to being in touch with the Masters. Previous to the death of H. P. B., the emphasis on credentials from Masters was rather kept in the background. I would like to have your opinion as to whether you think that recognition of leadership is necessary, particularly in view of the fact that the early pioneers in the Theosophical Movement were contented to work and to gather what nucleus they could around them, without putting forth any particular claims to contact with Masters.

G. de P.: I will answer your question gladly. Without wishing to hurt anybody, it has turned the stomach, if you will forgive a rather quaint expression, to see claimants everywhere professing to be guided by the Masters. Every little Society, everyone who becomes disgruntled or who has some axe to grind, gathers people around him or her and claims to be a holy receptacle of the Masters' teachings. Every genuine Theosophical heart must have sickened at the spectacle. But in our T. S. we have kept our mind steady, our judgment has not been swayed to the extent of going to the other extreme. In endeavoring to avoid Charybdis, we have steered clear of Scylla. I am not saying this to show how perfect we Point Loma Theosophists are, but simply stating a fact for your earnest and thoughtful consideration.

There has been from immemorial times a rule in the Esoteric School, in other words among genuine Teachers of the Ancient Wisdom, and their followers, that anyone who claimed to be an envoy of the Masters, or a special spiritual channel, and who did this publicly, was, *de facto*, an impostor. But while recognizing this fact, and recognizing how ludicrous such claims are, we have also kept in mind the other side of the truth: that the Masters *have* their representatives working in the world, silently, only occasionally given permission to state publicly their mission. But here is the test: "I can pass on the teachings only as I have received them." You can tell the Master, or the Messenger, or the Envoy, or the Teacher, by his life, by his teachings.

Question: Would unification of the Theosophical Movement be possible, while granting to the various Sections autonomy, with the sectional leadership in the form of a General Secretary or President, each Section having direction of its own affairs?

G. de P.: Certainly it would. It exists in our Society, Headquarters Point Loma, today. Up to the present, no Section has made a move of capital importance without consulting me first; but nevertheless if any of our Sections desired to pursue a line of policy which I did not think wise, I would simply shrug my shoulders and say: "I think it might be better to do so-and-so, but if you desire to follow that line, then go ahead and try it out."

I believe that unification can come about on only one ground, that is, on the ground of trust and confidence in a Teacher, as it was in H. P. B.'s time. I want

to show our Brother-Theosophists of other Societies that genuine Teachers can exist in the world today. These Brother-Theosophists have been so hurt, so disappointed, so disgusted, with what they have seen in so many cases that today they are almost unreasonably suspicious. I want you to know me and understand me, and try to get just what my meaning is and to understand what I am working for.

Question: What we need in the Theosophical Society is the ability to stand criticism and take it impersonally, and go on our way, all pulling together just the same.

G. de P.: That is exactly right; but don't you think at the same time that as Theosophists it is our duty to cultivate kindness, attempting to understand each other in mutual forbearance? I also think that it is our duty as Theosophists to cultivate more gentleness and refinement in criticizing. We can criticize teachings if we don't agree with them; I think that it is our duty as Theosophists to do so; but I don't think that it shows a Theosophical attitude to criticize other men in a rather vulgar and blatant way.

Question: I have not followed the discussions in the magazines very fully as regards the exact situation. I did read one or two at the beginning, but I had enough with that one or two, and I dropped it all because I did not like the trend of it. I think it would clear the air a little if we knew the bald facts. As I understand it, you, as the Leader of the Point Loma Theosophists, have tried or attempted a Fraternization-Movement with, I believe, the Headquarters at Point Loma. I did read an article about Dr. Besant accepting an invitation which afterwards was withdrawn, and there has been a lot of discussion. Now, could you tell me if that is correct: that you started this Movement with the object of having the Headquarters at Point Loma? Also I would like to know your reaction to Adyar's acceptance of it, or attitude towards it, also those of the American Section and the Canadian Section — in short to let me know where you stand, so that I can get the benefit of your remarks on the situation without having to read it up. Is it your intention or desire to have all the Theosophical Societies amalgamated under the leadership of Point Loma and yourself? And if this is so, or if it is not so, what, roughly, is the attitude of the other Theosophical Societies towards it at the present time?

G. de P.: Let me say first that our invitation to Dr. Besant was never withdrawn at any time. It still remains open. Then, let me answer the last part of your remarks first. The attitude of several other Theosophical Societies towards the Fraternization-Movement led by myself has been very sympathetic indeed; in some few cases I have met with rebuffs, as in the case of the U. L. T.s and the Blavatsky Association.

I have often stated very plainly that my whole endeavor is to bring about a reunification of the various Theosophical Societies in order to form again one Spiritual Brotherhood. I have never yet made any statement whatsoever that the Headquarters of this to-be-hoped-for reunited Theosophical Society *must* be at Point Loma; but since you ask me the pointed question, dear Brother, I will state my answer frankly: I do hope it will be at Point Loma, and I cherish this hope on very substantial grounds of history and tradition as well as on esoteric

grounds. I use this word 'esoteric' with great reserve, because I know that it may touch chords of antipathy in those already hurt by the misuse of Masters' names, for instance.

I am going to confide in you here because you are all earnest Theosophists. If you misunderstand me, I shall have to bear it. If you understand me, well and good. It is a fact that when Katherine Tingley passed on, both the Teachers who founded the Society, who sent H. P. B. forth, originally known under the initials M. and K. H., visited me in the *mâyâvi-rûpa* in my office at Point Loma. This is a fact, and from them I was told to begin the *Fraternization-work*. It was not a new idea to me because, before she passed on, I had talked with Katherine Tingley many times about it, and it was the wish of her heart to try to bring about a reunification; but then the time had not yet come. Consequently, I immediately began this work. I knew well what I was facing; I knew well the criticisms that I should have to meet. I knew well the martyrdom that would eventually be mine; but that had no effect on me at all. I had this duty to do, and I began to do it. Someone else might have done it better. I have done the best I can. I have put all my strength and enthusiasm and power into it, and the success so far has been very gratifying. The responses that I have received have, in some instances, been splendid. I do not expect such a complete reunification to be brought about in a fortnight nor in a year nor possibly in five years or ten; but I hope that it will come before I pass on.

I will make this final declaration: I will open my heart completely to you, Brothers. I do not know of any Theosophist today, occupying a position of prominence in any of the Theosophical Societies, who would be fit to take such a position, except the one to whom the mandate was given to bring it about. Think of me what you like. I am telling you holy truth. What I have said is truth and all of it is truth; I have not told you *all the truth*, however. I have never before made so open a statement as this, not even to our own people. I hardly know why I have said it now; but you have asked me an honest, frank question, you have knocked at the door, and I give you an honest and frank answer.

Question: Do you consider your qualifications are based on a more thorough knowledge of the teachings, with better facilities for making them known to the Movement throughout the world?

G. de P.: That is a difficult question for me to answer. If your heart is great enough and kind enough to make due allowances for the faults I have and for the imperfections that are mine, I can only say that my own conviction is that the Teachers would not have come to me unless there was the possibility for the objective to be achieved. I do not ask you to accept this. I ask only that you regard this declaration as more or less confidential. You can readily see how the *Fraternization-work* could be terribly injured if it became publicly known that Dr. de Purucker had "claimed"—you see now what I mean in view of the "charges" about my so-called "claims" that have been leveled against me.*

*Although Dr. de Purucker himself requested at the time of speaking that parts of this meeting be held confidential, as a general report has appeared in another Theosophical magazine he thought it best to give the questions and answers verbatim, as found in the complete stenographic report.

I have many imperfections; I have yet much to learn; I have made minor mistakes even in the two years during which I have led our Theosophical Society, Headquarters Point Loma. I say only this: The Teachers did come to me, they gave me this duty to do, and I have been trying to do it. I have done my best; another might have done it better. The minor mistakes that I have made, just mentioned by me, have been mistakes made when my body was so tired that my brain was not working properly, and I acted hastily. I have tried to correct these minor mistakes afterwards, and fortunately they were not mistakes of importance; and I think that this fact can be easily understood.

Questioner: We recognise the vagaries of the lower nature contrasted with the development of the higher; and no one is wholly responsible for certain vagaries of the lower nature, since we are in a world of human beings.

G. de P.: Even our own H. P. B., whom I love so dearly, made her little mistakes of the mind and of the body; and Theosophists without the understanding heart, without the spirit of compassion and pity, have taken these little errors of detail and have magnified them, and have talked about "the mistakes that H. P. B. made." I think such a mental attitude is cruel — at least it is unkind.

Question: I think the attitude that is necessary is devotion and love and recognition of leadership, together with a fine blending of the intellectual and spiritual qualities. It has been the lack of a fine blending of these, on one side or the other, that has kept us from real leadership in the Movement.

G. de P.: Absolutely true. It is just this lack that has made Mr. Kingsland and others suspicious and weary of false claims, so that when someone appears who of necessity must state the truth in words that can be understood, there is an immediate shrinking backwards like a turtle retiring into its shell. Experience has made them suspicious.

Here are we Theosophists, teaching universal brotherhood, recognising the existence of the Masters — the great Teachers of the world; we preach brotherhood and talk about it; and among ourselves we have been squabbling like Kilkenny cats. It is shameful — forgive me! We have been losing sight of the fundamentals. And then the aching hearts which have been deceived in their trust in Leaders. How my heart has ached to help them. What could I do! What could Katherine Tingley do? All she could do was to follow the straight and narrow path, trying to keep our Society clean and loyal. "Some day," she used to say, "some day the genuine Theosophists in other Societies will understand," and that is what I am hoping for today. If only I can gather together a good strong nucleus in each one of the other Societies, working towards this common end of a Spiritual Brotherhood, towards bringing Theosophy again before the world as it was in H. P. B.'s time, together composing a fit, clean, channel to receive the new teachings to come — !! H. P. B. was our beginning. The Masters themselves in substance taught: This is but the opening of the first Door. In our Point Loma Society, teachings have been given that have not been promulgated for thousands of years, and have been kept as faithfully secret as were the Mysteries of Eleusis and Samothrace. These teachings are not given out merely to be accepted by anybody at will. I cannot go farther than this statement;

they belong to our E. S. work. And I may say that our E. S. is H. P. B.'s E. S. *in toto* and in fact.

What I am telling you is truth, believe it or not. I hope you can believe it, because I yearn to work with you people: I want your Canadian Section to understand me, just as other Sections of the Adyar Society are beginning to understand this Fraternization-work. Let us co-operate as best we can. Trust me. If you see me do anything that you think is wrong, then call me to account, write to me, ask me why. Give me a chance to explain. I believe that the Theosophical Society, Headquarters Point Loma, is the only one today in which the stream of living inspiration from the Lodge flows strong and clear in manner and type *as it did in H. P. B.'s time*. Other Societies probably have some of it; and it is because the hearts in these other Societies have remained loyal to Masters' teachings in spite of their heartaches, in spite of their disappointments, in spite of their troubles, that they have remained true to Theosophy and have kept it alive.

It is my problem to find a way to bring about the reunification for which I work. I have proposed a super-Society, trying to find a way to meet the objections, trying to get the thing accepted and started. I proposed a super-Society formed of the various Theosophical Societies which today compose the Theosophical Movement, each component Society retaining its own officers, its own teachings, to be, in other words, exactly as now it is, but nevertheless all uniting together to form the super-Society, at the head of which there would be no Leader, no President to use a popular word, but a Teacher, one who would hold his position because others trusted him and loved him, because they had learned to know him — just as it was in H. P. B.'s time. This would bring back our Masters' influence in the Theosophical Movement, which, to a certain extent at least, has been slowly withdrawn. But I tell you, on my honor as a gentleman, as a Theosophical Leader, in the Masters' own names if I may use them, that I am convinced — I know so far as I am concerned — that today the Theosophical Society, Headquarters Point Loma, misjudged and misunderstood as it is, is the only one in which the living stream of inspiration from the Lodge flows as it flowed in H. P. B.'s time. Brothers, tonight I am opening my heart to you.

Question: When you speak of original teachings, I take it you mean H. P. B.'s *Secret Doctrine*.

G. de P.: All H. P. B.'s teachings — and others from the same original source of inspiration in no wise contrary to, contradictory of, or different from, H. P. B.'s. What can I say to you to prove that these newer teachings are not contrary to what H. P. B. brought, nor are they mere elaborations according to the opinions of individual leaders, opinions often mistaken, opinions often misleading?

Question: Don't you think the Masters should remove such Leaders?

G. de P.: My feeling is that the Masters, as Teachers of mankind, are not despots, nor men who work after the fashion of generals of an army. They are *Teachers*, they set the truth before us; if we are wise enough, intuitive enough, evolved enough, to take their truth and hold to it, we are safe. These Teachers thus become our Guides. If we are unwise and follow erratic paths, all that the Teachers can do, as the Master K. H. has often pointed out, is to let Karman fol-

low its own mysterious channels of adjustment. Any genuine Leader carries his own marks: he carries the insignia marking his possession of wisdom and love. There you have the truth; and I tell you that where you see those things, then follow them — follow them to the death.

News from the Lodges

IN a letter received from A. Trevor Barker, dated October 29th, he writes: "Our new Headquarters (70 Queen's Gate, London S. W. 7) are a sheer delight. We have made them beautiful, and we are by no means alone in saying that there is already a powerful atmosphere of peace, friendliness and quiet for all who come here. . . .

"Let me give you details of our winter's program of regular activities:

"Sundays, 7:30 p. m.: Public lecture, usually with two or three different speakers, including other Societies, with questions and discussion. We find this creates more interest than straight lectures by one individual, though we shall have these also from time to time.

"Mondays at 8 p. m.: Women's Section Theosophical Club Study Class, by question and answer, in 'The Epitome of Theosophy.'

"Wednesdays, 8 p. m.: Joint meeting Men's and Women's Section Theosophical Club, which is a continuation of our old Study Class in *The Key to Theosophy*. In this connexion I am happy to be able to tell you that I have been successful in securing the co-operation of the Phoenix Lodge, with whom we shall hold regular joint meetings every fortnight on Wednesdays. They will come here once a month and join in our *Key to Theosophy* class, and we will go to the Eustace Miles Restaurant and take part in their meeting the following Wednesday fortnight.

"Saturdays, 2:30 p. m.: Men's Section Theosophical Club for a Study Class. In addition the President and Mrs. Barker will be officially 'At Home,' and members and friends are advised that there will always be tea and music. Our first At Home is next Saturday."

On account of business-engagements necessitating his being away from Chicago traveling, our Brother Solomon Hecht found it impossible to continue as president of Lodge No. 7. At a recent election, Mrs. Helen G. Fisher, a tried and enthusiastic worker for many years in the Theosophical field, was elected as president; J. W. Drewitz, vice-president; Mrs. R. Lee Roth, secretary; Mr. A. H. Peters, treasurer.

Echoes of pleasant Fraternization-activities reach us from Toledo, Ohio, where, writes Mr. E. L. T. Schaub, under the auspices of the Point Loma Lodge of the T. S. members of five different Theosophical Lodges met to celebrate the fifty-sixth anniversary of the founding of the Theosophical Society. Mr. Solomon Hecht was the spokesman of the Point Loma T. S. and Mr. C. L. Bird, whose wife is the leader of the local Adyar Lodge, and Mrs. Theresa R. Lemmon also addressed the meeting. And from Manchester, England, we hear through Mr. Frank Willis of the H. P. B. Centennial gathering held on August 11 to which the Adyar Lodge invited the members of all Theosophical Societies. That

friendly relations are established among these Societies in Manchester is shown by the fact that on December 5th a Point Loma member is to speak at the Eccles Lodge (Adyar).

Announcing the New "Lucifer"

TIMES change and we change with them!

The above quotation is that used by the editors of *Lucifer* to announce its appearance in 1932 in new guise, new size and at a lesser price, although published twelve times a year instead of six, as formerly.

Change means growth and *Lucifer's* stature is added to greatly and its importance emphasized by having been chosen as the journal of the Theosophical Club. This is healthy growth and deserved importance; for *Lucifer*, well edited, its contributors well-grounded in Theosophical teachings, has been a light-bringer to its readers.

The new *Lucifer* which, beginning with the January issue of 1932, will be published monthly at ten cents per copy — one dollar per year — will contain news and views of Clubs and Club-members, ideas and ideals which fit in with the trend of world-thought — which will indeed help to form that thought.

Constant and understanding use of its contents will prove of benefit to members in their efforts to increase membership and thus be of direct aid in the furthering of the Theosophical objective to help and serve humanity. The Theosophical Leader has expressed himself as looking toward an increase of membership and to the continued initiative of the Clubs for help in his work. *Lucifer* will help you to fulfil his expectations.

A few of the Departments in *Lucifer* newly to appear therein are: The Post-Bag, Announcement of New Members, and quotations from Theosophical Literature given in English, Dutch, Swedish and German, which should prove of especial interest to foreign members. There will be in each issue one of a series of graded lessons in Theosophy which will make easier the explanations of our philosophy to inquirers and be helpful to the new student. There will be a feature article each month and short contributions on books, music, art, etc.

There will be in fact a *Lucifer* as necessary to the Club-members as the Club-members are necessary to the Movement, yet a journal of interest to readers outside the Movement.

— R. P.

The Theosophical Society

International Headquarters, Point Loma, California, U. S. A.

American Section: President, J. Henry Orme, 1932 Ivar Avenue, Hollywood, California.

Australian Section: President, T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W., Australia.

Dutch Section: President, Arie Goud, Tolsteegsingel 29, O. Z., Utrecht, Holland.

English Section: President, Dr. A. Trevor Barker, 70 Queen's Gate, London, S. W. 7.

German Section: President, Georg Saalfrank, Münzstrasse 27, Cottbus, Germany.
(Special German Agent for Theosophical Literature in English: Konrad Wenig, Zirndorf-Nürnberg, Karlstr. 15.)

Latin-American Section: Secretary, Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba.

Swedish-Finnish Section: President, Dr. Erik Bogren, S:or., Jernvägsgatan 17, Hälsingborg, Sweden. (For literature in Swedish and English address: Box 3062, Stockholm 3.)

Welsh Section: President, Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales.

It is requested that all orders for Theosophical literature, including subscriptions to our Point Loma periodicals, for delivery in any of the above countries, be sent to the National Headquarters, or Book Department of that country, except in North and South America, where such orders and subscriptions should be addressed to *Theosophical University Press, Publications Department, Point Loma, California, U. S. A.*

Important Notice

BEGINNING with the issue of January, 1931, the yearly subscription to **THE THEOSOPHICAL FORUM** will be reduced to 50c.; price per copy, 5c.; per dozen, 50c. The *subscription price* will remain constant, regardless of the size of the **FORUM**. The price given above *per individual copy or in bulk*, applies only to the regular issue of 16 pages. Single or bulk orders of enlarged editions will be charged for in accordance with their size.

Notice to Members of the T. S.

THE attention of all F. T. S. is called to the fact that the annual fellowship-dues 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. For F. T. S. *in the U. S. A. and Canada*, the annual dues are \$12.00, which are apportioned as follows:

- | | |
|--|---------------------------------|
| (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> |

The amount of dues payable in other Sections may be obtained from the President of the Section, as each Section determines the amount of its own dues.

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 Head-

quarters, 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, in the U. S. A. and Canada, one dollar per month for each remaining month of the calendar year. The dues include a subscription to THE THEOSOPHICAL FORUM, which is sent regularly to English-speaking Fellows. A fee of one dollar is charged for each diploma issued.

JOSEPH H. FUSSELL, *Secretary General*.

New Publications!

ATTENTION OF LODGES is called to the new Theosophical Manual just issued, entitled *Theosophy in Brief Outline*. This Manual was especially written for inquirers and those wishing a brief yet comprehensive outline of Theosophy; accentuating the aspects of teachings presented in this new Theosophical era. Pocket-size, bound in art-paper covers, 25c. per copy. Order from Theosophical University Press, Publications Dept., Point Loma, California.

NOW READY: *On Tour with G. de P.—1931: A Secretary's Travellog* by E. V. S. Written in the form of a diary of events, this book makes most interesting holiday reading. An authentic record and valuable souvenir. Bound in paper covers, size 5¾ x 8¾, 144 pages, price 50c. As only a small edition has been printed, in order to insure receipt of your copy, order promptly from Theosophical University Press, Publications Dept., Point Loma, California.

Accommodations for Visitors at Point Loma

IN response to requests made by members and friends interested in Theosophical activities, who have expressed a desire for temporary residence at our International Theosophical Headquarters, the Executive Committee offers to provide temporary accommodations for a few paying guests.

As the facilities for receiving visitors are limited, it should be understood that such accommodations can be had only after an application in writing has been duly accepted.

For particulars, address: THE GENERAL SUPERINTENDENT, *International Theosophical Headquarters, Point Loma, California*.

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, 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

Questions and Answers

(Questions 67, 68, 69, and 70 were asked and answered at the Fraternization and Inquirers' Meeting at Washington, D. C. on June 4, 1931.)

QUESTION 67

What is the difference between the divine and spiritual on the one hand, and the spirit and the soul on the other hand?

G. de P.—The words 'divine' and 'spiritual' of course are adjectives. Whatever is of the spirit is spiritual. The divine is a very different thing from the soul. 'Soul' is one of the most difficult words in the English language to explain, simply because it means a thousand and one things. Say 'soul,' and fifty thousand men will have fifty thousand different opinions about it.

However, we may speak of soul as the center or habitat of an ego which is the soul's inspiring flame. The encircling veil or garment is 'soul,' and as each man has within his constitution a divine ego and a spiritual ego and a human ego and even a sort of beast-ego, there are corresponding souls for all these. Soul, we may say, therefore, means 'garment,' 'vehicle,' 'body.'

The divine, I may perhaps say, is the loftiest part either of the Universe or of man. Whatever is of the gods, is of divine character. Whatever is of the nature of divinity, is divine. The highest in any hierarchy is the divine; then comes the spiritual through which it works. Underneath that, let us say in our own case, comes the human, through which the spiritual works; then the beast-element in us, the kâma-astral-vital part, through which the human must work in order to express itself on this physical plane. Then comes our physical body. I hope the answer is somewhat responsive, at least.

QUESTION 68

I was talking today to a clergyman on the subject of Reincarnation, which he did not believe in, of course. How could I convince him that I am right?

G. de P.—I don't know! In my own work, many people ask me questions, and I have found that the best way to convince them that I am right is to make

the questioner himself or herself think that he has given me a very difficult question. Then you can lead him on, at least I do so, to explain just what he means by that question. As, for instance, lead him on to explain what he means by his terms; and in a very little while he is tangled up in definitions and diffuseness or incoherent details; he then hardly knows what he himself means, and is less convinced than before and is more ready to listen to what you have to say. If you have truth to give, there is your opportunity to point out — that is, if you understand it yourself — that the questioner, in thus exposing his ignorance of the idea has not only helped himself to clarify his mind through analysis of his thoughts, but has also shown to himself that he has not understood the logical elements of his own question.

As a matter of fact, most people do not think clearly, and some don't seem to think at all. Isn't that true? It is obvious that a Christian questioner you would have to treat in one way, and an agnostic in another way, and a Hindû Yogî in a third way, etc. Success in answering all questions, I believe, arises from first making the questioner think for himself, and secondly and coincidentally giving him new points of view to think about. If I have not made my answer responsive, please define your question a little more.

QUESTION 69

What are some good clinching arguments for Reincarnation?

G. de P.— Many, to my mind. Each argument should be according to the questioner. What might not convince a Roman Catholic or a Methodist, might appeal to some one who is an Atheist. When that question is put to me, realizing the difficulty of giving a brief and lucid answer, I in my turn begin to ask questions after the Socratic method, and I say: What do you understand Reincarnation to be?, and then my questioner begins to define what he understands or misunderstands by the term. There is my chance to correct and to instruct. In other words, instead of answering directly, I often take a round-about way, a psychological method of treating the different minds that come to me with questions; and by questioning my questioner, I make my questioner think for himself, clarify his own ideas, until, little by little, after talking with him, he realizes that Reincarnation is at least interesting to think about, and that is the first step.

I do not think that there is any definite, brief, conclusive answer to the question: What is an absolute proof of Reincarnation? There are many perfectly true answers that might be given. For instance: Why are we here? By chance? Then rigidly pursue that line of thought. There is no chance. We are here because it is Nature's working which has put us here, Nature working always according to law and order. This means a chain of causation stretching far back into the past. If we are men now, we are so merely as the present end of a chain of causes and of effects; and the causes producing consequences, 'Karman' in other words — the Doctrine of Consequences — can produce only what is innate in that chain itself. I mean, if there be a chain of consequences which, if led to its successful conclusion, will culminate in an electric light, it is obvious that this identic chain of consequences if led to its successful conclusion will not culminate in anything else than an electric light. Do you see the point?

Follow along this line, and make your questioner think for himself. Then go on, as Socrates did, step by step; and in a little while he will begin to argue with you, and possibly will even show you, of his own instance, some excellently good proofs of reembodiment or rebirth.

QUESTION 70

Where do thoughts come from, and where do they go to?

G. de P.—Thoughts are energies, imbodyed energies, elemental energies. They do not originate in a man's mind; they pass through a man's mind and are colored by the mind through which they pass. A thought is surrounded by a thought-form, *i. e.*, is imbodyed in a thought-form; but the thought itself is an elemental energy.

These elemental entities pass through the sensitive transmitting-apparatus which our mind is, and each one of us colors the thoughts as they pass through our minds, thus giving a new direction, a new karmic impulse to them. And mark you: we are responsible for what we do. No thought ever was created in a human brain, never. The inspirations of genius, the loftiest productions of the human spirit, simply came and come to us through lofty and great minds, capacious channels which could transmit so sublime a flow.

But all thoughts, *in esse, per se*, are elemental beings, learning entities. Do you know — and this is a bit of E. S. teaching — we ourselves at one time, in the far distant aeonic past, were thoughts of other self-conscious entities. "Guard well thy mind, O Chela, against the thoughts which impinge upon it and seek entrance therein" is one of the rules of the Esoteric School. Why, some of the unfortunate criminals you often hear say, in extenuation, or in attempted extenuation, of a crime: "Judge, I just couldn't help it. I don't know what was the matter with me, but something seized me and I couldn't stop!" Such cases are weak men, lacking moral self-control, lacking the protection, the âkâsîc barrier, which automatically keeps out evil thoughts. Of course evil and good are relative, you understand that. There are evil things in the world, that is, imperfect things; but there are also good things. Here is the gist then of my answer: Every elemental is, at the core of the core of the heart of its being a divinity, a divine spark; and all evolution, all growth, is simply an unwrapping, an unfolding, of latent capacities locked up in the loftier parts of each evolving entity or thing. This applies not only to men but to the super-gods, the gods, the demi-gods, men, beasts, plants, minerals, elementals, what not!

The following extracts, taken from a Lodge-meeting held in London, June 23, 1931, while not an actual question and answer, are of such general application to F. T. S. in all Lodges, that it was thought of interest to include them herein.

G. de P.—At some future time you and I, or our near descendants, are going to meet in circumstances so brilliant, financially and socially and otherwise, that the present days when we are assembled here together for the first time in your Lodge-room will seem like a memory out of some past life, a memory of former days of struggle, to use the common expression; and we — or our near descendants — shall look back to these times, not with an unwonted joy that

we have reached a new and easier highway of life, but with a recognition that these were the days of building, these were the days of progress, these were the days of gathering in strength. Only thus can any Movement succeed: through the gathering of strength, of understanding, of wisdom, and through the expansion of the inner nature by the magical force of almighty love. New powers, unfolding faculties, come in the times of stress and trial. These are the times when men grow and become great, and when the spiritual powers begin to manifest in a feeling of sheer delight and expanding happiness that comes to anyone who feels the inner nature developing and expanding, and that inner nature, the inner constitution of the human being, becoming constantly and ever more and more at one with the Cosmic Life. That realization is not reached by methods of slothful pleasure, or of pleasurable sloth, but by striving, high-hearted striving for betterment. Once you get the psychology of this thing and realize its inner beauty, its splendor, and how it brings out the warmest feelings of the heart, then you will look upon the days of tribulation and labor, if we may speak of them as such — on these days of growth in building — as the days of splendid promise.

Does the little plant which breaks its way through the rock and splits it, do so by quiescence, by a non-exercise of its innate powers? No indeed! It breaks the rock by expanding, by growing. That is the first word of the message which I am carrying to all the members of the T. S. everywhere, for it is so important. It is a message of joy, it is a message of courage, it is a message of hope. Welcome the tribulations and the labors, and be not afraid of them, for verily they are the birth-pains of a greater life for each one of you. It is thus that chelaship becomes an actuality.

Progress has often been spoken of as a battle, as a struggle, and indeed the word has become so common in the English tongue that were I to use other phrases, other expressions, in order to convey to you the same idea, I doubt if I should be easily understood. But instead of saying 'struggle' and 'labor' and 'striving,' I prefer to speak of the joy of growth. Every new birth takes place through the pangs of coming into a new type of life; and the life of the chela, of the disciple, has these pangs at constantly recurring intervals, because he is a forerunner of the race, he is a pioneer and hews his way through the jungle of human life, making a Way, not for himself — although indeed his own face is set towards those mountains of the Mystic East — but for the poor and for the less strong who follow after him. Of such stuff are disciples made; and as the chela hews his way along this path, finally he achieves the frontiers of Masterhood, and then he becomes a Master of life and of wisdom, and the Cosmic Life pours through his being and shows itself even in his face, so that his very presence among his fellows is a benediction and brings quiet and peace and wisdom and love. That indeed is leading the genuinely Theosophic life!

I desire now to talk to you about two or three other matters that I hold very close at heart; and the first of these is an attempt to recall to you all the realization that although not all of you may be members of our Esoteric Section nevertheless every F. T. S. has, by the mere fact of joining the Theosophical Society, declared his intention to live according to a certain type of life, to follow a certain pathway. This pathway is an attempt for self-betterment,

which is equivalent to saying living for the world. This is the pathway to joy, to growth, to achievement, to peace and wisdom and love.

In order to do this, a member of the Theosophical Society needs not to be a Jesus of any kind; yet assuredly what is the use of his joining if he does not take the most heartfelt, heartfull, heart-whole, interest in the work of his local lodge? I cannot tell you how deeply I have this lodge-work at heart. There are some Lodges of our Society which are models of activity in this respect. The members there are punctual to the minute in attending meetings, and not one comes in late, thereby causing a disturbance of the atmosphere. You may not realize it, but when one is tardy in attending a meeting of any kind, vibrations already working are broken and they have to be as it were knitted together again, and this is not always easy. Furthermore, in itself it is neither right nor courteous to arrive late at a meeting. I know there are certain occasions and certain circumstances and certain individuals who find it — and have a justification for finding it — difficult always to be punctual when meetings begin. For such as these there is a legitimate excuse; but for those who do not live at a distance and who can, if they only would, if they only will, attend the meetings promptly, for them there is little excuse, nor is it fair to the Lodge, nor is it fair to the others to come late. May I not ask, therefore, with regard to this point, that all F. T. S. be punctual at all meetings.

This leads me to the next thought that I want to bring out very clearly, and I desire to speak even more strongly upon it. I refer to the honorable obligation of each one's personal responsibility for the well-being and conduct of a Lodge. Make your Lodge something to be proud of, something that gentlemen will be proud to join — and I mean gentlemen of the heart and of the mind, they whose instincts are high and lofty and whose impulses and thoughts are co-ordinately fine. You can do it.

I say this to every Lodge to which I speak. It is my duty to call to your attention that your membership in the Theosophical Society is something that you should be proud of, and that legitimately you can be proud of. You are, each one of you, a member of a Brotherhood which is universal, which is world-wide, and which, although numerically small as compared with the enormous masses of humanity who know naught of our sublime teachings, nevertheless is a compact nucleus of a Universal Brotherhood; and this nucleus will grow in strength, particularly if each one of you takes it unto himself or unto herself to push the noble work along.

One thing more: I speak more particularly to Theosophists, rather than merely to members of the T. S. You see, of course, the T. S. admits to membership anyone, provided only that he accept the single prerequisite to fellowship, which is a sincere belief in Universal Brotherhood. Yet there are others to whom Theosophy is more than mere membership and is their most treasured spiritual possession. The Wisdom of the Gods is to them like the very air which they breathe. They could not live without it. It represents the imbodiment of all their ideals, the synthesis of all the longings and yearnings of heart and soul and mind. It represents to them a kinship with universal Nature. It represents to them also a mode of living, and a code of honor; it is a life as well as a doctrine; and it is just this that makes Theosophy so beautiful to Theosophists.

There are two ways of coming to understand somewhat at least of the doctrines of Theosophy. One is by private study, and this each one of you should do, should follow, should undertake. Continue your private study. I cannot understand the attitude of those who claim to love Theosophy and yet who cannot find time to study our books. They are slothful, and this sloth they should shake off. The other way is by attending classes in Theosophy, for the study of our Theosophical books, and particularly, perhaps, of H. P. B.'s books, because she was the most definite in her books in outlining the philosophical aspects of Theosophy. How my heart does plead with you, all of you, to attend such classes, and to take a lively interest in them. In each lodge let your President feel that he has the backing of every one of you. He does not gain anything — he has the duty and the responsibility and the toil. Are you going to be mere acceptors of this wondrous teaching, instead of lending your own help and giving your own bit of the heart-life and mind-interest?

I tell you that Theosophical study-classes are to me more important even than is the study at home, though I cannot see any reason whatsoever why the two should not go together. I think they should go together. Think what you gain — and this is not an appeal to the selfish side of you: it is simply pointing out a fact. Think what each student gains. He gains cognisance, first, of the fact that his inmost self and the Universe are one, not twain, not diverse, but one. That is the whole essence of training in chelaship. It is the realization of one's fundamental unity with the Boundless; and the deductions that the thoughtful mind immediately draws from this natural verity closely affect his life, very powerfully indeed do they mold it, so that in all his thinking and feeling and living he exemplifies the results of this noble truth. He becomes friendly with all others. His whole nature expands and opens, simply because his consciousness begins to take unto itself cosmic reaches, instead of being shut in and constricted within the small and narrow limitations of the personality.

That is one important thing that comes from united Theosophical study; and the results of it are immense. Pursuing this life, the student becomes greater, growing in brain-power, growing in intellect, growing in sympathy, growing in compassion and pity and universal love: in brief, he becomes a Man, a great Man. Why not begin to tread that path now! Any one of you can begin it. But you must follow the life, which does not mean deprivation: it means spiritual and intellectual gain, giving up the little for the great, the limited for the extended, misunderstanding for understanding, ignorance for wisdom, hate for love.

I do wish that all F. T. S. would attend their lodge-meetings regularly and come into their respective lodge-rooms with a feeling of reverence for the meeting that they are to attend, and with an opening of the doors of the heart. Don't come into your lodge-room as if it were into a tomb, with long and lugubrious faces, but with the heart singing its paean of joy that you are meeting with brothers who think as you do and feel as you do and who try to live as you do and to grow as you do. Attend the study-classes, become interested in them. Learn what they mean to you and to your fellows. Theosophy is the grandest and noblest thing in the Universe; our Theosophical work therefore is on our plane equivalently grand and sublime. Our work is to change the

thoughts and life of men. Remember that the Theosophical Society was not founded as an intellectual play-toy for us, but as an organ for the expression of the Wisdom-teaching of the gods, and that Theosophy itself is not only the gods' wisdom but is also a life to live.

QUESTION 71

I thought that it was only before we had entirely learned something that we had to struggle with ourselves about it, but that when we, in previous lives, had quite overcome some special temptation, this temptation never occurred to us again, and we did not even get the idea of its possibility. This I think is the way we have to win the different virtues one by one. Will you please explain why Christ should have felt any temptation to be relieved from his great task, why he should have said "Remove this cup from me" and had to pray in anguish in order to be victorious over temptation? I think that he should by then have got over this stage.

G. de Purucker — This question takes it for granted that the legend told of Jesus in the New Testament of the Christians is an actual history. It is *not*; the 'Gospel' story is merely an idealized fiction, written by Christian mystics in imitation of esoteric mysteries of the 'Pagans,' showing the initiation trials and tests of the candidate for initiation; and it is not very well done, there being much error and many mistakes in the 'Gospels.'

A man called Jesus (Hebrew name being Jeshua, or Joshua) really lived, who was a great and good man; also an initiate into the secret doctrine of his period; and around him, after his death, grew up many legends and tales, which were woven in later days — say a century after his death — into the so-called 'Gospels.' Yes, the questioner is right in saying that once we have fully conquered a temptation, we are safe from future attacks of it, but only provided we are WATCHFUL AND ON GUARD ETERNALLY.

QUESTION 72

Theosophy teaches that woman is the inspirer. Then why is she given creative talents that must remain undeveloped if she is to do justice to her rôle as an inspirer of others? Some argue that God's greatest creation is a child, but the lowest kind of a moron can reproduce her kind, whereas, as I understand it, genius is the product of a highly evolved ego.

J. H. F. — This question is very much involved. First, there is nothing that holds back anyone, whether man or woman, from developing his or her creative talents, nothing holds back anyone but himself or herself. The talents that one has are not 'given,' but earned, as a consequence of previous effort — earned, in the sense of being unfolded, for in the essential nature of everyone lie all possibilities, all faculties, and all powers, that there are in the universe. In our present age in which sex is so predominant a factor, not only does woman often stand as inspirer to man, but so does man to woman. This is because in the present phase of the evolution of most men and women they are so dependent upon outer forms and do not realize that the highest inspiration comes from within. Theosophy, the Ancient Wisdom Religion, teaches man to rely upon himself, to seek ever more and more the source of inspiration within himself, coming from his own divine nature, the god which is within.

A child is not 'a creation.' It is the outgrowth from a seed, just like everything else that there is in the whole wide universe, even the universe itself, for "as above so below"; and "man is the microcosm of the macrocosm." Theosophically speaking, there is no creation, that is in the sense of bringing forth something from nothing. But if it be understood that creation means growth from a seed, unfolding, evolution, which is a universal process and applies to atoms and worlds and to the universe, as well as to men, animals, and all the vegetable kingdom — each reproducing its kind, how can it be said that a child is "God's greatest creation," which is the outgrowth of current ideas of 'God' and 'creation,' which, however sincere, are yet erroneous. The Theosophical teaching, which is the teaching of the esoteric philosophy and of all ages, is that everything reproduces not its kind but its self, and that each one of us is the outgrowth, the consequence, the 'creation' of himself. 'Reproduction,' as spoken of in the question, means, from the Theosophical standpoint, that human parents provide the means, vehicle, for the building of the body which in actual fact is builded by the reincarnating ego.

The old idea of 'creation' is completely removed by the teaching of reimpodiment, which in the case of human beings we speak of as reincarnation. Those who desire more light on the subject are referred to our Theosophical literature, especially to *The Key to Theosophy* (H. P. Blavatsky), *The Ocean of Theosophy* (W. Q. Judge), and the many references that are to be found on the subject in *Questions We All Ask* (lectures by Dr. de Purucker).

QUESTION 73

What determines the sex of the reincarnating ego? Is it always the same in every life?

J. H. F. — No, the sex is not always the same, but changes in accordance with the experience needed by the ego, which is sexless. Sex belongs only to the outer form, not to the reincarnating ego. It is erroneous, therefore, to speak of the sex of the reincarnating ego. It belongs merely to the lower psychological nature in which the ego incarnates. That which determines the sex of the lower outer nature is the predominance of the thoughts and attractions of the previous life or lives. Thus, if the attraction of the lower human ego for a series of lives is very strongly for the opposite sex, it will take on more and more of the qualities of that sex and finally reincarnate in a body of that sex. To put the matter generally, man takes on the characteristics of that upon which he thinks, as expressed in the *Bhagavad-Gîtâ* with reference to 'after death,' but which has its application in every instance: "for whatsoever a man thinketh at the hour of death, even to that doth he go" — and not only after death, but in his next incarnation, for the after-death states of the reincarnating ego have nothing to do with form or sex. It leaves all these things behind as skandhas, taking them up again on its return to incarnation in the next earth life.

QUESTION 74

Which is the more potent, an act or a thought?

H. T. Edge — It is impossible to separate an act from a thought, and this is what makes the question so hard to answer. Thoughts are the parents of

acts; all acts spring from thoughts. Therefore, in a general way, thoughts are more potent than acts. Yet is it ever possible to act without mixing up thought with your act? It is this mixture of thought with act that makes the act so potent in reproducing itself and forming habits. We are reminded by H. P. Blavatsky that every action, good or bad, is a prolific parent; and also that "A thought is far more potent in creating evil results than are deeds" (*The Key to Theosophy*, p. 139). A thought tends to express itself in an act; and its ability to do so depends on desire. This is why lustful thoughts are so much more powerful than so many of our good thoughts. Desire is behind the bad thoughts; but the good ones we too often suffer to remain good intentions and no more. We must beware of the delusion that lusts can be overcome by giving them rein. Our action, in thus giving them rein, is not pure action, but is pregnant with renewed desire; and it is this desire which breeds new indulgences. Looked at from the practical point of view, the problem of conduct is simple. We must guard our thoughts, for they are the creators of our future acts. If Karma impels us to undesirable acts, we must strive to keep will and imagination out of the business. It may be necessary for a man to experience evil, but it is a sin to will evil.

Philosophically, thought and act are part of the same chain of cause and effect. A thought is an act on the mental plane; what is usually called an act is a thought operating on the physical plane. The higher the plane on which the operation is going on, the more potent it is.

No student of history would deny that thoughts rule the affairs of man. The acts of a great man are potent because of the thoughts behind them. You can change your whole life by a thought. You can mar it by an act; but behind that act again lies thought.

Oscar Ljungström — An 'act' and a 'thought' are both *acts*, although on different planes. Both physical acts and thoughts range from the insignificant ones to the potent ones. But generally speaking thoughts are the more potent. Where is the deed that did not first enter the mind as a thought? Send out a thought, impress it upon the Astral Light, and it will be taken up and acted upon by untold numbers of minds. There is not only the possibility of direct thought-transference. Thoughts are longeval, and once born, by a life of their own they associate themselves with the energies in Nature, and produce results in eons. In fact, all acts and everything in this world have their origin — are the images of — a 'thought-world,' the Astral Light.

As well ask: which is the more potent, the man or his image in a mirror?

First Steps in Occultism

SUGGESTIONS GIVEN BY KATHERINE TINGLEY TO THE RESIDENT-STUDENTS
AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

Point Loma, California. February 9, 1914.

DEAR COMRADES: The opportunities at hand will never come again. May you henceforth be able to make the best of them! May you find in utilizing every moment in right action, that quality of strength that you need

to help balance your lives and bring you to a fuller realization of what real duty is, not only to yourselves, but to your fellows!

But few of the members on the Hill have begun to learn the *power of silence*. If they had, there would be less unrest in each nature. *The spirit of criticism would not be so active*. The disposition to shirk duty sometimes, could not be found. Oh, there are many weaknesses in the nature of each that need attention! I shall never be satisfied, until you have advanced beyond all possibility of retrogression.

Let us not forget that we are gathered together here at Lomaland for the purpose of serving humanity, and bringing to it that knowledge that it needs; that this is not a commercial effort nor simply an ordinary educational effort; *but it is a spiritual effort in the highest sense*; and for that reason, we must be spiritually endowed with those qualities that make for true nobility.

Practise system. This means a methodical arrangement of time, of work, and of material, and also a *methodical arrangement of thinking*. Remember that system is a channel for effective utilization of one's forces.

Remember that regular, persistent work, is more effective than irregular, spasmodic work, done half-heartedly.

Practise accuracy in every detail of thought, speech, and action. While you need not look for results, results will speak to you and bring encouragement and prevent regrets and disappointments.

Practise punctuality in everything: promptness and neatness mean economy of time, money, material, energy, and thought.

Learn to put things through to a finish, in a most conscientious way. If rules are made for the benefit of the work and yourselves, follow them out to the limit. *By thus doing, you will find a new way to help yourself*.

Practise thoughtfulness for others in all things; in little things as well as in great things. Practise consideration, kindness, and gentle courtesy at all times. These things form the basis of brotherhood.

In offering suggestions to others, remember that every suggestion carries in it a measure of criticism. Let your criticism *begin at home*. As H. P. Blavatsky says, "Be more severe with yourself than with others; be more charitable towards others than towards yourself."

Aim to be impersonal. One who is impersonal will never hurt another's feelings. Those who are personal and selfish cannot avoid wounding another's feelings.

Try to find out the meaning of what was given the members years ago: "*Endeavor to understand the sacredness of the moment and the day*."

These suggestions are the first step towards real occultism. Preparation in unselfish devotion to principle is what all students need. When this has been accomplished, then enlightenment follows.

Remember that the teachers and helpers in your department are volunteers; that it is criminal for you to hold an unkind thought towards them — more criminal for you to criticize them behind their backs. If some of you who have lost sight of this point I refer to, could begin to love your teachers and helpers as they love you, then there would be hope that you would have peace of mind.

When you make mistakes, do not lean back on the good work that you have done — *that* is acknowledged and known; and try to cover your faults — *that*

is rank cowardice; and the more you follow this line of action, the more your faults are made conspicuous.

Keep cheerful. Live in the sunshine of thought and feeling. Do not obscure the noble side of your nature by masking yourselves in expressions of feelings which you do not hold.

Be true, be true; yes, true to yourselves. Thus you will be true to all.

Think on these things in the silence; and remember that when a selfish or personal thought creeps in during silence, the door is shut and the light cannot find its place. The soul is barred, and the day will bring little to you that will satisfy the better side of your nature.

Pray let the moments ring out in a song to the world, because you are moving on an upward path. Self-conquest is your goal. Strive and love and serve and find peace.

Affectionately,

KATHERINE TINGLEY.

Theosophical News and Work

DUTCH SECTION, T. S. — Unprecedented activity is reported by Lodges in Holland as a result of the Leader's recent visit. J. H. Venema writes from The Hague that at the public study-class on December 16 and at previous classes the attendance has approached the number of fifty. He reports a visit to the Christmas meeting of the Pythagoras Lodge (Adyar) on December 21 and a contemplated return-visit on December 26th when the Adyar members are invited to the meeting of the Point Loma Lodge at Pulchri Studio. Mr. Venema sends a translation of an account in *Het Leidsche Dagblad* of a public meeting of the Point Loma T. S. in the old University-town of Leyden, on December 10, in the big hall of 'Vrijzinnig Christelijk Federatie-Huis,' at which Dr. Z. Kamering, a new member of the T. S., presided and made an introductory address. Mr. Jan Goud, of Utrecht and Mr. Venema, of The Hague, also spoke, the former on 'Theosophy and the Theosophical Movement,' and the latter on 'Real and Imaginary Occultism.' Many questions were asked by those in the audience and answered by the speakers, and the meeting resulted in the enrolling of names for a study-class in Theosophy.

English Section, T. S.: Congratulations to the Section on having acquired their fine new Headquarters at 70 Queen's Gate, London S. W. 7, now in full swing of activity. We have received many enthusiastic comments from comrades living in different parts of England, who have recently visited the Section Headquarters. A new Lodge of the T. S. was recently established at Bristol, with H. Percy Leonard as president. We hope to publish a full report of English activities next month.

German Section, T. S.: Application for a charter on behalf of an already organized society: *Theosophia, Lehrverein für Geisteswissenschaft*, has been received through its *Vorstand*, Julius Levie and Luise Euen, and a charter has been issued to this Society, constituting it a Lodge of the German National Section, T. S. We welcome our new comrades, and congratulate the German Section on this important accession.

Welsh Section, T. S.: During the year 1931 three new Lodges have been added to the Welsh Section. Great interest is being shown throughout the country. The founding of these Lodges is due to the devoted and enthusiastic efforts of Dr. Kenneth Morris, president, Welsh Section. Recently Dr. Morris was invited to lecture before the Welsh Society in Newtown, Swansea, and chose as his subject, 'Cycles.' At the same time he availed himself of the opportunity of being in Swansea to lecture on 'Theosophy,' which led to the formation of a Lodge of the T. S. in that important Welsh city.

Australian Section, T. S., Lodge No. 1: "Recent studies at Lodge-meetings have included reports of the Leader's lecture-tour, and 'The Theosophical Mahâtmas,' from *Questions We All Ask*. At the closing meeting of the year, December 5, 1931, we read from Dr. Kenneth Morris's address in Wales on the occasion of the H. P. B. Centennial, with special reference to Lodge work. We also celebrated the birthday of our president of the Australian Section, our veteran Bro. T. W. Willans. This closing meeting of the year 1931 was marked by a deep note of harmony, devotion to Masters' work, and a resolve to embody more fully the teachings of Theosophy in our daily lives."—*E. I. Willans, Sec'y.*

American Section, T. S.: 1932 starts out auspiciously with the chartering of two new Lodges on January first, namely: at Bridgeport, Conn., and at Ann Arbor, Michigan. That at Bridgeport is the rebirth of an old Lodge which did splendid work in the '90s of last century, and is the result of the efforts of two of the pioneer members of those days — Mrs. Isabel H. Butler, and Miss Mary S. Hall. In Ann Arbor, Michigan, two of our Swedish comrades who have been resident in the U. S. A. for many years — Professor and Mrs. Lindblad — have been quietly working and gathering around them others who are interested in Theosophy. Recently they were joined by a former member of the Manchester (England) Lodge of the T. S. — Thomas H. Barlow, and his wife. Congratulations to both of our newly-formed Lodges.

New Era Lodge at the end of its first year found it necessary to move to a more central location and now has its Lodge Hall on the main floor of the Hotel Hollywood, corner of Hollywood Blvd. and Highland Ave., Hollywood, Calif. A larger hall in the same building is available for special lectures. The first public meeting in the new Headquarters was held on November 4, with Mrs. Elizabeth Geiger, one of the international lecturers and organizers of the T. S., speaking on 'Theosophy as Science'; J. H. Orme, the president of the Lodge and of the American Section, on 'Theosophy as Philosophy' and Mrs. J. H. Orme on 'Theosophy as Religion.' Free public lectures are given every Wednesday evening, and the following titles of those given in December will interest all Theosophical workers: 'Rebirth of the Half-gods,' 'Better One's Own Dharma,' 'Pythagoras, the Initiate,' 'The Esoteric Significance of Christmas,' 'The Historic Christ,' 'The Mythic Christ,' 'The Mystic Christ,' 'Cycles and the New Year.' The corresponding secretary of New Era Lodge is Miss Florence Banks, 1230 Sweetzer Ave., Tel. Cr. 3725.

Boston Lodge, T. S.: A very neat and attractive syllabus of public meetings

to be held at the Lodge Headquarters, 30 Huntington Avenue, on Sundays at 8 p. m. gives five titles for January dealing with the teaching of Universal Brotherhood, and four for February on the subject, 'The Unity of Religions.' Apt quotations from the four Leaders, and all necessary information about Theosophical activities in Boston are included.

Chicago Lodge, T. S.: News comes from the energetic president, Mrs. Helen G. Fisher, of successful meetings. The former president of the Lodge, our devoted veteran comrade, Solomon Hecht, who has been traveling on business for several months, is back again in Chicago and rendering efficient help to the Lodge.

San Diego Lodge, T. S.: The Katherine Tingley Lodge arranged a beautiful program for Christmas evening including a symposium, 'The Mystical Meaning of Christmas,' with symbolical setting. About a hundred people were present to enjoy this. On New Year's Eve the members of the Theosophical Club met and ushered in a new year of Theosophical activity with silent moments full of their hopes and aspirations. The Lodge has completed the study of *The Key to Theosophy* for the present and will now begin to make use of the new Manual, *Theosophy in Brief Outline*. The president, Mrs. Hazel B. Braun, reports also an increase in membership.

Toledo (Ohio) Lodge, T. S.: President E. L. T. Schaub reports interesting meetings. During the latter part of November Bro. Solomon Hecht of Chicago Lodge was in Toledo for several days, and, says Bro. Schaub, "his presence has been very helpful to the Lodge. On Nov. 22nd Bro. Hecht gave a very interesting public lecture on 'What is Theosophy?'. Subjects of discussion at recent Lodge-meetings have been: 'Who are you?'; 'Have You Found Yourself?'; 'What Are You?'; taking as a basis of study the three lectures on these subjects delivered by the Leader and published in *Questions We All Ask*. We are happy to report also the recent accession to the Lodge of two new members."

Silvermine Lodge, T. S.: On the editorial page of the *New York Sun* of December 24, 1931, there appears a letter to the editor from our comrade, Clifton Meek, of Silvermine Lodge, Norwalk, Conn. on the subject, 'Real Mahâtmâs' apropos of a letter which was published in the *Sun* on December 17, about a Hindû Yogî who last year gave some remarkable demonstrations of mathematical ability as a result and guarantee of the methods of spiritual development in which he hoped to interest Americans, and who is cited as one of India's 'real Mahâtmâs.' Mr. Meek takes the occasion to make clear what the 'real Mahâtmâs' and their work are, and brings out the history of the Theosophical Movement and its relation to the Mahâtmâs. We hope to publish his letter in full in a future issue.

International Theosophical Headquarters: Lomaland is as usual a hive of Theosophical industry. Classes in Sanskrit, Astronomy, and Public Speaking are held regularly. A large group of students has completed a year and eight months of uninterrupted study of the Theosophical teachings. Short speeches on topics suggested by their reading, questionnaires, impromptu symposia, writ-

ten work of various kinds, and regular attendance, have brought the active members of the Class to an understanding of the philosophy and the ability to express what they know, that they never before had. The Class in Public Speaking is one of the most enjoyable activities at the Headquarters. Recently the members have had the privilege of having some training in answering questions with the Leader directing the evening's work. On January 3rd the Temple-meeting for the public took the form of question and answer. Mr. Lucien Copeland presided, Dr. J. H. Fussell made a short address on 'The Theosophical Mahâtmas,' and invited questions on the subject, which were answered by Dr. Fussell, Mrs. Marjorie M. Tyberg, Miss Helen Savage, and Mr. Boris de Zirkoff. The same subject will be the theme on January 10th, with Dr. H. A. Fussell, Dr. H. T. Edge, Mrs. Hazel Minot, and Mrs. Irene Ponsonby responding to the questions presented. The Sunday evening meetings in the Temple, conducted by the Theosophical Club, have offered to the Headquarters staff, in one feast after another, the fruits of the Club-members' profound study of the religions, philosophies, and literatures of the world, seen from the Theosophical viewpoint, and also many glimpses of science, ancient and modern.

Christmas brought a happy gathering of the Lomaland family in the Refectory and in the Rotunda, where carols and dances and several most expeditiously arranged dramatic scenes and some cleverly planned and original games were greatly enjoyed. There is never any lull in the musical work in Lomaland: chorus and orchestra-rehearsals are as regularly held as classes and meetings, and the monthly concerts are musical events of increasing interest to the many lovers of music in the city of San Diego and the neighborhood of the International Headquarters. Dr. Peggy de Purucker has returned from Geneva and will again direct the activities of the Lomaland Conservatory.

Pre-view of "The Theosophical Path"

THAT the mind has other gateways of knowledge than the physical senses is brought out in *The Theosophical Path** (Point Loma) for February, 1932, in an article by Dr. H. T. Edge, 'The Relation of Theosophy to Science.' 'The Jewel of Atlantis' is a tale by Paul Landor at once romantic and terrible, centering around a mysterious archaic talisman. Although 'Some Secrets of Death' is Dr. de Purucker's sub-title in 'Theosophy, the Mother of Religions, Philosophies, and Sciences,' he describes as well the method of reincarnation, tells us about sex in the past and future, hate as a karmic bond, *laya*-centers, etc. This lecture convincingly illustrates the author's words, that "the divine part of man ranges in consciousness and function over and through the Universe." In 'Misconceptions,' H. P. Blavatsky is her surpassingly brilliant and competent self. The article is translated from the French for this issue. It has been heretofore unknown to most students of Theosophy. Light is thrown upon some events in the early history of Christianity by P. A. Malpas in 'Julian

**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 25c.

the Apostle,' and in 'The Kingdoms of Nature' we are given quite a new outlook by Oscar Ljungström on the rhythmic stages of evolution. Dr. G. van Pelt interprets the marvelous spiritual idea passing like a continuous vein of gold through all the religions of antiquity in 'The Promethean Myth.' The final instalment of 'Researches Into Nature,' Dr. de Purucker's translation from Seneca, brings to a close this fascinating exposition by an Initiate in the Mystery-Schools of ancient Rome. — L. L. W.

"The Lotus-Circle Messenger"

THE world and the range of all time is rather a large order for a children's magazine! Nevertheless, in looking through the January *Lotus-Circle Messenger* and the advance-sheets of the February issue, one feels that more is being done to fill it than in any other juvenile magazine published. The teachings of Theosophy are given in the form of word-pictures while the stories are not the less childish and attractive for being profoundly ethical and usually rooted in antiquity. Copious 'References for Further Study' on the topics taken up make the magazine of value to the grown-up inquirer and student. Writes Mrs. Constance Allen, vice-president Eagle Rock Lodge, T. S. (Calif.):

"We use the *Messenger* in our Lodge-work right along. Every little while we want to know something, and we turn to the *Messenger*, and there it is. Especially helpful is the Sanskrit Pronunciation-Key. Do keep that up."

And Mrs. Norma Alwin, secretary Lodge 18, T. S., Minneapolis, Minn.:

"We have found the *Messenger* as interesting, inspiring, and instructive for us grown folks as for the children." — K.

To Members of the T. S.

DO you realize that *The Lotus-Circle Messenger* is published in part for you? That it supplements *The Theosophical Path* and *Lucifer* with material that is valuable, original, and of great use in your study and propaganda. For example, 'The Strange Adventures of the Atoms' is a presentation in childish imagery of the Theosophical teachings on Evolution, beginning with the dawn of the manvantara — a subject that is very hazy in many minds — but with footnote references to *The Secret Doctrine* and the works of Dr. de Purucker, which make it of utmost value to grown students. The January issue took up 'Fohat,' February, 'From Comet to World' and so on. In addition, there is a special study-topic for each month, with copious references. For January, 'Karma'; for February, 'Cycles,' and so on.

Have you children or grandchildren? Are you a teacher whose pupils ask you questions you cannot answer? With the little *Messenger* you can, for it points out a new and more efficient way to find the answers in our deeper and more advanced works. Would you not like to interest children whom you contact in our beloved Theosophical truths? The little *Messenger* will show you how.

Many years ago Katherine Tingley wrote: "A new cycle is opening. It is the Cycle of the Children. In them is the promise of the future." You believe

this; but do you believe it keenly enough to get busy? If so, here is the magazine for you.

Monthly, illustrated, 16 pp. (bi-monthly during summer), 50c. a year. — G.

Thanks from the Leader

ASSOCIATE EDITORS, THE THEOSOPHICAL FORUM: Will you kindly spare a few lines in the January issue of THE THEOSOPHICAL FORUM enabling me thus to send to all our F. T. S. everywhere my warmest and most heartfelt thanks and gratitude for the beautiful and often touching seasonal greetings and messages of good-will that I have received from so many parts of the world. They have come to me literally by the hundreds, and it is a matter of physical impossibility for me personally to answer them all. The love and devotion which exist in the hearts of our F. T. S. all over the world are really wonderful tributes to the power of Theosophy to evoke the noblest from human hearts. My love and trust are theirs.

Yours faithfully,

G. DE PURUCKER.

Reductions in Price of Magazines

COMMENCING January, 1932, the subscription price of Theosophical publications will be as follows: *The Theosophical Path*: \$2.50 a year (reduced from \$3.50); Foreign, \$2.75 (including postage); single copy, 25c. *Lucifer*: \$1.00 a year (foreign postage 20c.) published monthly (instead of bi-monthly); single copy 10c.; 6 copies (one issue) 50c., 13 copies (one issue) \$1.00. *The Theosophical Forum*: 50c. a year (reduced from \$1.00); single copy, 5c.; 12 copies, 50c. All subscribers remitting at the former prices will have their subscriptions extended in accordance with the revised prices. NOTE: To anyone sending 3 new subscriptions for *The Theosophical Path* or *Lucifer*, a cloth-bound copy of *Reincarnation* by E. D. Walker will be sent free, as a bonus.

Commencing January, 1932, books by Katherine Tingley will be priced as follows: *Theosophy: The Path of the Mystic*; *The Gods Await*; *The Voice of the Soul*; *The Travail of the Soul*, \$1.00 each (cloth); 50c. each (paper); *The Wine of Life*, (cloth) \$2.00; (paper) 75c.

Address Orders and Subscriptions to: Theosophical University Press, Publications Department, 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, 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

Questions and Answers

(Questions 75-80 were answered at the Inquirers' Meeting,
London, June 26, 1931)

QUESTION 75

Should one ask a person to become a member of the Theosophical Society, even if he knows it is only an intellectual interest that causes the person to read our literature?

G. de P. — Emphatically yes. Immortal gods, my Brothers, think what we have to give. We are fishers for the souls of men. Let us hook those souls with the bait of truth. If some one comes to me and says: "I am interested in so-and-so. What can I do to learn more?" shall I shrug my shoulders in an indifferent sort of way and let him wander and stumble on the path? No. I would say: Come in, learn more, here is where you can find it.

By all means invite him to join us — help him to make his way smoother for him. Think of what the Masters have done for you. Did not they make the way smoother in giving to us the immortal Theosophical verities by sending out their Messenger H. P. B. in our day, a part of whose work was also to found the Theosophical Society? Remember there is always a standing invitation to enter into the Temple of Truth. Yes, Brothers: invite, do more even, do everything that is honest and clean and true to help outsiders to join the Theosophical Society.

I have absolutely no sympathy with the opinion that some people seem to have that it is a wrong thing to suggest to another to take the Theosophical path. Indeed, it is our duty, it is our human duty, to warn a man walking towards an open trap-door, towards a pit-fall — it is our duty to tell him of it; it is our duty to tell him that in a certain direction lies the path of safety, the path of light. If you find a man wandering in a dark field surrounded by noisome gases, it is your duty to show him the way, to show him towards the light.

QUESTION 76

It is often said that Theosophy has the remedy for the distress and suffering

existing in the world. I believe it, but how are we to make this understood by those who may not be members of the Theosophical Society, and by those who are suffering in their material circumstances?

G. de P.—I don't think that any sane man can deny that the world is in a state of consciousness which proves that men lack a genuine philosophy of life. It is commonly believed that men are merely physical bodies, animals, animated machines. This is the root of the whole world-trouble today, causing widespread immorality, blatant, flagrant, parading itself—and when I say immorality I do not refer to sexual immorality alone, but I refer also to political immorality, social immorality, ethical immorality in general. It is always thus when men have no standard of right and wrong which they can prove to be based on natural law. In such case men have no guide in life, and the consequence will be corruption, deceit, self-seeking, war, and all the other evil things that follow in the train. The teachings of materialistic science during the last hundred years have brought mankind to the pass where they have actually lost hope. Men today don't really believe anything; or, if they believe in something vague, they have no proof of it. Fortunately, our great scientific researchers are beginning to teach a new doctrine.

The deduction immediately follows from what has been said that according to natural law what one man does affects all others. Realization of this induces a feeling of moral responsibility, in other words a recognition of ethics; and it is our duty to teach our Theosophical doctrines, which show men a philosophy of life: that what they sow they reap, that they are now what they have made themselves to be in the past, and that in the future they will be what now they are making themselves in the future to become. Our Theosophical doctrines give to man not only a great and sublime hope, but they also give to him ethical principles by which he will live, and a grand philosophy which adequately explains those principles. Hence, wars will automatically cease when the world is finally Theosophized; corruption in high places and in low will become an awful memory of the past. This regeneration, among other things, is what we are working for. This question also has brought out one of the fundamental reasons for the founding of the Theosophical Society.

QUESTION 77

The Point Loma Theosophical Society claims to be the Society that H. P. B. founded. The Adyar Theosophical Society makes the same claim. How do you reconcile these claims? What are the fundamentals of it? How will you effect a union?

G. de P.—I desire a fraternal union on those principles, those fundamental Theosophical doctrines, which both Adyar and Point Loma accept. When that is accomplished, then we can consider what further steps remain to be taken to bring about a closer union.

As regards which of these two Societies is the original Society, I answer that they both are branches of the original Society which H. P. B. gave her life to make live. You might say that the palm of the hand was H. P. B.'s Society. Then branches grew from this palm after her passing, like the fingers of the

hand. The two largest and most important branches growing from the original Society were Point Loma and Adyar. They both are rooted, or were rooted, in the original T. S. Each can rightfully claim to be that original T. S. at its foundation. I think it unfair and unjust and wrong to say that our Society, the Point Loma Society, is the *only* genuinely original Theosophical Society; or, again, that Adyar is the *only* genuinely original Theosophical Society. Neither statement is true, because both Societies originated in H. P. B.'s T. S.

My work, at least a part of it, is to try to bring these two separated main branches — and others if they will accept the plan — into becoming the original T. S. again as it was in H. P. B.'s time. I am striving to bring together the two main and most important parts of the modern Theosophical Movement. From these two main branches of the original Theosophical Society, there have sprung forth a number of minor branches, branchlets, which are the different smaller Societies, some calling themselves 'Independent.' For instance, our brothers who call themselves the 'United Lodge of Theosophists' can, I believe, call themselves an offspring of Point Loma; and I believe that there are other small Societies which sprang from the Adyar main branch.

I don't know if any of our Brothers of Adyar are here at this meeting, but I feel that if they are genuine Theosophists they will forgive me for telling what I believe to be the truth, and then, if they like, they can here and now have their say. What I desire first is a fraternal union on those fundamental principles or doctrines which we both accept; but I understand that in the Adyar Society *certain teachings or doctrines* have obtained currency, and even a new terminology, which to us of the Theosophical Society, Headquarters at Point Loma, seem to be at the very least inadequate, and, in some cases, misleading. I don't like to emphasize these facts, because it is precisely these points of difference that I want to forget. I want us both to come together in a fraternal union on the essential things accepted by us both, so that in the future we may become one unitary body as was the case in H. P. B.'s time. My honest conviction is that these just mentioned teachings or doctrines which we of Point Loma do not accept, now current in the Adyar Society, are rather accretions than fundamentals. I suppose that our Adyar Brothers cherish them and perhaps hold them dear; if so, I have genuine respect for their feelings and convictions, but nevertheless these later things are merely accretions, and I have a strong feeling that in time to come they will either undergo a radical change, or be forgotten. I may be wrong, but that is my own feeling.

But in any case, we must not allow these differences of later doctrine to interfere with the much nobler and grander work of brotherly union and perhaps a final unity. A spiritual brotherhood of mankind is what our Masters want — that we must have; and therefore, recognising this, I have said and written, taught and published, that every one of the Societies in the future to compose the reunited T. S. should, if it wished, retain its own officers, its own traditions, its own headquarters, and everything that it loves and feels to be essential and true. But meanwhile, let us unite as Brothers on the fundamental things which even now we both believe and hold to be true. That is what I am working for in the present Fraternization-Movement.

It was doubtless in destiny that the Theosophical Movement, as the years

passed, would break up into branches or sections or factions or minor societies. Human history shows that this always is the case in all human institutions. But these severings or partitions and differences are just the things that we as Theosophists must set aside and forget. We must work mutually for those principles which will unite us again, for those grand fundamentals which as Theosophists we hold in common. On these points of understanding we can gather together in absolute honesty, in absolute sincerity, for we both hold them, both believe them; and to this brotherly work I feel that we must consecrate a large part of the work of our lives.

Yes, when I am asked a question, it is my duty to say in answer what I honestly feel; and I realize that in doing this my Brothers of Adyar will come to understand me and to know that what I say I do believe, and also that they can trust me to tell the truth as I see it, at any time. That I will do, and of course I give the same liberty of speech to our Brothers of Adyar. Let us have freedom of speech, freedom of thought, and noblest of all, freedom of conscience. This is genuinely Theosophical, because it is the spirit of Theosophy.

QUESTION 78

Outsiders often object to Reincarnation on the ground that it seems to be subversive of the idea of family-reunions in Heaven. How would you answer that objection?

G. de P.—Are such objectors Christians? Is such an objector perfectly assured that all his family will be reunited in Heaven? As a matter of fact, what do we mean by 'Heaven'? Reincarnation is a fact, the operation of a natural law. We cannot change it. Here we are in this life. We did not come here by chance, which is a word void of meaning. We must have come here 'according to law,' as the saying goes. We are but reapers of what we have done before, thus following one natural law, one fundamental rule of Nature's action. Furthermore, I don't think that Heaven would be a beautiful place for a family to reunite in. I really don't! I think it would be rather tiresome, to tell you the truth. But what Theosophy does promise is a much nobler thing, for it promises the reuniting of hearts which have loved each other, of minds which have genuinely understood each other. For verily, those who have loved once will meet again. They cannot do otherwise. Love is the most magnetic thing in the Universe; love attracts love; its whole essence signifies union, reuniting, bringing together; it is the cosmic energy which holds the stars in their courses and governs the building and structure of atoms. It is the energy which works alike in star and in atom, holding them together. It is the mystic and wonderful sympathy which brings together human beings, man to man as brothers, woman to woman as sisters, and, in one of its human fields of action, man to woman and woman to man in a genuine marriage. Love is also the basis of friendship.

Consequently, it is through and by means of reincarnation that human souls meet each other again, come together again. I do not know how it has been with you, but often in my life I have looked into the eyes of a stranger, that is, a stranger to this body, in this life, and I have seen an old friend. I cannot easily describe this, but I just knew that it was so. Instant comprehension,

understanding, and magnetic sympathy were there. That indeed is what reincarnation brings about: it does not separate, but it unites.

Furthermore, there is another Theosophical teaching regarding the ultimate reunion of all entities in the Divine Essence, when the universal period of manifestation shall have fulfilled its course, and during this essential reunion each entity, each spirit, will nevertheless retain its seed-individuality, but will in addition feel a cosmic sense of oneness and of unity with all others, a verity which is almost indescribable in words but easily understood. Our modern mentality, distorted as it is, cannot easily comprehend this. It is the regeneration of one's own self-consciousness now made divine with the instant and continuous feeling of utter oneness in love and peace and bliss with everything else. You understand that, don't you? It is almost impossible to put such a thing as this into words, for it is so delicate, so subtil.

QUESTION 79

When you spoke of different teachings having come into the Adyar Society, did you mean the Liberal Catholic Church or the Star in the East? They are separate from the Adyar Theosophical Society.

G. de P.—Yes, I understand that such is the case. Those are two of the movements in the Adyar Society which indeed I had in mind. I hesitate to speak of them because, as this questioner very honestly and rightly says, they are not the same thing, (if I understand the matter aright), as the Adyar Theosophical Society; but nevertheless I have the hope of reuniting our various Theosophical Societies — of course not on the basis of the so-called Star Movement nor the 'L. C. C.,' nor other things like that, but on those fundamental and original Theosophical teachings which I believe that we both hold.

Yes, among other things I did have those two movements in mind. May I go thus far: I say it in brotherhood, and with a wish to help. I am very, very much afraid, speaking as an outsider, that the introduction of these extraneous movements within the Society of our Brothers of Adyar has brought to many loyal and beautiful souls belonging to the Adyar Society a heartache, a heart-burning, a sense of spiritual and intellectual indecision, and also perhaps a sense of a loss of a central spiritual focus around which one's thoughts and feelings could gather. You understand what I mean, do you not? I am truly sorry that these movements were ever introduced into the Adyar Society; but of course I recognise that I have no right to criticize these things. It is not my affair at all. Also I do not want to say one word that would hurt the feelings of those who sincerely believe that the 'Star-Movement' in that Society and the 'L. C. C.' in that Society are good works. They don't concern me. I am a 'pukka' Theosophist, a technical Theosophist. To me Theosophy comprises and includes everything, and the Theosophical Society alone is good enough for me as a Society. That is the way I personally feel. The Masters' and H. P. B.'s teachings and the majestic Wisdom-Religion are ample, as I see the matter, and this observation is along the lines once asked of me by a questioner, as to whether I thought it advisable to expend a certain portion of one's energies and thoughts in movements which, however good in themselves, as some

alleged them to be, were extraneous to the Theosophical teachings. I can only say that in my judgment it is all a mistake — that is, for the Theosophist who desires to give his whole life, as much of it as he can apart from his imperative family duties, to forward the sublime work of our Masters.

QUESTION 80

You mentioned in your lecture last night in the Friends' Hall, that every one of us can become a disciple of the Teachers whom you were speaking of. Could you tell us what steps we can take towards that goal?

G. de P.— This is a beautiful question, one very near to my heart. I think that I could sum up my answer in one word: Self-forgetfulness. Think what that means. It means an allying oneself with the Universal Life; it means the attaining of the objective desired; it means the beginning of recognising one's essential unity with the Cosmic Life-Consciousness-Substance, rising above and outside of our limitations, throwing off the shell of our personal restrictions, living in the sublime and the grand, living in the impersonal, and giving the cosmic love within our hearts free passage outwards to our fellows, to all that is. It means aspiring, yearning always to grow better, to think more nobly, and to have continuously more kind and gentle feelings for others. Self-forgetfulness, in short, means letting the inner Splendor out, letting the beauty within us shed its radiance on all around us, letting the love impersonal in our hearts flow forth without barriers to all that is.

As long as we are not self-forgetful we are self-seeking. Self-seeking means constriction, limitation, therefore smallness; it means building around ourselves etheric, even âkâsîc, bodies, sheaths, veils, of the lower selfhood. Self-forgetfulness in service to mankind, indeed to all others: this is the rule of chelaship; it is the disciple's path; and at the end of that path you will find reunion with your own inner god. Halfway along that path, let us say, you will have attained Masterhood, you will have become a Mahâtman. The Mahâtman is already within you. It is not something that is builded up within you from extraneous material and from day to day. It is already within. You know what Browning says, in substance, in his wonderful poem 'Paracelsus': There is an inmost center within us all where truth abides in fulness, and evolution consists rather in opening a way by which the imprisoned splendor may escape than by seeking an entrance for that which is without. This is the poet's version of a sublime verity. This is the path of discipleship, and the one word *self-forgetfulness* sums it all. Each one of you is an embryo god, each one of you, speaking in a minor note, is already a Mahâtman. It is all there within you. Evolution simply means letting the imprisoned splendor out; and self-forgetfulness is the key. Instead of seeking for self, growing for self, which means constriction, restriction, limitation, and a small circle, break that circle and expand, and try to live in thought and in feeling in the Universal. That again is self-forgetfulness; and this self-forgetfulness itself is the *in-signium majestatis*, the sign of spiritual majesty. Every one of you in distant aeons of the future will blossom forth as a human god walking the earth; and we should begin now to try to let this imprisoned splendor out, try to let it manifest itself in our daily lives, in our thoughts, in our feelings, in acts of

gentleness and kindness, and in cultivating the understanding heart. Behold the key before you.

QUESTION 81

Please explain Karman in regard to dumb animals. Wherein lies the justice of one poor alley-cat born to abuse and misery, and another cat born to live and die well cared-for?

Abbot Clark — The 'Alley-cat' is but one stage in the long evolution of the Monadic Ray through the animal kingdom. That Monadic Ray has had countless aeons of time during its descent from 'spirit into matter' in which to make the karman it is at present working out in the animal kingdom.

Each cat (or entity of whatsoever kind) is a unit, a life-atom, so to speak, in a host or hierarchy. Each unit of the hierarchy, whether mineral, vegetable, animal, or human, shares in the 'distributive karman' of the whole hierarchy to which it belongs.

All entities in nature have their own particular degree of consciousness by which their acts are guided. Hence they have their own degrees of responsibility — or karman. This consciousness-guided action is shown in the affinity of atoms, the habits of growth of plants, the desires and aversions of animals and men, and the evolution of the earth and solar systems.

All action is karman and each acting entity acts according to its own inherent character or Swabhâva.

QUESTION 82

Is there any occult significance in religious ecstasy?

H. A. Fussell — In its mystical sense, 'ecstasy' means being 'out of one's self,' — one's ordinary self, of course, — and entering into a higher, diviner self. This higher, better, nobler self is really the core of our being, a ray of the Divine Essence underlying and supporting and penetrating everything in the universe, linking us with all; and the end and aim of Initiation is to enable us to become consciously one with the All. In Theosophy, this self is called 'the Higher Self'; and in this sense 'ecstasy' has 'occult significance.'

H. P. Blavatsky speaks of "those rare moments of ecstatic bliss — the mingling of our higher soul with the universal essence" (*The Key to Theosophy*, p. 70). There are stages or degrees of ecstasy; the highest known is *samâdhi*; the three usually attainable by man in his present imperfect condition are physical trance; a psycho-spiritual state; and a beatific state.

It is only by sacrificing the fleeting personality, which is — would that men only knew it, no more than a flash of lightning compared to eternity, — for the welfare of the whole of collective humanity, of which we are integral parts, that the higher stages can be attained. In reality collective humanity is our very Self, for in Occultism there are no *separate* selves, there is only *One Self*. Mankind is one in a much deeper sense than even the best of us can conceive.

"Soul," says Plotinus (an Initiate), "is an activity of Spirit," and it creates "after the pattern of what it sees in Spirit. . . ." "The Soul knows itself only when it knows itself in Spirit."

We can commune with Spirit only when the restless thoughts and desires of the brain-mind are stilled. Nevertheless, true ecstasy is not 'quietism,' as

some prominent mystics have imagined. Every Soul *assimilates* according to its own nature what it sees in Spirit. "Quietism," Master K. H. defines as "that utter paralysis of the soul."—*The Mahatma Letters*, No. XXVIII

From vision — even the highest — we must return to action, to realization. The selfish enjoyment of religious ecstasy is possible only in the lower stages, and even there it is fruitless, of no possible use to ourselves or to others, and ends, finally, in depression, if not in despair. All gifts, talents, powers, we shall do well to remember, are for service. Nothing less will satisfy our highest aspirations.

Life today is not favorable to meditation, nor to those loftier moods of feeling and perception which lead to genuine ecstasy. Men live too much in the passional and intellectual parts of their nature to permit them to perfect their finer soul-faculties. The wise do not counsel us to cultivate ecstatic states; these will come naturally to a mind prepared by right thinking and living in moments of quiet introspection and meditation. They cannot be forced without serious injury to the more subtil organism within the outer. When induced by *external means or influences*, by drugs, or at 'revival-meetings' under more or less hypnotic conditions or suggestions, the results are ephemeral and often most reprehensible. Unless ecstasy enables us to think and act as befits the gods we intrinsically are — which it always does under the proper conditions mentioned above — it is deceptive and soul-destroying.

Theosophical News and Work

THE Leader requests the editors of THE FORUM to express to the members everywhere his thanks for the many greetings and affectionate wishes received by him on the occasion of his birthday. His work makes so many urgent calls upon his time that it is impossible for him to make individual response to these messages.

A CABLE from A. Trevor Barker, London, Eng., announces the publication by Rider and Co. on February 5th of the English edition, with index, of *Fundamentals of the Esoteric Philosophy*, by Dr. G. de Purucker.

THE Leader and the Headquarters Staff have recently had the happiness of welcoming Captain John R. Beaver on his return home, after a year's absence in Chile. Captain Beaver, whose genial presence and wise counsel have been much missed, has resumed his office as Treasurer General of the Theosophical Society.

APROPOS of the Theosophical Manual recently published a member writes: "Have just finished the little book *Theosophy in Brief Outline*. That is just what I have wanted to give out to inquirers — something which gives the teaching in a nutshell and yet is inspiring and helpful. Bless whoever wrote it! . . . Please send me two dozen of the little books as a *starter*." The second Manual, *What is Theosophy*, a more comprehensive survey of the teachings, will shortly be ready for distribution.

Lodge No. 28, Ann Arbor, Mich. holds meetings on the first and third Wednesdays of the month at 1408 Wells St., the home of the president, Prof. A. Lindblad. At both the January meetings Prof. Lindblad spoke on the subject of Fraternization, and, at the close, members of the Adyar Society joined in a friendly discussion. The programs included study of articles by H. P. B. and G. de P. and readings from the *Bhagavad-Gîtâ* and *Golden Precepts of Esotericism*. The secretary, Mr. Thos. H. Barlow, writes that the cordial brotherly feeling in the young Lodge promises well for its success.

Lodge No. 16 Eagle Rock, Calif. has elected officers for 1932 as follows: Mrs. Constance Allen, president; Mr. Samuel Roberts, vice-president; Mrs. A. K. Bougher, secretary; Miss E. White, treasurer. Meetings are held every Thursday evening at Mrs. Allen's home, 5157 El Rio Ave., at which *The Ocean of Theosophy* is studied paragraph by paragraph. The first monthly social was held on January 14. This Lodge plans to make a serious study of the 'Graded Lessons in Theosophy' as they appear in *Lucifer*.

Lodge No. 6, Petaluma, meets every Thursday evening at 418 Sixth St. and has excellent announcements and reports of the proceedings published in the local press.

New Century Lodge No. 5, Los Angeles, has meetings open to the public every Friday evening at 919 S. Ardmore Ave. A *Secret Doctrine* class conducted by Dr. Axel Gibson, a monthly woman's club meeting at which the 'Lessons in Theosophy' in *Lucifer* and *The Voice of the Silence* are studied, are other activities. The corresponding secretary, Mrs. Weldon Lloyd, reports also a delightful Christmas social, at which one of the most enjoyable features was a spelling-match of Theosophical terms.

Lodge No. 12, Elgin, Oregon, president, Mr. H. H. Hug; secretary, Mrs. Elizabeth Hallgarth, reports new life and interest at its meetings held on Monday evenings in the Hug Building, at which the study of *Questions We All Ask* is carried on and each member is invited to address the meeting on some Theosophical subject selected by himself. This method has been found very helpful. The Lodge has a free lending library.

Lodge No. 2, Boston reports the following officers for 1932: Mr. Samuel Zangwill, president; vice-presidents, Mrs. Madge Gray, and Mr. John Crooks; recording secretary, Mrs. Etta D. Konowitz; corresponding secretary, Mr. J. Emory Clapp; treasurer, Mr. D. Millett; librarian, Miss L. H. Tolman. Sunday evening lectures at 30 Huntington Ave., in March will be: March 6, The Unity of the Universe; March 13, Consciousness or 'Mind-Stuff' the only Reality; March 20, The Friendly Universe; March 27, Theosophy Shows Science the Way.

Lodge No. 4, Oakland, has officers for 1932 as follows: president, Mrs. Margaret Sterling Ellis; vice-presidents, Mr. Nils Amneus and Miss Edith White; recording secretary, Mrs. Harry Hill; corresponding secretary, Mrs. Clarence Smith; treasurer, Mrs. Nils Amneus. At the meetings of the Lodge the question

and answer method is followed, after a preliminary study of *The Key to Theosophy*. *Questions We All Ask* is found very helpful in this work. A list of questions recently answered at the Lodge indicates that much interest will be aroused when the public realizes that answers to these inquiries are available.

New Era Lodge, No. 23, Hollywood, announces its intention to present the meaning and application of the Theosophical teaching of 'The Unity of All that Lives' in its various aspects, in its free public lectures and the discussions that ensue on Wednesday evenings at the Hotel Hollywood. Subjects dealt with in January were: Iconoclasts and Builders: Their Work in Evolution, Hidden Causes of Rebirth, States of Consciousness in Sleep and Dreams, and Some Light on the Path.

Lodge No. 18, Minneapolis, has as officers Mrs. N. D. Milligan, president and librarian; vice-president, Mr. Leroy V. Alwin; secretary, Miss Claribel Clenth; treasurer, Miss Elsie Jache. The address of the secretary is Mound, Minnesota.

Lodge No. 11, San Francisco, on January 19 elected Mr. V. F. Estcourt, 525 Ulloa St. as president, Mr. Karl Offer being prevented by outside calls upon his time from serving longer in this office; Mrs. Anna Clements, treasurer; Miss Gertrude Smith, secretary. Mrs. Leona Cyr was appointed librarian. It was decided to hold meetings on the first and third Tuesdays of every month at the home of the secretary, 798 Post St.

A COPY of the circular letter sent to the members of the German Section by the president, Georg Saalfrank, has been received by THE FORUM, and the editors regret that it is impossible to share this wise, comprehensive presentation of the essentials for success in Theosophical work with the members everywhere. It is most stimulating to both individual and collective effort and will do much, we feel, to unify and vivify Theosophical efforts in Germany.

German Section T. S., W. Blödorn, secretary *pro tem.*, reports that the annual meeting of officers of the German Section was held December 27, 1931, at the office of the president of the Section, Bro. Georg Saalfrank, Cottbus, representatives being present from Cottbus, Berlin, and Nürnberg. Messages of greeting were read from the Lodges at Hamburg, Vaihingen, Heidelberg, Soltau, München, Bern, and Vienna. The President spoke of the progress that has been made in the Fraternization-Movement, although there are many obstacles yet to be overcome. The German *Forum* has been the means of gaining many friends, and besides other Theosophical Societies there are several other Organizations which are becoming interested in the efforts for Fraternization. Excellent work has been done through the public lectures in Berlin, and the Nürnberg Lodge T. S. is planning the organization of a lecture-campaign in the towns of Southern Germany. The value of the Theosophical Clubs was stressed in connexion with the work of the Theosophical Society, as in a sense they form the bridge between the public and the T. S., and the same is also true of the Lotus-Circles. Two new Lodges were reported as having been recently established in Dresden and Soltau, and others are in process of forma-

tion. There are now 12 Lodges in the German Section. Arrangements for the general sale in German of the new translation of *The Ocean of Theosophy* has been made with the Theosophische Verlagshaus, Leipzig. The German edition of THE THEOSOPHICAL FORUM, which alternates in publication with *Questions We All Ask*, is to be in future our literary propaganda-agent, especially in connexion with our efforts for Fraternization, and also the chronicle of our achievements in that direction, and it will also contain general news of the German National Section. All present expressed their hearty support of Bro. Georg Saalfrank as president of the Section.

SWEDISH SECTION, T. S. *Fraternization at Malmö*: On the invitation of the Malmö Lodge of the T. S., the president and several of the members of the Adyar Lodge (Malmö) were present at the meeting which was held Sunday, November 29th. Our national president, Dr. Erik Bogren, Mr. Björck from Hälsingborg, and Direktör Gyllenberg from Stockholm, were also present. After some words of welcome, Dr. Bogren gave a beautiful and inspiring address on the subject of 'The Inner Man.' The president of the Adyar Lodge followed with a beautiful and hearty response, in harmony with the occasion. After music and a social hour, Direktör Gyllenberg concluded the evening by giving greetings from the Stockholm Lodge. The meeting in every way was a most harmonious one.

On the 14th of December a return Fraternization-meeting was held on the invitation of the Adyar Lodge, at their Lodge-rooms. Addresses were given by the Adyar Lodge president, Mr. Wessberg, and the vice-president, Miss Rydholm, and the general feeling was one of great satisfaction at the progress of Fraternization and good-will between the two Lodges.

From *The San Diego Union*, Monday morning, Jan. 18, 1932:

THE usual decorum of the Theosophical Temple on Point Loma was swept away yesterday afternoon in a wave of enthusiastic applause when a foreigner in the large audience towards the end of the question and answer meeting, arose from his seat and asked, "When is Dr. de Purucker going to speak again?" This totally unexpected question took the audience by storm, and the applause continued until the Theosophical leader himself took the platform for the first time since his return from his European lecture-tour last October. He received an ovation. Responding, Dr. de Purucker said in part:

"This is very gracious indeed. But do you know, such a call as this, coming from the hearts of those who come to our Temple of Peace, I feel to be a call for Theosophical instruction. Such a demand must always be answered according to the statutes of the Brotherhood of Compassion; and you can have your questions answered here. I too, some day, will appear on this platform and will try to answer all the questions that may be asked. . . .

"The gentleman who brought me to the platform, at the meeting last week or the week before asked from his seat whether Dr. de Purucker had ever seen the Mahâtmas or had individual cognisance of their existence as real men; and the question was very rightly and properly answered somewhat to the effect that it is against all our rules to make an affirmative answer in public.

"No real teacher ever states publicly a thing like that. Even if I were to reiterate one thousand times from this platform that I had seen the Mahâtman or had heard them, it would not be proof to you. It would merely be my statement. Those who know me as an honest man would believe me; but others would not; for I might be a hypocrite."

THE THEOSOPHICAL SOCIETY
AMERICAN SECTION, *J. Henry Orme, President*

1932 Ivar Ave., Hollywood, Calif., January 21, 1932.

To the Members of The Theosophical Society, American Section.

Dear Comrades: On the first of last November I wrote the Leader and the Secretary General that matters of health made it increasingly apparent to me that I must free myself from all office routine, but I yielded to their urgent plea that I postpone the then contemplated action for a time. This I was happy to do, but the reasons which I then stated remain, so I am forced to lay my resignation before you to take effect March first, 1932.

In handing you my resignation from the Presidency of the American Section, to which office you elected me in November, 1930, I wish to thank you personally and officially for the true spirit of comradeship and co-operation which you have shown at all times and in all matters. My every contact with you has been a personal pleasure and I rejoice that throughout America I now have a host of friends who were unknown to me before I assumed my present office.

While the selection and election of my successor in office is wholly a matter for the decision of the members of the American Section, we have felt it unfair to you and to the work to suddenly announce my withdrawal from office without offering some suggestion as to some one who would capably fill the vacancy. With this in mind I am very happy to nominate a man who has been a member of this Society since the days of Wm. Q. Judge, Arthur L. Conger of our Lodge in Washington, D. C. The nomination of Mr. Conger has the approval of the Leader and the Secretary General, and Mr. Conger has signified his willingness to take the office if elected. I personally feel that we are very fortunate to secure a man of Mr. Conger's outstanding ability and devotion to the Cause and it is my hope that he will receive your unanimous vote.

My official and personal relations with the Leader, the Secretary General, and the Staff at Headquarters have been a continuous inspiration throughout my term of office, without a single incident to mar their perfect harmony; and my cordial relations with you, my comrades of the American Section, as with them, will, I hope, continue through the years that lie ahead.

With sincerest good wishes to each one of you, and with the assurance that I shall continue to be ready to help you in any matter concerned with our Cause, I am

Cordially and fraternally yours,

J. HENRY ORME.

1932 Ivar Ave., Hollywood, Calif., February 4, 1932.

To the Members of The Theosophical Society, American Section.

Dear Comrades: The ballots from the lodges are in, and I am happy to inform you that Arthur L. Conger of Washington, D. C., has been unanimously

elected president of the American Section of the Theosophical Society. From my own experience during my term of office I know that Mr. Conger will find naught but pleasure and inspiration from his many contacts with you.

I should like, also, to thank you for the many expressions of appreciation of my services and regret at my resignation which have literally poured in upon me from all parts of the country, making me feel that during my term of office I have been a personal, vital factor to many of you whom it has not been my pleasure to meet and know personally.

With a closing note of welcome to the incoming president in whose able hands you have very wisely placed the affairs of the American Section, and with cordial greetings to all of you, I am,

Ever sincerely yours,

J. HENRY ORME.

News from the Lotus-Circle Field

LOTUS-CIRCLE work is making a steady advance. The Leader has made two additional appointments for the office of national superintendent of Lotus-Circles: for Canada, Mrs. Margaret Courteen of Cape Breton, Nova Scotia; and for Holland, J. H. Venema, vice-president of the Dutch Section, T. S., president of the T. S. Lodge at The Hague and head of Lotus-Circle work there. Three new Lotus-Circles are reported: two in Sweden — at Göteborg under Mrs. Greta Bergman, and at Höganäs under Miss Margit Svensson — and one at Bussum, near The Hague, in charge of Mr. and Mrs. Oosterink. In both Utrecht and The Hague the Lotus-Circles are important factors in Fraternization-work.

Several have inquired as to what could be done to spread an interest in Lotus-Circle work. Dear Comrades, have you tried publicity? Not only in the local papers, but by the pamphleteering way. It is a good way, and a very effective one, as every student of history knows. But how? The following are paragraphs from a long open letter on Lotus-Circle work, written by Miss Margot Huss of Hamburg, Germany, and mimeographed and sent all over Germany by National President Saalfrank. Already an amazing interest has resulted from this. To quote:

“ . . . How can we carry on our work for Theosophy more easily or more successfully than by work for our children? And by ‘our’ I mean all children with whom we come in contact, not in Germany alone but throughout the world. In our children rests the future of mankind, and that future is rooted in the present. Far too long have we left unnoticed the higher possibilities in mankind.

“Let us delay no longer. The seed that is sown today will bring forth fruit in no long time, and if we delay the sowing we make ourselves guilty of a double neglect. . . . Therefore I say, Comrades, begin the Lotus-Circle work, and begin it at once! To a heart that is filled with love and enthusiasm, not only for children’s work but for Theosophy; to one who has the will to make this practical, all difficulties will disappear, all questions will be answered. I too ques-

tioned, but when I returned from my first visit to Visingsö, Sweden, there was only one desire left in me -- to BEGIN!"

Inquirers, address General Superintendent, Central Office for Lotus-Circles, Point Loma, California. — G. K.

Pre-view of "The Theosophical Path"

OCCULT lore overflows from the pages of *The Theosophical Path** (Point Loma) for March like golden coins from a cornucopia. Two articles are especially rich: 'Thoughts on Elementals' by H. P. Blavatsky and 'Theosophy, the Mother of Religions, Philosophies, and Sciences' by Dr. de Purucker. H. P. B.'s insight and wit glance at many weird and terrible riddles, and she ends by giving us a deep esoteric hint about the moon and the Lunar Pitris. Dr. de Purucker, under the sub-title 'Life and Adventures of a Human Atom,' draws the veil once more aside from the inner worlds. One of the noblest viewpoints is expressed in those passages about "the pull upwards of the superior planes or spheres." Life, humor, and mysticism in ancient Greece are brought delightfully before us in 'The Miracle,' a posthumous lyric-drama by Reginald Machell. Is it merely a strange coincidence of history that brought H. P. B.'s centennial celebration just a few weeks before that of the British Association? The advanced views put forward at that scientific gathering make indeed an appropriate centennial tribute to the great breaker of the molds of mind. Professor Ryan tells us about this, among other interesting features of 'Science and Archaeology.' Emma D. Wilcox, M. D., again takes up 'The Nature of Life,' giving invaluable practical information. "It is I who have willed this!" is the key-note of Dr. Edge's 'Self-made Destiny.' Happy are we to meet again radiant Angus and dark Balor in another of the Rev. F. H. Aldhouse's Celtic fantasies, 'The Fairest of the Fair.' An article both wise and stimulating is by Oscar Ljungström about 'Children of Earth and Children of the Stars.' Dr. Rose Winkler uses 'Analogy the Master-Key' to unlock some doors of revelation, and there are a number of wide-awake reviews. — L. L. W.

Lucifer, February, 1932 (Review)

A REVIEW of the second issue of the 1932 *Lucifer* in 240 words! "Boil it down!" warns the Editor. Well, that's what this new *Lucifer* is doing: trying to compress into printed vitamins of thought -- though not imitative of the tabloids -- the stirring Theosophic truths of man and the universe. Take the February number: What is Success? asks Reata V. H. Pederesen; and we are touched, filled too with hope, by the revelation of what is laid bare in pictures of a cross section of humanity. Which is the stronger: Light or Darkness? -- enduring theme in another of F. H. Aldhouse's stories. The second Graded Lesson in Theosophy gives a historical survey of the Theosophical Movement. The Astronomer deals with the birth of planets, and the Archaeologist with finds in central Wyoming, and in Olynthus, Macedonia.

**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 25c.

K. E. Reineman writes on Consciousness, and the Philaetheian on the beginnings of the Portuguese nation. Grist for the mill of the club members are: 'Helpful Hints on Public Speaking,' 'Club Experiences in Lomaland,' the conclusion of the interpretive symposium on the *Odyssey*, and the monthly parallel columns in four languages of some illuminating thought. But above all, Club-members are students of and workers for Theosophy. What is this Theosophy of yours? — pertinent paragraphs from H. T. Edge, one of the few surviving pupils of H. P. Blavatsky — emphasize what should be at the tongue's tip to pass on to all inquirers. It is only under such a title as 'Warp and Woof' that we could find tucked those surprising things for young and old which we like to find, but which rarely have place in our favorite magazine. Book reviews and extracts from correspondents conclude. *We* can boil it down, but *you* must drink it in!

— W. E. S.

"The Lotus-Circle Messenger"

THE *Lotus-Circle Messenger* is an education each month for many who have long since passed the Lotus-Circle age, and "each month it is better and better," writes George Simpson, Editor of *Thor's Hammer* in the January issue of that magazine. Since the addition of a Sanskrit Pronunciation-Key to its other features, the *Messenger* is rapidly increasing its circulation among Club and T. S. members. The February issue continues 'The Strange Adventures of the Atoms'; Uncle Sol contributes a science page; there are stories and playlets for the children, and the fifth article in a series on the Great Teachers. The March issue is an Easter number (Easter coming in March this year) and is filled with the breath of Spring.

Can Theosophy be taught to children? Can it be made understandable and attractive both? Yes, if you have the *Messenger* at hand! And you will learn more than the children do, in using it.

— E. W.

Lomaland Conservatory of Music

Music gives a soul to the Universe, wings to the mind, flight to the imagination, a charm to sadness, gayety and life to everything; it is the essence of order and leads to all that is good, just, and beautiful.—Plato

THE Lomaland Conservatory of Music, under the direction of Dr. Peggy de Purucker, was founded by Katherine Tingley in 1900. It is a department of Theosophical University. The Conservatory was established with the idea of presenting musical instruction by the most stimulating and thorough method to all students from the very beginning of their musical study. Especial attention is paid to the beginners; for the first few years of musical life determine the appreciation and understanding of this difficult art. All pupils in the Lomaland School are pupils of the Conservatory, and non-resident students are also accepted as pupils in any branch of music. For rates, address the Directress, Lomaland Conservatory, Point Loma, California. Public concerts are held monthly in the auditorium of the Temple of Peace. Pupils of the Conservatory are given opportunities of taking part in the various musical programs, thus aiding them in gaining the self-confidence and poise which are characteristic of the pupils of Lomaland School.

Accommodations for Visitors at Point Loma

IN response to requests made by members and friends interested in Theosophical activities, who have expressed a desire for temporary residence at our International Theosophical Headquarters, the Executive Committee offers to provide temporary accommodations for a few paying guests.

As the facilities for receiving visitors are limited, it should be understood that such accommodations can be had only after an application in writing has been duly accepted.

For particulars, address: **THE GENERAL SUPERINTENDENT, *International Theosophical Headquarters, Point Loma, California.***

The Theosophical Society

International Headquarters, Point Loma, California, U. S. A.

American Section: President, Arthur L. Conger, 806 Jackson Ave., Takoma Park, Washington, D. C.

Australian Section: President, T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W., Australia.

Dutch Section: President, Arie Goud, Tolsteegsingel 29, O. Z., Utrecht, Holland.

English Section: President, Dr. A. Trevor Barker, 70 Queen's Gate, London, S. W. 7.

German Section: President, Georg Saalfrank, Münzstrasse 27, Cottbus, Germany. (Special German Agent for Theosophical Literature in English: Konrad Wening, Zirndorf-Nürnberg, Karlstr. 15.)

Latin-American Section: Secretary, Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Isla de Cuba.

Swedish-Finnish Section: President, Dr. Erik Bogren, S:or., Jernvägsgatan 17, Hälsingborg, Sweden. (For literature in Swedish and English address: Box 3062, Stockholm 3.)

Welsh Section: President, Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales.

It is requested that all orders for Theosophical literature, including subscriptions to our Point Loma periodicals, for delivery in any of the above countries, be sent to the National Headquarters, or Book Department of that country, except in North and South America, where such orders and subscriptions should be addressed to *Theosophical University Press, Publications Department, 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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Point Loma, California, U. S. A.

G. DE PURUCKER, 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

Questions and Answers

QUESTION 83

(This question was answered at the Fraternization-Meeting,
Cardiff, Wales, June 28, 1931.)

Could you explain about the period of rest between so-called death and rebirth?

G. de P. — All things in the Universe follow certain 'laws' of being, so called by us men because it is a convenient term by which we can describe Nature's operations — her habits. That indeed is just what the 'laws of nature' are, Nature's habits. A man has a habit, for instance, and that habit affects all the atoms of his mind and of his body: they are subordinate to that habit, because it is energy flowing in constantly repeated impulses. Thus all the life-atoms of his mind and of his body grow accustomed to that habit and obey it by following its routine.

Now, then, a human being passes out, dies as we say, after having lived a life of a certain type, kind, quality, character. He had, while in physical incarnation, set in motion certain energies, and he has thereby stamped upon that part of himself which lays aside the physical body certain energetic impulses, if you follow my thought — much as the repeated impulses of the engine drive the car forward, and in a certain direction guided by the steering-wheel in the hands of the chauffeur. In other words, the man passes out of physical existence, then out of lower astral existence, and enters into the Devachan, the so-called heaven-world with a certain bent, certain characteristics, certain unfulfilled yearnings, certain impulses, which the mental part of his constitution follows as automatically as the working of a man's mind in any physical incarnation, because, in either case the mind so works as the resultant of karmic impulses originated in the past. Deduction: The excarnate entity, whatever kind it may be, immediately seeks those portions, spaces, divisions, regions, districts, call them what you like, of the invisible worlds which are most akin to itself, in other words those which attract it, and to which it is attracted. It cannot do otherwise. Such is Nature's law. The case here is a matter of attraction and not of repulsion — or perhaps we may say of attraction in one direction and

repulsion from another direction. Therefore the excarnate entity is also repelled from certain other portions of the inner worlds which its type or character make it to be repelled from.

Furthermore — and this includes the matter of time — just as a man in any one incarnation on earth lives a life more or less fully directed and controlled by the karman of that man, thus fixing a term to that life within reasonable bounds of variation, just so after death is the devachanic period limited or lengthened by the karman of the life just lived, conjoined with the remaining karman, unexpended, of previous lives. If the individual has been one of lofty spiritual character, one whose idealistic yearnings have not while in earth-life received more than a modicum of fulfilment: if there are yearnings and hopes of a spiritual kind to which the last incarnation gave no full opportunity for expression, then the probability is that the devachanic interlude will be a long one before the next rebirth on earth. If, on the contrary, the man during the last incarnation has lived a gross life, an evil life, a life enwrapped in the things of this material sphere, the attraction of this material sphere on the excarnate entity will be a very strong one; and, therefore, just as soon as the small portion of spiritual yearnings and unfulfilled spiritual hopes has been satisfied, *i. e.*, when their energy has been expended in the Devachan, then will the strong attraction earthwards prevail; and hence the devachanic period will be a very short one.

As a matter of fact, the average man is neither very lofty, spiritually and intellectually speaking, nor very grossly material. He is average; and the consequence is that the multitude of men, the great majority of men, have a devachanic period, a period of devachanic existence, which we may call of medium length. Just here is an interesting point. It is a rule in Occultism, based on Nature's own operations, as all truth is, that the period between any two reincarnations, in other words the devachanic interlude, is one hundred times the number of years lived in the last life on earth. For instance, if the average period of physical existence for men today in our civilization is fifteen years, which is not far from the truth if we take into account the hundreds of thousands of babies who die in infancy, and the great wars which take their millions, and all the other causes of early demise, then the average length of time in such cases will be fifteen hundred years in the Devachan. But that is the *average*. Individuals, as I have said, individual men, a man like Plato for instance, might pass (did not other conditions enter into the problem to complicate it) many thousands of years in the Devachan. A character working evil in the world and upon his fellows, like some of the unfortunate and degenerate criminals whom we sometimes read about, and if not an absolutely soulless entity, would have a Devachan of exceedingly short duration. There, in brief, is the outline of the facts.

QUESTION 84

(Question 84 was answered at the Members' and Inquirers' Meeting, June 28, 1931, Cardiff, Wales.)

Why is it that very often a child is born into the world and lives perhaps only an hour here?

G. de P.—It does seem a sad and futile thing, doesn't it, but really it is

not. Of course, everything in Nature takes place according to Nature's beautiful laws — laws of harmony and readjustment. There are also such occurrences as children who are born dead, still-born children. This seems a terrible thing in a merely off-hand view of the case. I can tell you, however, the reasons of it. It all happens according to past karmic causes. The soul has built up for itself certain barriers, it has failed in making certain accomplishments, failed in certain objectives, and even in these cases there is an attempt to incarnate at a wrong time. In the generalizing statement just made you have the whole truth of the matter, and I leave it with you to think it out and apply the explanation to individual cases. In some cases, as said, the incarnation takes place at the wrong time. *The urge in the reincarnating ego to incarnate is so strong that it connects itself with the unborn body of a child at the wrong time, and the result is, as always finally happens in such cases, failure.*

It is a very difficult question which you have asked, on account of the many interacting causes; but it is one which we all must have thought of, and I leave my brief and generalizing answer with you. If you think about it you can carry on the line of thought yourselves; but at least I have given you the key to the problem. There are certain cases also when people die before their time; this is just the opposite to the other case. The case you speak of is birth before its proper time, and consequently it is a failure; but nevertheless all cases are taken care of in the Great Law — the Great Law of compassion and harmony which is inherent in and ultimately rules every atom in the Universe. I might add as a concluding thought that all cases whatsoever in the last analysis can be said to be due to rigidly karmic readjustments.

QUESTION 85

How can bad karman ever be completely worked off, if at each reincarnation past karman is added to the inevitable new one, individual, family, or national? Will there ever be an end of bad karman? Is not karman a universal law?

H. T. Edge — We must stop creating bad karman. The law of karman determines our experiences, but does not compel our actions. Suppose, for example, that karman ordains that I shall suffer injury from a person. If I resent the injury and cherish anger and the desire for revenge, then I create more bad karman and involve myself in a continuous chain of evil cause and effect. But if I accept injury without resentment, I create no more bad karman, but set in motion beneficent forces. Thus, in proportion as I progress in enlightenment and self-control, I escape from the network of karman, so far at least as the moral and emotional planes are concerned. Yet, so long as I form part of a material universe, or am a member of any family, nation, or race, I shall necessarily share in the interplay of cause and effect that goes on therein; just as I am subject to the ordinary laws of Nature. It is correct to say that karman is a universal law, if we understand the word 'law' in the right sense. It is not law in the sense of an edict or decree imposed by a judge, but law in the scientific sense of the word; and it might be better to say that karman is a universal principle.

Karman denotes or expresses or defines the interrelations which exist between all the beings whereof the universe is composed. Hence it affects each

and all of those beings; and to escape from its action would be equivalent to complete unconsciousness and inaction. What we have to do is to *adjust* ourselves to Nature's laws, to work *with* them and not *against* them, and to realize that the true Self stands supreme above them, though the various vestures of the Self are affected by them. It is not always easy for the student of Theosophy to free his mind from certain habits of thought due to long theological tradition; and thus he is prone to view karman as though it were the decree of a supreme being; whereas it is a law of Nature.

QUESTION 86

Has tobacco any effect on the esoteric principles? That is, does it affect one in Kâma-loka?

H. T. E.—There is no special relation between tobacco and the seven principles. It is simply one of a large number of narcotic drugs employed by man to produce certain effects on his nervous system. The question is almost entirely medical. We can but say in general that harmful indulgence of any sort is an obstacle to man's progress, but that the sins of the heart, such as selfishness and treachery, are infinitely worse. The latter part of the question is puzzling, and I cannot see any connexion of ideas between tobacco and Kâma-loka.

O. L.—This is like asking: What is the effect of the smoke from your pipe on the sunrise? The smoke might, however, prevent you from enjoying the sunrise. It is true that everything in the Universe is to some degree affected by all that is; but the *spiritual* principles of man, his Higher Self, are entirely above the purely bodily conditions. Yet, if the personality creates such unfavorable conditions by intemperate use of tobacco, he will, of course, to the degree this is the case, shut out the inspiring Light from his Luminous Augoeides, his Higher Self. The moderate use of tobacco does not weaken discrimination and self-control, as do several other stimulants, even in small doses.

QUESTION 87

What is the occult significance of money? Of precious gems?

H. T. E.—These questions touch upon a branch of study not much entertained by Theosophists—elementals and talismanic magic. I have always understood that there are certain elementals whose function is to guard treasures, and who are attached thereto. Elementals are nature-spirits of various grades and kinds. They belong to the lower kingdoms of nature. H. P. Blavatsky has articles on them in *Lucifer* for August, September, and October, 1893, and for May, 1890, reprinted in *The Theosophical Path*, March, 1932, in the course of which she says that:

“Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are ‘centers of force’ having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently. This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to

which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind."

We read also that certain kinds of elementals are attached to certain kinds of people, according to their temperaments. This would imply that certain people have an attraction for money, being temperamentally related to the class of elementals which is connected with money. It also points to the possibility of being able to acquire wealth by a knowledge of certain occult arts. Such practices, however, would of course be utterly condemned by Theosophists, as coming under the head of an abuse of knowledge and power for low and selfish ends — black magic, in fact. It seems likely that the acquisition of money by people, as for example by a large inheritance or by the finding of buried treasure, brings with it strong adverse influences, which are not wholly to be explained by the mere effect of the temptation which wealth brings. It is likely, therefore, that we take unto ourselves, not only the money, but those elemental forces which are attached to it. Money is a powerful force of the lower world, which needs power to control it, or it will control us.

Similar stories are related about the influences attached to very large gems, which bring a tale of woe to their successive possessors. It seems evident that powerful elemental forces must be attached to these jewels. The curious lore of gems familiarizes us with the idea that each gem is a storehouse of certain qualities, one for the diamond, another for the emerald, and so forth. For most precious stones these qualities seem to be beneficent; and we may infer that the elementals pertaining to them are of a higher grade. It is to be borne in mind that everything in the universe is alive and organic, although in varying degrees; and hence that a gem must be an organism, having its own monad or soul and a kind of consciousness appropriate to its particular stage of evolution. Anyone possessing knowledge on this subject would doubtless be able to avail himself of these magic potencies of gems. I do not possess that knowledge. I might refer the querent to the libraries where old books on talismanic magic and such subjects are to be found; but I apprehend that he would get there little more than a mass of miscellaneous and unprofitable speculation. The real knowledge of such things comes to the student of real Occultism in the course of his progress along the Path of self-knowledge and service; and comes at the appropriate time.

Theosophical News and Work

DUTCH SECTION: Bro. Arie Goud, President of the Dutch Section, writes that A. M. van Dishoeck of the Bussum Lodge, director of one of the largest publishing houses in Holland, "has taken upon himself to take care of our publications and to arrange for their distribution among Dutch book-sellers, and also to publish new works on Theosophy, of which probably the first will be a translation of *Golden Precepts of Esotericism* by Dr. de Purucker."

A study-class is held every Friday evening under the direction of J. Kooistra, in the Odd-Fellows' Bldg., Amsterdam, which is being attended by many inquirers whose interest had been awakened by the Leader's recent visit. Our comrades at Deventer expect very soon to form a new Lodge. A study-class is

now being held in preparation for public work in the future. An increasing interest is being shown on the part of members of the Theosophical Society, Adyar, in our publications. Their publishing house at Amsterdam recently sent in orders for two copies of the Dutch translation of the Leader's work, *Theosophy and Modern Science*, and also for copies of *The Ocean of Theosophy*. Another of the Adyar Lodges is also asking for our periodicals. The Lodges at The Hague, Rotterdam, Groningen, and Bussum are in full activity; also the Lodge at Steenbergen, under the direction of our new comrade, A. M. Quist.

English Section: The program of activities, at the new Headquarters, 70 Queen's Gate, London, S. W., published in the December FORUM is being regularly carried out. Sunday public lectures in February were: Feb. 7th, 'The Eternal Presence,' Dr. W. Stede, of the Adyar T. S.; Feb. 14th, 'The Inner God,' Dr. A. Trevor Barker; Feb. 21st, 'Śankarâchârya — a Great Initiate,' Prof. H. P. Shastri; Feb. 28th, 'The Lost Word,' Dr. A. Trevor Barker.

Welsh Section: Interesting reports are continually being received of the enthusiastic work of our Welsh comrade, Dr. Kenneth Morris, and his devoted comrades, especially John Allen, Dai Pugh, William Liddington, and James Carey, though many others might be mentioned — all working with great enthusiasm and devotion in spreading the message of Theosophy. The following has just been received from Dr. Kenneth Morris: "Am just back from second Ferndale meeting — all aglow! A bitter night and the room almost unheated. But could I get them to stop the questions and go? No sir! On they went for two hours. Twelve men there — posters only advertising the meeting, written by Bro. Liddington this morning. My chickens aren't hatched, it is true, but —." The meeting was presided over by Hon. James James, a new member, who is working up quite an interest in the neighborhood. Considerable interest is also being shown at Gilfach Goch, where Dr. Morris has been asked to give a course of lectures. The first lecture was on Druidism, in which he stressed the old Druidic teaching of Reincarnation. This was to be followed by another lecture a fortnight later, on 'The Divinity in Man as an Inspiration in Art.' The new Lodges at Newtown and Swansea also report good progress, and the work at Cardiff is growing.

Dr. Morris writes, on February 18, 1932: 'The date was too remarkable to let go by without some celebration, so the Welsh Section chose it as the birthday of the Ferndale Lodge. The formation of this Lodge is due to the devotion of one of our new comrades, Hon. James James. We are getting through into Wales. All of the applications sent this year are from Welsh.' The application for the Ferndale Lodge Charter accompanied Dr. Morris's letter.

Australian Section: Lodge No. 1 (Toongabbie, Sydney, N. S. W.,) reports that their recent studies have been the Leader's addresses given August 11th at Visingsö, Sweden, on 'The Exoteric and the Esoteric H. P. B.'

Swedish Section: A letter from Mrs Gerda Nyström reports harmonious work in the Stockholm Lodge, with crowded public meetings at a recent one

of which the subject was 'Theosophy and the Youth,' the speakers being Mr. Källström, Mr. Lars Eek, and Mrs. Nyström.

German Section: The January-February issue of the German *Theosophical Forum*, edited and published by Mr. Georg Saalfrank, (Cottbus, Muenzstr. 27), president of the German Section of the T. S., has been received. Its twenty-four pages give a further report of the H. P. B. Centennial Conference in London, with the Leader's addresses on that occasion, a lecture given by Mr. Saalfrank at the Christmas Festival of the Cottbus Lodge on 'The Bearing of Life's Burdens by means of Theosophy,' matters concerning the affairs of the T. S. in Germany, notices of all its activities and also a translation of the Leader's reply to his critics dated at Kungsgården, Visingsö, Sweden, August 14, 1931.

On January 20th, at the Milberg Higher-Grade School for Girls in Hamburg there was held a Fraternalization meeting convened by Mr Hugo Scharnick of the Hamburg Lodge of the T. S. for the purpose of forming a co-operative union of all the societies interested in spiritual fraternity. Mr. Scharnick emphasized the aim and purpose of the T. S. to practise Theosophy in the spirit of H. P. B. and banish all narrow-mindedness and prejudice, and Mr. Bethke, (Parsifal T. S.), Mr. Guggenheim (of 'Theosophia'), Mr. Schiller and Mr. Spreckels, representing other societies, also spoke and after a discussion, and a beautiful appeal for harmony from Mrs. Klara Kirsebom of Hamburg Lodge, it was agreed to meet every four weeks and to appoint a committee to prepare a program for the first gathering on February 15th.

AMERICAN SECTION, *Lodge No. 2, Boston:* Bro. J. Emery Clapp, corresponding secretary, writes of the very great interest which is being taken in the present series of Sunday evening lectures at the Lodge Headquarters on 'The Unity of Religions.' On Sunday, February 21st, Mr. S. Zangwill, the newly elected President of Lodge No. 2, spoke on 'Judaism and Christianity' before a large audience.

Lodge No. 10, New York: "On Sunday, February 21st, we held our first public meeting of the season, the principal speaker being Dr. B. V. Mukerji, (one of our Boston comrades at present living in New York) on 'Yoga and Theosophy.' There was a fine audience, filling the hall," writes Ida Lewis, secretary.

New Era Lodge, No. 23, Hollywood, California: "At the public meeting held on March 2nd, the guest speaker was Mrs. Marie Hotchener, International Lecturer for the Theosophical Society (Adyar) and Editor of *World Theosophy*, her subject being: 'The Psychology of Spiritual Progress.' We had a fine group out to hear her. Other subjects for coming weeks are: 'Cosmic Fire and Individual Power' — Mrs. Antoinette de C. Orme; 'Happiness: Its Basis and Attainment' — J. Henry Orme; 'The New Outlook of Science' — Mrs. Elizabeth M. Geiger; and 'Psychology' — Frank Kenyon."

— J. Henry Orme, president.

Lodge No. 18, Minneapolis, Minn.: "Public meetings are held every Tuesday, at 8:15 p. m. The subjects for March are the following: March 1 — 'Man, Angel and Demon'; March 8 — 'Silence, according to Theosophic Teaching'; March 15 — 'Masters of Wisdom and Compassion and Peace'; March 22 — 'How Consciousness Weaves Character'; March 29 — 'The Kingdoms of Nature.'" — Claribel L. Clenth, secretary.

Blavatsky Lodge, No. 26, Washington, D. C. at a meeting on February 22 elected the following officers for the ensuing year: president, Col. Wm. O. Gilbert; vice-president, Mrs. Margaret G. Conger; secretary-treasurer, Mrs. Christie Emery; corresponding secretary, Mrs. Mary Peyton. Mrs. Peyton reports enthusiastic work in the lodge, with papers on 'Reincarnation,' 'The Seven Principles of Man,' 'Universal Brotherhood,' and 'Mysticism and Mystics,' and regular study of *The Key to Theosophy*.

Lodge No. 3, Seattle, Wash., on January 11 elected officers, or rather re-elected Mrs. Mamie E. Hageman, president and librarian; Mrs. Florence Wickenburg, vice-president; Mrs. Helen B. Dykes, 519 No. 61st St., secretary; Mr. Wm. E. Schwede, treasurer; Mrs. Lucille M. Gulley, recorder.

Lodge No. 15, Rochester, N. Y. had a special meeting at their lodge-room, 154 East Ave., on February 21st, on the occasion of Mr. Solomon Hecht's visit to Rochester, when Mr. Hecht gave an address on 'Theosophy Applied to Daily Life' to an audience filling the hall. Mr. Hecht writes that circumstances having kept him an extra day in Rochester, in the interests of Fraternization he and others of Lodge No. 15 attended a meeting of the Genesee (Adyar) Lodge, and Mr. Hecht was invited by President Duke to speak. Among other thoughts that he expressed was the following: "That fellow-Theosophists are the nearest blood relatives and if a Theosophist cannot love a brother Theosophist, it will be useless to expect him to love strangers!" Mr. Hecht writes most appreciatively of the very friendly reception which was accorded to himself and the comrades who were accompanying him.

Lodge No. 6, Petaluma, Calif.: Mrs. Gertrude Fisk, the secretary, reports: "Public meetings are held every Thursday evening. Recent subjects have been: 'What Theosophy is not' and 'What is the Source of Theosophy?' We are very happy to be able to arrange for excellent publicity in the daily press, which is attracting considerable attention."

We read in the *Akron Beacon and Journal* of Feb. 27th that the local lodge of the T. S. will hold a public meeting on March 6th at the Mayflower Hotel, in honor of Col. Conger, their townsman who on March 1st takes office as president of the American Section of the T. S. Dr. Wilton H. Wilson of the Akron Lodge makes the announcement.

Silvermine Lodge: Our comrade Clifton Meek keeps Theosophy to the fore in the *New York Sun*. An additional communication to the editor of the *Sun*

on the subject of Mahâtman gave Mr. Meek the opportunity to write at length on this subject in the issue of Jan. 27. An inquiry about belief in the future life afforded Mr. Meek the opportunity to make clear the teaching of Reincarnation and to explain the common error in regard to transmigration on Jan. 25; and on Feb. 7th following he had a long letter on the editorial page concerning 'The Flood,' giving much information about the traditions and records of deluges, anent an account of the legends and culture of the Choctaw Indians by an expert of the Smithsonian Institution.

Lodge No. 28, Ann Arbor, Mich.: Thos. H. Barlow, secretary, reports that at the first February meeting President Lindblad's address was on Psychism, showing the inadvisability of stressing the development of psychic powers at the present stage of our evolution. Reading from 'The Chela Path' in *Golden Precepts of Esotericism* by G. de P., and from *Questions We All Ask* on 'Jesus the Avatâra' were part of the program. Members of the Adyar Society were present and an interesting discussion ensued. The second Wednesday meeting was devoted to study and discussion of Chap. xiii, Part II, of *H. P. Blavatsky: the Mystery, 'The Visible Worlds,'* published in *The Theosophical Path* of May 1930.

Theosophical University: Class in Theosophy

THE Class in Theosophy of Theosophical University is held every Saturday evening, conducted alternately by J. H. Fussell and Marjorie M. Tyberg. Under Dr. Fussell the Class is studying the subject of 'Hierarchies,' as outlined in *The Secret Doctrine*. After each lecture, sometimes with *viva voce* questions, the members are asked to send in before the holding of the next session written replies to questions which deal with the main points of the lecture. Certain of these answers, selected from those sent in, are read at the next following session, and in response to requests which have been received, some of these written answers will hereafter be published in THE THEOSOPHICAL FORUM. The first lecture of the present series dealt first with certain 'fundamental concepts,' or 'axioms' of the Secret Doctrine (the Doctrine, not the book), leading up to a general consideration of the concept of Hierarchies according to the Theosophical teachings, and to a definition of the term, 'Hierarchy.' In connexion with the 'fundamental concept' No. 1 (see answers below) references were made to statements of Jeans, Eddington, Schrödinger, and Planck, that 'mind-stuff' or consciousness is 'the fundamental of the Universe'; for instance, in the words of Professor Max Planck: "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." It should be stated that the seven fundamental concepts selected were given as having special relation to the subject of this first lecture. It was stated that other concepts would be given later.

Question. On what axioms or fundamental concepts do we base our study of hierarchies? Give a definition of 'Hierarchy' from a Theosophical standpoint.

G. B.—1. The Universe is imbodyed consciousness; that is, the Universe is alive—*The Secret Doctrine*, I, 248-9

2. The Universe is an organism; that is, every world, every planet, every sun, every system, is an organism.

3. Every physical atom, world, sun, etc., is at its core a life-consciousness center. A Monad is a living, growing, evolving entity.

4. Everything on the physical plane is composite of a central consciousness or life-consciousness-center, and its manifestations or vehicles through which it expresses itself on the physical plane. Similarly in regard to all the manifested planes.

5. "No manifested thing can be thought of except as part of a larger whole."
—*The Secret Doctrine*, I, 87-8

6. "The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyân-Chohan to the smallest infusoria. . . ."—*The Secret Doctrine*, I, 120

7. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles, finite and conditioned."—*The Secret Doctrine*, I, 221

The common definition of Hierarchy is: a dominion of sacred things; an order of celestial beings — being derived from the roots of the word, the Greek: *hieros*, sacred; *arche*, dominion, or rule. Even though such may be aspects of use of the word in Theosophy — as the Ancient Wisdom affirms the existence of an order of celestial beings, commonly called 'gods' — a much wider meaning is given to the term, namely: the teaching that there exist classes of sentient beings of various grades on different planes of being, and that each such class or grade, although a host in itself, forms but a unit in a vast and mighty aggregation; just as a chord is a blending of tones made up of separate, distinct notes: or carrying the simile a step further, an orchestra is a wonderful harmony made of the blending of individual units.

A. D. P.—Some of the fundamental concepts upon which we base the doctrine of hierarchies are:

1. The Universe is imbodyed consciousness.
2. The Universe is an organism.
3. It is composed of lesser organisms, each of which has at its heart a growing, evolving center of consciousness, or Monad.
4. Everything in manifestation is composite and,
5. Cannot be thought of except as part of a larger whole.
6. Therefore there is unity in essence of everything in Nature.
7. Being is an endless cycle of becoming.

All Nature, visible and cognisable, as also the invisible realms as yet incognisable to us, is concreted or imbodyed consciousness; a vast living organism composed of lesser organisms, each of which is made up of still more minute organisms, at the central heart of each of which dwells a divine entity or Monad. Therefore, everything in manifestation is composite and at the same time part of a larger whole, forming an infinite ladder of life, all one in essence

and all engaged in an endless cycle of evolutionary development, or expansion of consciousness, from least to greatest.

A group, or body, of living beings, of related evolutionary development, rank, or grade, constitutes a Hierarchy. Infinite series of such groups, of infinitely varying degrees of consciousness and intelligence, animate the Cosmos. Thus the entities imbodyed in each one of the kingdoms of Nature form a hierarchy, as the human race is a hierarchy, and above the human or deva-kingdom are numberless hosts of spiritual beings filling cosmic space. Each hierarchy is part of a still more highly evolved entity and a transmitter to those below of the energies and powers evolved to greater degree in that particular host of entities, and thus forms one step of the Ladder of Being. The aggregate of the countless hosts of hierarchies, or consciousnesses, constitutes and is the Universe.

News from the Lotus-Circle Field

AS Lodge Presidents are already aware, all Lodges of the Theosophical Society, of which the Lotus-Circles are a department, will hold special public meetings throughout the world on May 8th, White Lotus Day, in honor of H. P. Blavatsky. Here is an opportunity for Lotus-Circles to put our Children's Work 'on the map' in a new way, and increase public interest in an effort that our Leader calls "the seeding-ground of the T. S." Where Lodges of the T. S. do not exist, Lotus-Circles can give a public program of their own and thus lay the foundation for a T. S. Lodge or a Theosophical Club in their community. We have many Lotus-Circles that are just such solitary, but happy and courageous, outposts. On the other hand, Lodges in which Lotus-Circles have not as yet been started, can make a special effort to acquaint the public with our world-wide Lotus-Circle work. Progressive parents are looking for this work for their children; teachers are looking for it; they are simply waiting to be told *which way to look*. Here is a great opportunity.

If you would like a Lotus-Circle in your Lodge, why not gather in a few bright children and get up a White Lotus Day program? A Symposium, say, giving the meaning of the Lotus, and White Lotus Day, and incidents in the life of H. P. Blavatsky in which there is intense public interest just now. If you want help on this, or material for such a Symposium, send your inquiries to the Central Office for Lotus-Circles, Point Loma, California, and help will be given gladly. If you take *The Lotus-Circle Messenger*, see pages 131-5 in the May, 1931, issue.

Lodge members, Club members, and interested parents will gladly help you in such an undertaking — and the Lotus-Circle you have longed for is formed. Early in his present work Dr. de Purucker wrote: "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." (See *THE FORUM*, Sept. 1930, p. 15.) But if you form a Lotus-Circle, you are bound to have a Theosophical Club in time, for no one can keep children from having birthdays. It may at times be a slow way — but never an uncertain one.

The New Monthly Magazine

In its new form *Lucifer*,* the magazine published by the Theosophical Club, is meeting with fine response. The three issues of 1932 have stimulated the interest of the old subscribers, proved their worth to the new, and found enthusiastic welcome in the clubs all over the world.

Its field of activity is different from that of the other Theosophical magazines, for it is the common meeting ground of the Parent Club and the Daughter Clubs. From it there is heard the harmony of Truth as the eager note of youth and the more tranquil one of the Theosophist of greater years blending to voice the beauty and helpfulness of our Wisdom-Religion.

Like that of the Theosophical Club, *Lucifer's* purpose is to animate the growth of new clubs and to further the work of caring for that great mass of teeming intelligences hesitating, or not yet fully prepared, to join our Theosophical Society. Like the Club, *Lucifer* makes appeal to Theosophist and to non-Theosophist alike.

The Theosophical Clubs have much to offer in friendly and cultural association, the aid of united educational work, and the support of warm fellowship. They offer the impersonal study of the Ancient Wisdom, Theosophy, as an explanation of the roots of history, the story of Life, the intrinsic facts of Being. The members do not interfere with each other's religious or philosophic beliefs and they welcome opinion and criticism that is constructive. And in the columns of *Lucifer* there is found material for study, teachings of the Ancient Wisdom, explanation of history, and there is found the news and the views of the club members; in fact *Lucifer* is the mirror reflecting the Theosophical Club. Because of this it has attained success in the short period of three months, but it can have greater success by the more active participation of all the club members. Send in your suggestions; send in reports and contributions in the form of fiction or fact; solicit advertisements; get subscribers. In other words get behind your magazine and help to make it internationally necessary, for *Lucifer* is a ready vehicle for the promulgation of the work of the Theosophical Club.

— R. P.

Pre-view of "The Theosophical Path"

CAGLIOSTRO! Name of mystery and tragedy, of fascination and romance! In *The Theosophical Path*† (Point Loma) for April there opens a story of this great and misunderstood character by Philip A. Malpas, with an introduction by Professor C. J. Ryan. April being the natal month of William Quan Judge we find by him a picture from the past embodying 'The Persian Student's Doctrine,' and a valuable compilation of little known extracts from his letters and articles under 'Notes for Students.' 'Invisible Worlds and Their Inhabitants' is the subtitle of Dr. de Purucker's 'Theosophy, the Mother of Religions, Philo-

*Per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00.

†*The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 25c.

sophies, and Sciences,' in which our individual relation to the solar system is one of the most splendid of the vistas disclosed. "Common sense and reason tell us," he says, "that in the vast infinitudes of space there must be innumerable pathways of development and growth." 'The Sun of Man' is an awakening mystical thought in a garment of fine verse by Reata V. H. Pedersen. Professor Ryan in 'Theosophy and the New Scientific Discoveries' gives us full measure, one among his varied points being that scientists are continually getting 'hotter' (Theosophically) the nearer they come to understanding the sun. A welcome article, 'Theosophy In Swedish Literature' is aglow with graceful comment by Maria Sirén, M. D. 'Zoroastrianism in the Light of Occult Philosophy' gives splendid largesse of esoteric history from the storehouse of H. P. Blavatsky, and new lights upon the life of the true Jesus are found in 'The Esoteric Character of the Gospels' by P. A. Malpas. Dr. H. T. Edge has two contributions: 'The Theosophical Mahâtman,' most practical and satisfying, and 'Reincarnation,' which is written of as "the missing key to life's problems." Reviews close this number with our usual pleasant monthly ramble among the Point Loma publications.

"The Lotus-Circle Messenger"

THE April number is better than ever, with interesting incidents in the life of William Quan Judge, written for the Lotus-Circles which celebrate Mr. Judge's birthday (April 13th) each year as our Theosophical *Children's Day*. The Life-Atom Children continue their 'Strange Adventures,' this serial giving in childish imagery the Theosophical teachings on Evolution from the dawn of manifestation. Here we have the laya-center made understandable, while Uncle Sol links it with the teachings of modern science. Then there is the usual story, a playlet for tiny tots, much news from Lotus-Circles throughout the world, and the popular Sanskrit Pronunciation-Key, with some new pronunciations with each issue.

Writes Miss Eufrosyne Collander, President T. S. Lodge, Göteborg, Sweden, who uses the MESSENGER constantly in the Theosophical Club: "We are not only thankful for the *Messenger*, but endlessly grateful." Writes B. A. S. Bloxam of Sidmouth, England: "We always read from the *Messenger* at our members' meetings"; and Dr. Rose Winkler, Lomaland: "The very essence of *The Secret Doctrine* is in it, compressed into paragraphs that a child can understand."

— E. W.

Concerning *Fundamentals of the Esoteric Philosophy*

TO F. T. S. ALL OVER THE WORLD:

DEAR COMRADES: By the time this reaches you, many of you will doubtless have received your copies of Dr. de Purucker's latest book, *Fundamentals of the Esoteric Philosophy*, published by Rider, which appeared in England on February 12th and was scheduled to be published in the U. S. A. on March 5th. Now is the time to do your bit to get this work known. Here are some ways of doing this:

(1) Call it to the attention of every person you know who has any tenden-

cies whatsoever towards Theosophical or mystical thinking — especially those known to be interested in Theosophy, regardless of their affiliations.

(2) Talk about the book and show it to the officers of your local public library. Try to get them to order it from the Theosophical University Press, Point Loma, if in the Western Hemisphere, or from your own Theosophical book concern in other countries. If you can afford it, present it to your local library yourself, provided its officers are unwilling to buy it.

(3) Try to get reviews of it published in your own local papers. (See the sample below of what one of the daily papers in San Diego published. The other two local dailies also gave favorable notices of this new book.) Remember, things do not *just happen*: they are *brought about*! In other words, it is for the members themselves to get such reviews published. If you have any connexions whatsoever with members of the press in your own city, call their attention to the book and try to get it reviewed. If their own staff-writers do not feel disposed to review it themselves, try to get them to accept a review which you will prepare, based on the book itself or on the Prospectus, which you might show them. This was published in *The Theosophical Forum* for September, 1931, *The Theosophical Path* for October, 1931, and *Lucifer, the Light-Bringer* for September-October, 1931. The sample announcement reprinted below from *The San Diego Union* is a simple one to follow, if you cannot prepare a better one yourself. Your local T. S. Lodge-officers or your National President will doubtless be glad to help you if you need any help. But the main thing is: Let every F. T. S. do his bit to call the attention of serious-minded readers to this epoch-making new work on Theosophy. Presidents of lodges are asked to co-operate in organizing this campaign for the most effective co-ordination of the members' efforts. We shall be glad to hear of any results accomplished.

Here is a practical and immediate way in which every F. T. S. can do something to spread genuine Theosophy and at the same time help out the finances at the International Theosophical Headquarters during this difficult time of economic depression.

The American edition of *Fundamentals of the Esoteric Philosophy* costs \$7.50. It is printed in large demi-octavo, 576 pages, and should be ordered through the Theosophical University Press, Publications Department, Point Loma, California. Members abroad should order it from The Theosophical Book Company, 70 Queen's Gate, London, S. W. 7, England, or from their own publishing department.

THEOSOPHICAL UNIVERSITY PRESS,
Point Loma, California. March 3, 1932. *Publications Dept.*

**Dr. de Purucker, Point Loma Leader, to Issue Book
DEALS WITH FUNDAMENTALS OF ESOTERIC PHILOSOPHY;
ENGLISH HOUSE FEATURES WORK**

(From *The San Diego Union*, Thursday morning, March 3, 1932)

HERALDED as one of the most important contributions to Theosophical teachings in many years, a new book, written by Dr. G. de Purucker of Point Loma, entitled *Fundamentals of the Esoteric Philosophy*, will be issued

March 5, by David McKay of Philadelphia, and distributed by the Theosophical University Press of Point Loma.

Announcement of the publication in England of the book by the house of Rider already has been made in London. In the English announcement, the Point Loma Leader's book is made the feature of the new Rider publications.

The book was edited by A. Trevor Barker of London, who compiled *The Mahatma Letters to A. P. Sinnett*. In the preface Barker says:

"Dr. de Purucker, present Leader of the Theosophical Society, which has its international headquarters at Point Loma, Calif., delivered the lectures contained in this volume to members of the Esoteric Section during the years 1924-1927. They were given under direction of Katherine Tingley, then Leader of the Theosophical Society, in fulfilment of a long-cherished plan to give to the world a work which would serve not only as a commentary upon *The Secret Doctrine* of H. P. Blavatsky, but at the same time would be the means of giving out certain esoteric keys, which would enable students to unlock for themselves the treasure of knowledge therein contained.

"Many are the educated men and women who have been forced to lay aside *The Secret Doctrine* as too abstruse and difficult, because they had no instruction and therefore no understanding of the fundamental conceptions upon which the esoteric philosophy is based.

"To those who hunger for truth and spiritual knowledge, and who bring an open mind to the study of this book, it is not too much to say that in asking they will receive, and in seeking they will find. . . . No teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation, unless it is consistent with the teaching of H. P. Blavatsky; and this precisely because her writings bear the stamp of consistency with the recorded teachings of all the great sages and seers of antiquity."

Notice to F. T. S.

TO all Lodges and individual F. T. S.: By request of the Leader, all Lodges and all F. T. S. throughout the world are asked to make special efforts to arrange for Fraternization-meetings in celebration of White Lotus Day, May 8th, with all other Theosophists of whatever affiliation. The Leader requests that this plan, which he has inaugurated, be given the widest publicity, by inviting other Lodges to co-operate with our Lodges, and other members to co-operate with our members. Steps should be taken immediately to put this plan into effect. This is a wonderful opportunity as a tribute to H. P. B. and to the original purpose for which the T. S. was founded: namely, to seek to bring about brotherhood among all men. Therefore we, as Theosophists, should above all practise brotherhood, not only among ourselves, but among all who love Theosophy and love H. P. B.

JOSEPH H. FUSSELL, *Secretary-General*.

LODGES ATTENTION! A condensed reprint of Mr. Judge's famous *Epitome of Theosophy* has been prepared in the form of a four-page leaflet, which will be of great value to Lodges for propaganda purposes. It is offered at practi-

cally cost price: 6 copies for 5c., 100 copies for 75c. The complete *Epitome of Theosophy*, in pamphlet form, may be had for 15c. per copy, or 100 copies for \$3.00. Send orders to Theosophical University Press, Publications Dept., Point Loma, California.

Important: Attention Members American Section T. S.

ALL F. T. S. residing in the United States and who are unattached to Lodges are requested to co-operate with the National President, Col. Arthur L. Conger (810 Jackson Ave., Takoma Park, Washington, D. C.), in the following matters: —

1. All dues from members-at-large should be sent direct in their entirety to the National President who will remit four-fifths to the International Headquarters.

2. All diploma fees are to be sent in their entirety to the National President who will forward them to the Secretary General, Point Loma, Calif.

3. All inquiries and applications for membership in the T. S. which you may obtain from relatives or friends are to be sent directly to the National President, who will forward the applications to the International Headquarters for acceptance by the Leader.

4. Three or more members residing in the same locality may make written application for a Lodge Charter, said application to be signed by these members and forwarded to the National President. All inquiries relating to Lodge procedure should be taken up with the National President.

5. It is important that you should keep in touch with your National President and inform him without delay of any changes in your address, as well as the resignation or death of any F. T. S. that you may hear of.

6. Donations in support of the general work of the International Headquarters, or any special department thereof, should be sent direct to the Secretary-General, International Theosophical Headquarters, Point Loma, California.

7. All orders for literature, subscriptions for periodicals, etc. should be sent direct to Publications Department, International Theosophical Headquarters, Point Loma, California.

Col. Conger assumed the office of National President on March first and the Leader feels assured that every member of the Section will give him full support and co-operation in the work of the Section.

JOSEPH H. FUSSELL, *Secretary-General*.

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, 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

A Letter from the Leader

The Leader's Office,

March 31, 1932.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD,
AND TO MEMBERS OF THE E. S.

My beloved Comrades on the Path:

I am dictating this my Twelfth General or Circular Letter during a momentary pause in the rush of office-duties that have been overwhelming me since my return from the European and American lecture-tour last year. In this Twelfth Circular Letter I shall limit what I have to say to one theme of thought only, *i. e.*, the fraternization-activities that were inaugurated at Point Loma in the autumn of 1929.

First, then, let me state that the progress that our work for interorganizational Theosophical fraternization has made, during the last eighteen months especially, is to me genuinely gratifying; and, indeed, I believe that I can honestly say that more has been accomplished along fraternally constructive lines than might have been thought possible when the Fraternization-Movement was first launched. What pleases me particularly about it all is the fact that its growth has been quiet but steady, real but not sensational; and I ascribe this steady growth to the fact that the idea of fraternization has taken hold of human hearts as well as of human minds. In other words, the fraternization-work is no mere mushroom-growth, as I see it, but one which is founded on the noblest of human instincts, and which therefore among genuine Theosophists has been received with understanding and sympathy.

In certain places there have been antagonistic criticisms leveled against this work, but I have always taken these criticisms as arising either in misunderstanding of its meaning and scope and purpose, or as arising in unreasoning fear — which fear is doubtless due to misapprehension of what Theosophic fraternization today really means. I have done my best at various times, both in speech and in print, to elucidate the general principles of this fraternization, as I conceive them, and to clarify difficult points, and have consistently tried to dispel doubts or fears or misunderstandings where these have arisen.

When one looks back and compares the state of feeling towards each other as among the various Theosophical Societies in the year 1929, for instance,

with what exists today, I believe that we can say truthfully that the progress made towards a gentler and kindlier attitude of the different Theosophical Societies towards each other is in itself a remarkable achievement, and let us be thankful for it! Today, among all right-feeling Theosophists, 'fraternization' has become a well understood word, and for many Theosophists is almost a slogan; and the general attitude of suspicion and doubt and dislike which existed before our fraternization-work was begun is slowly giving way, I honestly believe, to a far more Theosophic way of thinking and feeling. Had the Fraternization-Movement accomplished nothing but the bringing about of this better feeling among Theosophists, it would have done well; but it has done much more than that.

Of course, it goes without saying that my own attitude in the matter and my own views and opinions about the best way to advance fraternization have been misunderstood by a certain number of people, but this after all is a matter of exceedingly small importance in the fraternization-work itself; for what G. de P. thinks or does not think about the results that genuine fraternization will produce has little or no bearing upon the Fraternization-Movement itself considered as a sincere spiritual effort, and as a principle of conduct sharply to be distinguished from individuals and personalities, and their feelings and opinions. Those of course who believe in G. de P.'s honor and sincerity will doubtless follow his lead; and as his plans have already been openly proclaimed and published, the world knows pretty well what course he can be expected to follow. Others may disagree or may agree with him; but, I repeat, human agreements or disagreements or opinions and feelings — in other words human personalities — sink into insignificance when contrasted with a spiritual effort such as our fraternization-work is. *The main thing is to fraternize*, and, as I see this work, the personal opinions of myself or of any other Theosophical official or Leader are matters of relatively small importance by comparison. The main thing, I repeat, is to fraternize, to come to know each other better, to learn to trust each other, to learn to have confidence in each other's word of honor, and in each other's obligations honorably undertaken.

The criticisms that have been made by a relatively few earnest and honest Theosophists concerning certain declarations of mine which they have not properly understood have in a few cases been a bit painful to me, because no kindly heart likes to be misunderstood or placed in an ambiguous or doubtful position; but I have always resolutely set my face against paying any attention to these criticisms and have worked steadily on along the general principles of universal Theosophic fraternization.

Let me particularize a little as regards these criticisms of myself and of my declarations. One or two of my own dear friends have pointed to THE THEOSOPHICAL FORUM, issue of December 15, 1931, wherein are printed certain stenographic reports of meetings that were held during my recent lecture-tour; and it is these printed stenographic reports which seem to have quite unnecessarily alarmed or disturbed those who have criticized me. I would consider it both futile and unnecessary on my part to argue this matter with anybody, but I would like to ask two very plain and definite questions, and they are the following:

First: as the originator of the present Fraternization-Movement, would I

have taken a straight and honorable course had I kept hid and in the back of my mind and unsaid my real feelings and opinions and hopes and plans concerning the Fraternization-Movement? To me, such a course of procedure on my part would have been little short of dishonorable, because lacking in straight-forward frankness and honesty. Hence it is that from the very beginning I did my best to open both my heart and my mind as frankly and as clearly as I could, and to expose my whole viewpoint to the entire world.

The second question follows immediately upon the first one hereinbefore stated: What in the name of holy Truth does it matter what G. de P.'s personal opinions or feelings or viewpoints are, provided that the important work of fraternization proceeds? Isn't it obvious, my Comrades, that no one is obligated to accept what I say, or what I state to be my own opinions and hopes? The main thing is to fraternize, and if people do not like G. de P.'s opinions and feelings and views, these can be ignored. *But the main thing is to fraternize.*

It has at times seemed to me to be positively fantastic that Theosophists should still desire to live in the old horrible atmosphere of distrust of each other, and of dislike of each other, rather than to cast these feelings of distrust and dislike aside, and to live in the atmosphere of fraternal confidence and esteem, such as our Masters have told us emphatically is what they desire. "It is a universal Brotherhood of humanity" that the Chiefs want.

Of course G. de P. holds certain feelings and opinions and views, and holds them with great intensity of conviction and with tenacity. But this very fact made it incumbent upon him to state these openly and frankly and honorably in the beginning. But because he has done this, does this mean that everybody must accept them? This last conclusion seems to me to be simply preposterous and totally uncalled for. If people do not like what my personal views and opinions and feelings and hopes are, then, simply ignore them — *but fraternize!* Live the brotherhood that you all profess. Ignore G. de P. if you think it necessary — *but fraternize.* So far as I am concerned, my hand is outstretched always and everywhere to anybody who will help us in the work of Theosophic fraternization. It is principles that should guide our steps; it is principles that should illumine our pathway; and I feel that we are betraying the sacred trust that the Masters have put into our hands if we refrain from living the Theosophy that we try to teach because forsooth we are afraid of each other!

I will say, in conclusion of this part of my theme, that as long as I live I shall endeavor to be entirely frank and open in all my statements, and I shall try never to hide anything — but I am not only willing but eager to fraternize with others, whether they accept my opinions and viewpoints and feelings, or reject them.

Fortunately, events have proved that there are quite a large number of right-feeling Theosophists in the different Societies who, perhaps intuitively, see and understand my attitude in this matter, and who have expressed their willingness to fraternize with us belonging to the Theosophical Society with Headquarters at Point Loma; and to these Brother-Theosophists of other Societies my heart goes out in gratitude, in grateful thanks for their loyal co-operation in this sublime and impersonal work.

From one or two parts there have recently come to me suggestions that the fraternization-work might be stimulated and greatly helped if I were to propose the founding of a sort of Theosophical federated organization, or a Federation of Theosophical Societies, composed of ourselves and of such others of the Theosophical Societies as would care to join such a federated organization, each such Society to retain its own organization and officers. This idea, in certain respects, approximates what I have on many occasions before written and spoken of as a 'super-Society' to be formed of the different Theosophical Societies, each one of the latter retaining its own organization and officers—in other words its complete administrative autonomy—and yet uniting under one spiritual Head, who would be without any official or rather organizational or administrative power whatsoever.

But just here is where the idea of a formal or quasi-political *Federation* of Theosophical Societies, as I see the matter, lays fatal traps for the feet of the over-enthusiastic and unwary; for I am convinced that such a Federation would in time infallibly fail of its purpose, because based on political or quasi-political principles or rules of government and action. It seems to me that such a Federation of Theosophical Societies would defeat the very aim for which it is proposed, because offering the opportunity for the play of interorganizational politics of the most dangerous kind; and, furthermore, would doubtless work great injustice to the smaller Theosophical Societies whose representation by votes in such a federation would be swamped by the greater power of the other component Theosophical Societies with larger memberships. All this I could not conscientiously approve of, for my feeling is, and I will state it frankly, that the smallest Theosophical group, if it is a genuine Theosophical group, should have as much power by vote, if indeed any matters be settled by vote, as the largest of the Theosophical Societies has. Truth does not necessarily dwell among numbers, nor is her holy presence always felt where voices are most numerous and the clamor of contention is loudest.

With these few words I have exposed, inadequately it may be, the grounds of my strong objections to any such Theosophic federation, and it is these grounds of objection which made me reject, in the beginning of the fraternization-work, the same idea when it first occurred to me. My idea of a super-Society is not in any wise such a Theosophic Federation, as I have before explained at sufficient length, I believe. I do indeed look forwards to the day, and I have said this on repeated occasions, when all the various and genuinely Theosophical Societies will be reunited into one spiritual Brotherhood, as it was in the days of our beloved H. P. B., but I am inwardly convinced that this reunion cannot be brought about, nor if brought about endure, by the expedient of founding a federation which would be, after all, merely a sort of political super-organization, however much the ideals presiding at its birth might be themselves commendable.

Up to the present I have carefully refrained from stating with fulness and clarity just what my own views are as regards the structure and government of the super-Society that I have in mind and have written and spoken of, because I have felt that it would be better to reserve such statements for a later date when I could set them forth to ears rendered sympathetic by experience.

But I will say this, however: I do not care two pins about the structure of such a super-Society as I have proposed, nor how it shall be conducted, although my own feeling is that the less 'government' such a super-Society has, the better for it, and the fewer officials the better, and a complete absence of organizational politics would be the best of all. And I might add that I am convinced that such a super-Society will be brought into being not as a result of round-table conferences, nor of oral or written agreements drawn up by leaders and representative members of the various Theosophical Societies, but solely as a natural outgrowth of the preliminary and previous work of Theosophical fraternization, which must precede the coming into being of such a super-Society — be the last called what you will. This fraternizing brotherhood we must have before any such super-Society is founded; it is the feeling of genuinely mutual trust and confidence among Theosophists, *i. e.*, among the various Theosophical Societies, that must exist before it would be safe to undertake the formation even of the super-Society that I have in mind. Theosophists must learn to trust each other, and to believe in each other's honor, and to recognise the sanctity of the pledged word, before any such super-Society could logically and properly and successfully come into being.

It is, therefore, upon these grounds of thought and of conviction that I have based all my declarations and hopes regarding the Fraternization-Movement. Let us fraternize first, as we are now beginning to do, before we commence to talk about erecting a new Society or Federation which would, I fear, be, or degenerate into, but a House of Strife and Contention. Let the Lodges of the different Theosophical Societies learn to meet together in our common Theosophic work; let the Lodges of the different Societies learn to co-operate in Theosophical activities; let the Lodges and let the individuals of the different Theosophical Societies learn to trust each other as honorable men and women, before we undertake the erection of a common spiritual Home — and by these words 'common spiritual Home' I mean the super-Society that I hold as an ideal in my heart. I use the word 'Home' advisedly, because to me it would be a Temple of Truth, a Temple of Brotherhood, builded of the fabric of human understanding and conscience, a successful and lasting Memorial of those Theosophic principles, based on Nature's own spiritual processes, which have been given to us by the Masters first through H. P. B.

I am convinced in every atom of my being that our reunion will some day come about, but it must come naturally and quietly, and be a sure and steady growth, and its roots must strike deep into human hearts; and hence I feel that any political makeshifts or an inopportune structure such as a Federation of the Theosophical Societies as they exist at present would not only be futile but dangerous to the cause of genuine fraternization, because of being or of becoming, as I see it, a fruitful field of discord, of political wire-pulling, and of new and even greater disharmony than that which unfortunately exists even at present.

You see, therefore, my beloved Comrades on the Path, I have no faith whatsoever in the idea of importing political expedients, disguised or open, into the life and work of the Theosophical Movement. I am forever and irrevocably opposed to politics of any kind in the Theosophical Movement. Any

earnest endeavor of other Theosophists to unite and to do away with the grounds of distrust and suspicion and dislike that exist, has my heartfelt and deepest sympathy, and I am willing at any time to lend all the support I can give to such an endeavor and to add to it such influence as it may be in my power to bring to bear; but I could not conscientiously do this, nor even suggest doing so to our members, unless the ground had been previously prepared by genuinely fraternal action, co-operation, sympathy and mutual helpfulness, as among the different Theosophical Societies.

It is on this last field of action — genuine Fraternization — that I at present find myself, with those who agree with me. Let us fraternize; let us work together and come to understand each other and to know each other better, and then, perhaps sooner than we realize, a super-Society will come naturally into being, quietly, and without the blare of trumpets and without any sensationalism or political wire-pulling whatsoever. Let us fraternize, I repeat: let us fraternize — which is just the work that we are at present engaged in. Let us build a foundation of mutual respect and understanding and helpfulness; let us learn to trust each other; let us learn to refrain from stigmatizing each other's actions as 'dishonest' or 'insincere' or as being 'the bunk,' etc., etc.

Having no faith whatsoever in political expedients as regards the Theosophical Movement, I have, in consequence, no faith whatsoever in interorganizational gatherings for the purpose of sounding out each other as regards positions of advantage, or capacity for wire-pulling, or as offering to this or to that or to some other Leader and followers the chance to play for position. It is a genuinely spiritual super-Society that I yearn to see come into being, with as little government or organization as possible, and rooted in human hearts in trust, in honor, in confidence.

You see, therefore, my Brothers, by these words I declare the fact that I believe in the integrity and honor of all genuine Theosophists, whether they belong to our own T. S. or not. By statements such as I have made in this Twelfth General Letter I openly proclaim that I am ready to trust other Theosophists, whether leaders or simply members, just as much as I yearn to have them trust me. When I pledge my word I shall keep it, and I am willing, and gladly willing, to accept the pledged word of any genuine Theosophist. It is on the fundamentals of our Masters' philosophy that we can unite, and I am convinced that it is upon these fundamentals alone that we should work, leaving aside as much as possible all points of thought or of feeling upon which at the present time we may find it difficult to agree. It is the points of union and contact, as I have said before, that I am searching out and trying to build upon. Let us fraternize; let us trust each other; let us be frank and honest and open with each other; and if some of us do not like the straightforward and honest declarations of others, then let us acknowledge our weakness and ignore these declarations, but nevertheless let us work together in fraternization and in Theosophic brotherhood.

Human opinions change and pass with the times, but the grand old principles of our majestic Wisdom-Religion of the ages remain forever. I say to my critics: Criticize me as much and as often as you please. It may readily be that out of your criticisms I can extract lessons of worth. It is quite possible

that even out of the denunciations of the few I may find material that will help me to build along the lines that I have suggested. We need your help, Brother-Theosophists of whatever affiliation; and when I say "we," I do not mean ourselves, but I mean our fraternization-work needs it!

Attempts to bring about a shaky and insecure quasi-understanding as among the Theosophical Societies by the use of the disguised or open political expedients known in the outside world would be, I am convinced, utterly futile, and would greatly imperil the actual objectives which all right-minded Theosophists must have at heart. Such attempts I therefore believe to be premature and ill-advised, and therefore dangerous at the present time; for the only solid grounds upon which to build for the ultimate reunion of the various Theosophical Societies in the Spiritual Brotherhood of which I have spoken, are spiritual and intellectual—in other words mutual confidence, mutual trust, mutual esteem and respect; and it is fraternization more than anything else which at the present time will work strongly to bring these noble qualities to the fore. It is on spiritual foundations alone, I am fully convinced, that a future reunion of all Theosophists can be achieved, and it is therefore these foundations, as above stated, that we must work for and lay as the preparation for the super-structure of the future.

We can always fraternize; we can always work together; we can learn to trust each other and to respect each other and to have common fellow-feeling for each other as Theosophists. On this ground I stand, and on this ground, for the present at least, I must remain. Ignore me if you will. That is a matter of utter unimportance to me; but let us fraternize! Ignore my feelings and my viewpoints and my principles, if you will; that is a matter of utter unimportance to me—but let us be brotherly, let us fraternize!

Yours faithfully,

G. DE PURUCKER

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

Correspondence

The Theosophical Society,
International Headquarters, Point Loma, California.

January 25, 1932.

Dr. Annie Besant, President, The Theosophical Society,
Adyar, Madras, India.

My dear Dr. Besant,

I am writing to you by request of our Leader, Dr. de Purucker, and also on behalf of all the members of our Headquarters' Staff here at Point Loma, to express to you the concern that we have felt in regard to the reports of your health; and also the pleasure at the most recent report that you were better, and were able again to attend and to speak at meetings of the Society at Adyar.

We feel indeed that there is still work for you to do, and it is our hope that this improvement of your health may continue.

We have felt much concern also over the general unsettled condition in India; and indeed, while we hope that a peaceful solution may be found, and that there may be no resorting to violence, still all this is in the balance. We know the deep interest that you have in India, and that the present time must be quite an anxious one for you.

It is our hope, as just said, that there may be no outbreak of violence which may sweep over the whole country, but if this should be imminent, and the political conditions in India should become so unsettled as to make it impossible or inadvisable for your Headquarters at Adyar to continue to carry on its work, we here — and I write, as said above, on behalf of our Chief, Dr. de Purucker, and the Headquarters' Staff — would be glad to offer you personally a peaceful and more central home for your activities, here at Point Loma. Furthermore, in the event that the General Council of the Adyar Society might deem it advisable, on account of conditions in India, to remove your Theosophical Headquarters from India, and if they would agree to transfer your Headquarters activities here also to Point Loma, we would be most happy to offer to your General Council two hundred acres of our present estate of some three hundred and thirty acres, at a very modest price.

We hope, of course, as said above, that a peaceful solution may be found for the difficulties which at the present time are so acute in India, and indeed all over the world; but in case of serious eventualities that may make a change appear inevitable, we should be very happy to have you yourself personally, and also the General Council of the Society, give consideration to this letter.

Indeed, dear Dr. Besant, in this connexion I am strongly reminded of something that I heard several years ago: namely, that on more than one occasion you yourself had said something to the effect that you looked forward to the time when our Point Loma Headquarters and your own work would be closely associated. The remarkable thing about this, my dear Dr. Besant, is that Katherine Tingley many times during past years stated that it was her conviction that Point Loma — not necessarily our own Headquarters — would some day likewise be the seat of your Society, as well as our own. Truly would not this contiguity or juxtaposition of the two Headquarters, if it can be brought about, be one of the noblest efforts towards unification of the two main bodies in the Theosophical Movement?

With fraternal and affectionate greetings, Most sincerely yours,

JOSEPH H. FUSSELL, Secretary-General.

The Theosophical Society,
Office of the Vice-President, Adyar, Madras, India.

March 7, 1932.

Dr. Joseph H. Fussell, Secretary-General, The Theosophical Society,
Point Loma, California.

Dear Doctor,

I have pleasure in acknowledging your most fraternal communication of January 25th, addressed to the President, Dr. Annie Besant.

It has been many months since Dr. Besant has been able to attend to business of any character except at rare intervals, and then only for a few minutes when she appeared to be least in a state of fatigue. Even her correspondence has had to be answered by others authorized to do so. Hence the present reply by myself to your letter.

I am sure Dr. Besant would wish me to express her sincere appreciation to Dr. de Purucker and all the members of your Headquarters' Staff at Point Loma for their sympathetic feelings of concern in regard to the reports of her health. At the same time we, her co-workers here, regret we cannot confirm "the most recent report" that she is "able again to attend and to speak at meetings of the Society at Adyar," although one incident of the most unexpected nature occurring at the late Convention, as published in *The Theosophist*, does tend to give coloring to that view. Since then she has kept closely to her room, save for an occasional drive.

The concern you feel "over the general unsettled condition in India" is no doubt being felt by all the friends of India throughout the world. But to us here on the spot, so to say, the outlook does not seem so very dark. There are no signs to me of anything akin to such an upheaval in the country as will put the life of the ordinary citizen in jeopardy. Moreover, The Theosophical Society has from the beginning eschewed all politics as a Society, and we here do not see any danger at all to its routine activities.

Nevertheless your thoughtful and generous offer to provide our Headquarters with asylum in case of trouble is met with a hearty and understanding appreciation. Moreover, your willingness to sell to us a portion of your beautiful estate at Point Loma in the unlikely event that conditions in India should become permanently forbidding, is deemed here to be a gesture of great brotherliness such as our Foundress, H. P. B., would have rejoiced to see expressed by any of her faithful followers. That our membership may be informed of all this, we shall take the liberty of publishing both your letter and this my reply in an early number of *The Theosophist*.

But, as to Adyar, there is to my mind no more favored spot in all the world for the headquarters of a spiritual society. It was to Adyar that H. P. B. and Colonel Olcott were sent by the Masters to found the centre for Their outer use. It is Adyar that bears the powerful imprint of Their sacred influence. It is Adyar that is near to Them, geographically considered, and to that august spiritual capitol of the world, Shamballa, whose primary channel of influence it long since came to be.

And it is India, Adyar's home, that embodies the most uplifting and dynamically spiritual atmosphere of any land; for it is here that great Rishis, Avatars, Buddhas, Masters and Adepts, have lived and labored as nowhere else, and the power They exerted and impressed upon this land can never be erased, even by the distracted conditions that have existed on lower planes during centuries of decadence, and from which, like another Phoenix, India is rising once more to take the lead in the world's spiritual regeneration.

With fraternal greetings to all, I am,

Most sincerely yours,

(Signed) A. P. WARRINGTON, Vice-President.

The Theosophical Society,
International Headquarters, Point Loma, Calif.

November 4, 1931.

Dr. Annie Besant, President, The Theosophical Society,
Adyar, Madras, India.

My dear Dr. Besant:

This is written on behalf of our Leader, Dr. de Purucker. He is wondering if you would be pleased to have Theosophical University confer upon you the degree of Honorary Doctor of Letters, in appreciation of your many years of literary work. Would you accept such an Honorary Degree from our University here?

Dr. de Purucker has just returned from a five months' lecture-tour through the United States, Northern Europe, and Canada; and he has been very happy over the cordial response received by him from so many members of the Adyar Theosophical Society to his appeal for fraternization and brotherly co-operation among all Theosophists.

He desires me to extend to you his cordial and fraternal greetings, and with my own also, my dear Dr. Besant, I am,

Very sincerely and cordially yours,

JOSEPH H. FUSSELL, Secretary-General.

The Theosophical Society,
Adyar, Madras, India,
23rd February, 1932.

Dear Dr. Fussell,

I have to acknowledge your letter of November 4th, to Dr. Besant on the matter of conferring a Degree upon her. Probably you know that she has already the Degree of Doctor of Letters. She particularly prizes that Degree as it is from the Hindu University of Benares with which she was closely identified from its commencement. It started as a School and then as the well-known Institution, the Central Hindu College, which became one of the most striking Educational Institutions of all India. After it had grown and had nearly a thousand students and had made a great name for itself, its further development was taken up by others and on the basis of this College was formed the Benares University. As by the University Statutes no one not an Indian can be on the Board, a special law had to be passed by the Legislature making Dr. Besant a member of the Board. One of the first actions of the University was to confer on her the Degree I have referred to. She prizes this honorary Degree because it comes from her own University.

As Dr. Besant is now so old and nearing the end of her work, she desires to say that no other Degree from any University could have the same significance to her, and therefore she thanks Dr. de Purucker for his kind offer but would rather not accept another Degree.

Dr. Besant asks me to send her sincere good wishes to Dr. de Purucker and all his fellow workers.

Yours sincerely,

C. JINARÂJADÂSA.

Fraternization Notes—White Lotus Day Celebration

WHEREVER possible plans are being made, in accordance with the Leader's suggestion, published in the March FORUM, by our Lodges and members to hold joint celebrations with Lodges and members of other Theosophical Societies on May 8th next. Reports are beginning to come in as to progress of these plans regarding which we hope to report more fully in our next issue.

Lodge No. 10, New York. Mr. Isidor Lewis, President, has received a very cordial response from Mrs. Barbara Sellon, representative of the New York Federation of the American Theosophical Society (Adyar), in which she says, "please count on our cordial co-operation on anything which makes for unity and brotherhood." A similar favorable response was also received from the Theosophical Society (Independent) of New York.

Lodge No. 4, Oakland, California. Mrs. Margaret S. Ellis, President, reports a most friendly response on the part of Mrs. Shortledge, President of the Oakland Lodge (Adyar), who has invited our Lodge members to join with them in a meeting in their Lodge Headquarters, which invitation was enthusiastically accepted, "they having met with us last White Lotus Day." A joint program is being prepared.

Other Lodges throughout the U. S. A. report favorably in several instances of joint meetings under way, but not as yet definitely decided.

International Theosophical Headquarters. A special White Lotus Day program is being prepared. Mrs. Marie R. Hotchener, Editor of *World Theosophy* (Hollywood, California) in response to a letter addressed to herself and Mr. Henry Hotchener inviting them to be present, and one or both to speak at our Temple meeting on White Lotus Day, writes, "Nothing would give us greater pleasure, were it not for the fact that we are both pledged to speak at a union meeting of Besant Lodge, on the afternoon of Sunday, the 8th of May. . . . We shall be thinking of you on that day, and feel sure that all present will be drawn nearer to the hearts of the Great Ones and our beloved Co-founders."

Lomaland Book-table. At the Book-table in Lomaland where visitors are shown the standard Theosophical literature as a part of their itinerary of sight-seeing, it is noted how many of our comrades from other Societies are drawn to our doors. Rarely a week passes but that members of the Adyar Society make themselves known as friends and brothers. And there are also charming and interesting visitors from the United Lodge of Theosophists.

Fraternization Plans Abroad. Reports have been received that plans are under way in all Sections of the T. S. for holding joint celebrations with Theosophists of other affiliations, but it is too early yet to report anything definite.

Last minute reports just received before going to press announce that friendly arrangements have been entered into between Lodge No. 5, Los Angeles, and Los Angeles Lodge (Adyar); also between Lodge No. 15, Rochester, N. Y., and the Adyar Lodge; and between Lodge No. 3, Seattle, Wash., and the Besant Lodge (Adyar) and the "Lodge of the Inner Light" (T. S.), for holding joint White

Lotus Day Celebrations—in Los Angeles and Rochester in the Adyar Lodge Rooms, and in Seattle in the Hall of the “Lodge of the Inner Light”—in all cases representatives of each Lodge participating in the program.

“The Lotus-Circle Messenger”

IMPORTANT INFORMATION: The third volume of *The Lotus-Circle Messenger* opens with the August-September issue. It will contain material of special interest about H. P. Blavatsky, whose birthday comes in August, and about Fraternization. Those whose subscriptions expire with the June-July issue (this includes the majority) are asked kindly to make a special effort to see that their renewals reach us not later than June 30th, the date on which the August-September issue goes to press. We print only the exact number of magazines required to fill subscriptions and orders for single copies. Any delay in renewing, therefore, means disappointment for those who wish to keep their files complete, as also for new subscribers who like to start with the first issue of a volume. Please make a note of this important date—June 30th, when all subscriptions or renewals for Volume III must reach Point Loma.

“Fundamentals of the Esoteric Philosophy”*

MANY have been the speculations as to what were the “Mysteries of the Kingdom of Heaven” which Jesus taught to his disciples; and as to what was taught and enacted in the Ancient Mysteries at Eleusis and at Samothrace, and in the initiation-chambers of Egypt and of India.

Is it possible that the student of ancient thought is at last to find in the present work not simply a gathering together of the fragments of the Mystery-Teachings that are scattered throughout ancient classical literature, but to find those actual teachings themselves given in more or less detail? Only an unbiased perusal of the work can answer the question. As stated by the author:

“For thousands of years . . . there has been no such attempt as there is at present, on the part of our Masters, our Elder Brothers, to bring forth to the attention of mankind, the doctrines which we have been studying . . . and that the attempt is such and so great, any student of Antiquity may assure himself.” (p. 365)

In saying this the author appears to ask that his work be tested by whatever teachings and fragments of teachings of Antiquity are available for reference. And these teachings, he declares, are man’s rightful heritage:

“How many have been hungry for truth, and have searched for it, and yet have found only the husks of a pseudo-esotericism? But *they also should have it*. Human beings, they have a right to it; but they are not going to get it unless they ‘work for it’ . . . for such is the archaic Law of our Holy Order.” (p. 341)

“Now those Mysteries are not dead today. We are taught distinctly that the same ancient truth, the same entrance into glory, the same beautiful realization of the highest hopes that man bears in the secret recesses of his heart,

*By G. de Purucker, edited by A. Trevor Barker (Rider & Co., London; David McKay Co., Philadelphia.)

the same surpassing knowledge of life and being: all can be had by him who *wills* and who *dares* and who *knows how to keep silent*: and we are told that the true Esoteric Pathway is here, in this our own Holy Order." (p. 250)

The forty-eight chapters of the work are the transcript of forty-eight lectures given originally under pledge of secrecy to members of the Esoteric Section during the years 1924-1927, under the direction and in the presence of the then Leader of the Theosophical Society, and Head of the Esoteric Section, Katherine Tingley.

Many times during the reading of this work there has come before the mind's eye of the reviewer a picture of Plato surrounded by his pupils in the Akademeia; of Socrates discoursing with his disciples; of Pythagoras instructing his disciples at Crotona — a picture, not as regards details, but as regards what may be called 'atmosphere,' and the intimate relation of the Teacher to her disciples, which the present work reveals. Indeed fully to appreciate this work it is necessary, as this reviewer sees it, to try to understand and appreciate to some extent the 'atmosphere' of the place and of the occasions, where and when these lectures were given. Especially those who have visited the International Theosophical Headquarters at Point Loma can picture to themselves the scene: the Teacher, the lecturer — the author of this work — and the students. Those who have heard Katherine Tingley speak at one of her public lectures in the Theosophical Temple or have heard her speak on one of her many lecture-tours, or perhaps have met her, or perhaps may have heard the author speak, either in the Temple or on his recent (1931) lecture-tour, can appreciate this 'atmosphere' still more fully. The reader is further aided in this, not alone by the simple and direct manner of the lecturer in giving these profound teachings, as recorded in the present work, but by his frequent references to the 'Teacher,' by his occasionally quoting her words, and her occasional interpolation of comments or suggestions.

The following is an illustration. We quote somewhat at length:

"Now, I wish to read a citation from our present Teacher, Katherine Tingley, taken from one of her recent lectures, because it is so appropriate to our present studies on this point, that if we come here with pure hearts and a sincere motive, learning from each other in the spirit of true comradeship and brotherly love, we shall all get something high and fine, something to urge us upward and onward. It will be a holy thing, a benediction. I tell you, the opening of these studies by our Teacher has a deeper meaning than appears on the surface. She has told you herself that the time had not before come when we could study together, and that each one takes from these meetings what he *wills* to take. Listen: 'A man gets what he works for, and if he does not work for it, he does not get it. But when one wants truth so much that he is actually hungry for it, he gets it. It is the wine of life, so to speak, the revelation of the book of life. No language can describe it.' And again: 'Those who desire the truth, those who have the courage to enter the new life, those who have the desire to be reborn in a sense, must throw overboard everything that has held them down in their limitations, in their doubts, in their fears, their dislikes, and their passions. Man is a majestic being if he knows his own spiritual nature, and works assiduously to become that which he was intended to be.'" (pp. 201-202)

Glancing through the table of contents, the chapter headings, one is apt to be bewildered by the scope of the work and the subjects which the author discusses. So vast is the range of thought, so all-inclusive, so stupendous, are the concepts which are presented to the mind of the reader that an adequate review would of itself require a volume. But, as one reads on, one finds chapter following chapter in natural sequence, concept leading to concept, all inter-related, inter-locked, with one thread of thought, one purpose, running through all.

Very different, according to the author, is the true Occultism, the true Esoteric Philosophy, from much that is given out today under these titles, with alluring promises of gaining occult power and esoteric knowledge. The difference lies in this: namely in the insistence by the former on the practice of the highest ethics, and of self-discipline in accordance with the Platonic injunction, "discipline must precede philosophy."

"The world at the present day is simply overwhelmed with books of various sorts treating of quasi-spiritual, and of so-called psychic and quasi-psychic matters, and to one who does not know the key-doctrines of Theosophy, who has not as H. P. Blavatsky had, at his mental elbow, so to say, the teachings of the Ancient Wisdom-Religion by which all these various matters may be tested and proved, there is place for much mental confusion . . . merely praiseworthy writing is certainly no proof that a writer possesses an adequate and sufficient criterion of the ancient truth itself." (p. 128)

The position taken throughout the work is that the 'fundamentals' of the Esoteric Philosophy consist not simply in teachings regarding the origin, structure and destiny of the Universe and of man, but in 'living the life'; and that *fundamentally* the *sine qua non* of receiving instruction, and of acquiring an understanding of these teachings, is the practice of the highest ethics.

"So far as this question of ethics, as connected with our teachings, is concerned, pray remember that you cannot understand them adequately unless you 'live the life' that they inculcate. Our Teachers have told us so, plainly: 'Live the life as it ought to be lived, and Knowledge will come to you naturally.' There is only one Truth in Nature, and understanding of it comes naturally to him or her who 'obeys the law.' Real knowledge brings modesty and compassion and magnanimity and courage in its train; and all the fine, old, noble virtues; and those virtues are the insignia which make the real disciple, not foolish claims which, in direct proportion as the claims are false, are the more foolishly pretentious. The greater the claims, the less truth is there behind them." (p. 473)

Being a commentary on H. P. Blavatsky's *The Secret Doctrine*, the present work will be of special interest to students of that earlier work. It will doubtless also appeal to many others who perhaps have no knowledge of earlier Theosophical writings.

Indeed, its publication is most timely, not alone in view of the increasing interest in Theosophy throughout the world; but in view of the present unrest, the questionings, especially of the younger generation and their demands for an answer, as to the meaning of life. On every hand there are those who can no longer accept religious dogmas based on faith, or the dicta of ever-changing Science, who nevertheless feel that somewhere knowledge is to be had. Many

of the teachings given in the present work may arouse adverse criticism and may even be regarded as preposterous; but they cannot be set aside *a priori* on the basis of modern theology, or of current philosophy, whereas ultra-modern Science is already showing an approach to the heretofore Esoteric teachings regarding the structure of the Universe as set forth in *The Secret Doctrine* and in the present work. The teachings given throughout the work are presented by the author as being the actual teachings of the Ancient Mystery Schools handed down from Teacher to Teacher, from Initiate to Initiate, as truths, as facts, verified by countless generations of Seers, and today verifiable by any one who will seek for instruction and undertake the training which will place him in the position to know through actual experience that these teachings are truths and facts.

In other words that the Fundamentals of the Esoteric Philosophy are the statements, so far as they go, of the facts of Being: truths of and concerning the origin, structure and evolution of the Universe and of man, the child of the Universe.

As to the truth, the validity, of these teachings and the standards by which they should be judged, the author asks:

"Because a thing may be strange to the mind and because it may sound new, is it therefore necessarily untrue? How dare you or I or anyone say: '*This or that is the only truth, the only thing that can be?*' What is the criterion of Truth here? What, indeed, *is truth, as judged by such standards?*'" (p. 196)

The only standards by which the book can be rightly judged are the facts of life, the facts of the Universe.

The heart of the teaching is summed up in the last two chapters of the work: "Teacher and Pupil: Requisites of Chelaship," and "The Heart of the Universe . . . the Great Quest: Know Thyself: The Whole Secret of Initiation."

The final test, the final proof, of the truth of the Esoteric Philosophy, is only for him who will follow the Path which it reveals. This Path is the finding of the Self, an actual experience, to be achieved through self-evolution and through Initiation. For the "utmost self" of each of us "is that part of us by which we conjoin with the heart of the universe — in very truth it is the Heart of the Universe itself" (p. 544). And the pathway to that sublime goal is each one himself. In the concluding words of the author:

"All of you are that pathway. I mean that each one of you men and women is for yourself that pathway; there is no other for any one of you, because it is yourself traveling along the path of understanding consciousness, and reaching ultimately its evolutionary goal, when you become a God." (p. 546)

JOSEPH H. FUSSELL.

Centennial Edition of the Works of H. P. Blavatsky

WE have just received word from Rider & Co. of 34 Paternoster Row, London, E. C. 4 that negotiations are in progress with A. Trevor Barker for the publication of the long awaited Centennial Edition of the works of H. P. Blavatsky. The first seven or eight volumes to be published will consist of the articles from her pen which appeared in magazines, newspapers, and periodicals, Theosophical and otherwise, in English, French, and Russian. The

material has been arranged in strictly chronological order from 1874 onwards, thus adding very greatly to its historical value. Theosophical students are thereby enabled to trace the gradual unfolding of H. P. B.'s Mission from her first contact with the Spiritualists to the day of her death in 1891.

The first volume is ready for Press and covers the period 1874—1879. It throws a flood of light on the origin of the modern Theosophical Movement, as well as on the real reason for H. P. B.'s early association with the Spiritualists. This Centennial Edition represents the result of more than seven years labor and research in the libraries of Europe and America, and has been made possible only by the disinterested co-operation of independent students and members of different Societies, all of whom for the purposes of this Edition, prefer to remain anonymous.

Messrs. Rider & Co. desire to draw attention to the fact that the Edition will not contain any expression of personal opinion by the Editor, and no mention will be made of any particular Theosophical organization. The works will be allowed to stand on their own merit, without the addition of any extraneous matter beyond a short prefatory note in regard to the literary details of arrangement, etc.

The magazine writings alone will cover some eight volumes, and the publishers hope to be able to include authentic reprints of the standard books as well, but their ability to do so will necessarily depend upon the interest in and the support given, to each volume as it appears, by the theosophical public. Each volume is to be sold separately. The publishers will be pleased to hear from all who are likely to be interested in this important literary undertaking and a detailed prospectus will be sent on request to Rider & Co., 34 Paternoster Row, London, E. C. 4.

ALL STUDENTS OF THE TEACHINGS OF H. P. BLAVATSKY ARE INVITED TO SHOW THEIR INTEREST AND GIVE THEIR SUPPORT TO THE ABOVE, IN ORDER TO INSURE THE PUBLICATION OF THE COMPLETE EDITION.

Members of The Theosophical Club, Attention!

C CLUB-MEMBERS are hereby notified to put in their orders immediately for a copy of the June *Lucifer*, which will contain matter of the utmost importance and interest to every Club concerning the constitutional right to function as a Club. The Club-members are requested also to pass on this word to their associates who may not be members of the Theosophical Society and who may therefore not see THE FORUM with this notice.

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, 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

White Lotus Day Fraternization

International Theosophical Headquarters, Point Loma: The White Lotus Day celebration of May 8th was held in place of the regular Sunday afternoon public meeting. The Temple was crowded to capacity, and among the audience were members of the Annie Besant Lodge of San Diego, members of the United Lodge of Theosophists, and other independent Theosophists, besides the general public who usually attend our Sunday afternoon meetings. An excellent address was given by Mrs. Edgar Saltus, president of the Annie Besant Lodge of San Diego, and a reading from *The Light of Asia* by Mrs. Mary Tuttle Colby, a member of that Lodge. Members of the Point Loma Headquarters staff made addresses on H. P. B. and gave a reading from the *Bhagavad-Gîtâ*. The whole conduct of the meeting and all preliminary arrangements were characterized among all concerned by the noble spirit of Theosophic fraternization.

Announcement was made of the sending of the following cable:

Point Loma, California, May 8, 1932.

“LCO Besant, Adyar, Madras (India)

“Fraternal White Lotus Greetings.—PURUCKER.”

San Diego, Calif. A very enthusiastic meeting was held in the hall of the Katherine Tingley Lodge on the evening of May 8th, with speakers from the Annie Besant Lodge and from Katherine Tingley Lodge as follows: Mrs. Louella M. Helm, Mrs. T. C. Shore, Mrs. S. A. Kreutz, George Simpson, Dr. Arthur A. Beale, and Arthur Davis. All the addresses were based on the fundamental Theosophical teachings. Mrs. Edgar Saltus, president of the Annie Besant Lodge, was co-chairman with Mrs. Hazel B. Braun, president of the Katherine Tingley Lodge. Music was rendered by the Quartet from the State College Glee Club, and by Miss Julia Hecht. The hall which was beautifully decorated with flowers was crowded.

The following is a telegram from the president of T. S. Lodge No. 5:

Los Angeles, California, May 8, 1932.

J. H. Fussell, Secretary General, Point Loma, California.

"Very successful White Lotus Day meeting held jointly by Los Angeles Adyar Lodge and New Century Point Loma Lodge. Splendid addresses by Marie Hotchener Adyar Judge F. G. Finlayson Point Loma with readings by members of both Lodges. Fine feeling of unity. Meeting closed with audience standing reciting Golden Stairs. Exquisite with white floral decorations. Both Lodges join in greetings to Point Loma."

P. HENNING

In a letter from Mr. Henning, dated May 9th and received on the morning of May 10th, he writes: "I wish to add an item to the telegram sent last night about the W. L. D. meeting. After the meeting I had made a draft of the telegram and was waiting a chance to get at Mr. Winston to see if he cared to add something. Mrs. Hotchener stood nearby so I read it to her and asked if she had any suggestions to make and she said: 'Loving thoughts from all the members to Adyar and Pt. Loma.'" We take much pleasure in adding this to the message received.

EDITORS FORUM

The *Forum* has received notice of these plans for Fraternization Celebrations of White Lotus Day: —

Lodge No. 11, San Francisco will meet with Pacific Lodge (Adyar), San Francisco Lodge (Adyar) and Golden Gate Lodge (Adyar), in the Lodge Rooms of San Francisco Lodge, in a joint program in which each Lodge will participate. Mr. V. F. Estcourt, President of Lodge No. 11, will preside. Mr. Estcourt writes most appreciatively of the splendid spirit of co-operation which there has been among all the Lodges.

Lodge No. 12, Elgin, Oregon will hold a unique Fraternization celebration of White Lotus Day, in that five members of the Hug family will participate, some of whom were officers of the Elgin Lodge in the days of W. Q. Judge. Members of other Theosophical Societies will also take part in the program.

Lodge No. 24, Berkeley, with the co-operation and assistance of members of Lodge No. 4, Oakland, Calif. (Point Loma), Lodge No. 11, San Francisco, (Pt. Loma), and Memorial Library of Philosophy, Berkeley, and other Societies, has arranged a White Lotus Day Outdoor Reunion: morning session, 10 a. m.; afternoon session, 2 p. m., in the John Hinkel Park, Arlington, Berkeley. A very interesting program has been arranged.

Lodge No. 2, Boston, Mass. will unite in a joint Fraternization White Lotus Day meeting with Annie Besant Lodge (Adyar), Boston; it is expected that other Societies will also join. This will be the third joint White Lotus Day meeting held with the Annie Besant Lodge, and will be held at the rooms of the latter. Last year it was held at the Headquarters of Boston Lodge, No. 2.

The following meetings have also been arranged:

Lodge No. 26, Washington, D. C. with the Washington and Lightbringer Lodges (Adyar), in which representatives of all the Lodges will take part.

Lodge No. 28, Ann Arbor, Michigan with the Adyar Lodge of that city.

Victoria, B. C., Canada: A joint White Lotus Day celebration has been arranged for May 9th, in which members of the T. S. (Pt. Loma) and of the T. S. (Independent — Mr. W. Pease, President) will take part, in the Headquarters of the latter.

Vancouver, B. C., Canada: The Vancouver Lodges (Pt. Loma, and Canadian Section Adyar). Members of all societies, in the vicinity, have been invited to attend the meeting.

Lodge No. 13, Silvermine, Norwalk, Conn. with Lodge No. 27 of Bridgeport, Conn., at the Stratford Hotel, Bridgeport, with delegations from New Haven, Hartford, Waterbury, and other Centers in Connecticut.

Lodge No. 15, Rochester, New York, with the Genesee Lodge (Adyar).

Lodge No. 10, New York: with the Federation of the New York (Adyar) Lodges and of the T. S. (Independent) in the Mecca Temple, in which members of all the Lodges will participate.

Lodge No. 7, Chicago: with members of Adyar Lodges participating.

Lodge No. 3, Seattle with the Seattle Besant Lodge and the "Lodge of the Inner Light" T. S., in the hall of the latter.

The Hague, Holland: Invitations to co-operate with the Pt. Loma Lodge in a Fraternization White Lotus Day meeting have been sent to the various Adyar Lodges at The Hague, and also to the United Lodge of Theosophists. Brother Th. F. Vreede responded cordially and on his invitation the joint meeting will be held in the large hall of the United Lodge of Theosophists. The Voorburg Adyar Lodge has also accepted the invitation, and favorable replies are expected from the other Adyar Lodges.

Rotterdam, Holland: The Pt. Loma Lodge of Rotterdam has invited the various other Theosophical Organizations to join them in the celebration of White Lotus Day, and up to date several favorable replies have been received.

Germany and Sweden: Letters received show that plans are being made for holding Fraternization meetings, and in several instances favorable responses have been received to invitations sent out to other Theosophical Societies.

Australian Section: Mr. T. W. Willans, president, Australian Section T. S. (Pt. Loma) reports that invitations have been sent to all Theosophists of whatever affiliation, to unite in the celebration of White Lotus Day, and that the matter is being given as wide publicity as possible.

London, England: We have just received the program arranged by a committee of representatives of the T. S. (Point Loma) and the T. S. (Adyar) for the joint celebration of White Lotus Day to be held at 94 Lancaster Gate W. 2. The following are announced as taking part, each with a short reading and an address: Dr. A. Trevor Barker (Chairman), President, English Section T. S. (Point Loma); Miss M. C. Debenham, Secretary, Society of Divine Wisdom; Mr. H. S. L. Polak, Treasurer, T. S. in England (Adyar); Mr. J. W. Hamilton

Jones, President, Phoenix Lodge, T. S. (Adyar); Mr. Christmas Humphreys, President, Buddhist Lodge, London.

Further items *re* White Lotus Day will appear in our next issue.

The General Fraternalization Movement

THE letter printed below has just been received.

The Independent Theosophical Society,
69 Hunter Street, Sydney, N. S. W., April 6th, 1932

To the Secretary General, The Theosophical Society,
Point Loma, Calif., U. S. A.

"Dear Sir and Brother, I am directed by the Eighth Annual Convention of the Independent Theosophical Society in Australia, which met recently in Sydney, to convey to your Leader and members our fraternal greetings and congratulations for the splendid work you are doing in disseminating the message of H. P. Blavatsky and her Teachers.

With all good wishes,

Yours fraternally,

JOHN E. GRIEG, *Hon. General Secretary.*

ADYAR AND THE CENTENNIAL EDITION

IN a letter just received from C. Jinarâjadâsa, important information is given concerning various writings of H. P. B. in Indian and other publications. This material forms part of the H. P. B. file in the Adyar Library. C. Jinarâjadâsa and some of his helpers have made a careful investigation of H. P. B.'s records and are engaged in copying the items which belong chronologically to the period covered in the First Volume of the Centennial Edition, now in the hands of the Publisher. This invaluable help on the part of our friends at Adyar adds another and most important factor to the inter-organizational character of the Centennial Edition of H. P. B.'s writings, and contributes to the furtherance of genuine brotherly relations among all Theosophists.

H. P. Blavatsky's Letter to the American Convention in 1888

[The document which hereinafter follows is a verbatim reprint of the original now reposing in the Theosophical archives of the International Headquarters of the Theosophical Society, Point Loma, California. Its republication as a whole is extremely useful at the present time on account of the emphatic warnings and interesting comments of various kinds which this communication of H. P. B.'s contains. It is to be hoped that this document will be carefully studied by all readers and taken closely to both heart and mind. — Eds.]

TO WILLIAM Q. JUDGE,

General Secretary of the American Section
of the Theosophical Society.

My dearest Brother and Co-Founder of the Theosophical Society;

In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows

of our Society, and to yourself — the heart and Soul of that Body in America. We were several, to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but a feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, preeminently in yours. May the assembled Society feel the warm greeting as earnestly as it is given, and may every Fellow present, who realises that he has deserved it, profit by the Blessings sent.

Theosophy has lately taken a new start in America which marks the commencement of a new Cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organisation which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause — that of helping mankind.

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

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 Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatise.

Since the Society was founded, a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this, now rapidly growing, wave of transcendental influence following that other wave of mere phenomenalism. Even the journals of Spiritualism are gradually eliminating the phenomena and wonders, to replace them with philosophy. The Theosophical Society led the van of this movement; but, although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition. The days of old are gone to return no more, and many are the Theosophists who, taught by bitter experience, have pledged themselves to make of the Society a "miracle club" no longer. The faint-hearted have asked in all ages for signs and wonders, and when these failed to be granted, they refused to believe. Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realise intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

This should never be forgotten, nor should the following fact be overlooked. On the day when Theosophy will have accomplished its most holy and most important mission — namely, to unite firmly a body of men of all nations in brotherly love and bent on a purely altruistic work, not on a labour with selfish motives — on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realisation of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge.

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by “materialism” is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action — brutality, hypocrisy, and, above all, selfishness — but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilisation is a reaction towards animalism, towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to oneself, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also, — he who preaches the gospel of good-will, teaches Theosophy.

This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power; and the fact that such a periodical should be produced and supported in the United States speaks in eloquent praise both of its Editor and its readers.

America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organisation. The Founders of the Society wish every Section, as soon as it becomes strong enough to govern itself, to be as independent as is compatible with its allegiance to the Society as a whole and to the Great Ideal Brotherhood, the lowest formal grade of which is represented by the Theosophical Society.

Here in England Theosophy is waking into new life. The slanders and absurd inventions of the Society for Psychical Research have almost paralyzed it, though only for a very short time, and the example of America has stirred the English Theosophists into renewed activity. "LUCIFER" sounded the réveille, and the first fruit has been the founding of the "Theosophical Publication Society." This Society is of great importance. It has undertaken the very necessary work of breaking down the barrier of prejudice and ignorance which has formed so great an impediment to the spread of Theosophy. It will act as a recruiting agency for the Society by the wide distribution of elementary literature on the subject, among those who are in any way prepared to give ear to it. The correspondence already received shows that it is creating an interest in the subject, and proves that in every large town in England there exist quite enough isolated Theosophists to form groups or Lodges under charter from the Society. But at present, these students do not even know of each others existence, and many of them have never heard of the Theosophical Society until now. I am thoroughly satisfied of the great utility of this new Society, composed as it is to a large extent of members of the Theosophical Society and being under the control of prominent Theosophists, such as you, my dear Brother W. Q. Judge, Mabel Collins, and the Countess Wachtmeister.

I am confident that when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that "the tree is known by its fruit." Let them build dwellings for the poor, it is said let them open soup-kitchens etc etc and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and

that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophy is to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

Now with regard to the "SECRET DOCTRINE," the publication of which some of you urged so kindly upon me and in such cordial terms, a while ago. I am very grateful for the hearty support promised and for the manner in which it was expressed. The Mss of the first three volumes are now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds. Though I have not written it with an eye to money, yet having left Adyar, I must live and pay my way in the world so long as I remain in it. Moreover, the Theosophical Society urgently needs money for many purposes, and I feel that I should not be justified in dealing with the "SECRET DOCTRINE" as I did with "ISIS UNVEILED." From my former work I have received personally in all only a few hundred dollars, although nine editions have been issued. Under these circumstances I am endeavoring to find means of securing the publication of the "SECRET DOCTRINE" on better terms this time, and here I am offered next to nothing. So, my dearest Brothers and Co-workers in the trans-Atlantic lands, you must forgive me the delay and not blame me for it but the unfortunate conditions I am surrounded with.

I should like to revisit America, and shall perhaps do so one day should my health permit. I have received pressing invitations to take up my abode in your great country which I love so much for its noble freedom. Colonel Olcott, too, urges upon me very strongly to return to India, where he is fighting almost single-handed the great and hard fight in the cause of Truth; but I feel that, for the present, my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against prejudice and ignorance has to be fought. But whether I be in England or in India a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the Theosophical Society was founded, and of which country I myself am proud of being a citizen. But you must remember that although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*

I shall leave my dear Friend and Colleague, Colonel Olcott, to tell you all about the condition of affairs in India, where everything looks favourable, as I am informed, for I have no doubt that he also will have sent his good wishes and congratulations to your Convention.

Meanwhile, my faraway and dear Brother, accept the warmest and sincerest wishes for the welfare of your Societies and of yourself personally; and while conveying to all your Colleagues the expression of my fraternal regards, assure

them that, at the moment when you will be reading to them the present lines, I shall — if alive — be in Spirit, Soul and Thought amidst you all.

Yours ever, in the truth of the GREAT CAUSE

we are all working for —

17 Landsdowne Road.
London. April 3. 1888.

H P. BLAVATSKY .:
(SEAL)

Questions and Answers

QUESTION 88

Some misunderstanding has been caused among our Adyar friends by the stenographic report of your Montreal fraternization-meeting printed in the December FORUM. Please tell me what position I can take towards these counter currents, in order that we may continue our fraternization-work.

[Question contained in a letter from a President of one of the Lodges of the Point Loma T. S. which had already established friendly relations with the Adyar Lodge in his city.]

G. de P. — Dear — I am very sorry indeed that some of our Adyar Brothers should so greatly misunderstand the spirit of my remarks as published in THE FORUM. But other Adyar Brothers in other countries have also in certain cases been much disturbed at the report of this Montreal meeting. On the other hand, a great many Adyar Brothers have understood my Montreal remarks very clearly, and are co-operating with us in a spirit of genuine brotherhood.

Now, my dear Brother, I will try to answer your questions as briefly as I can.

1. Continue with the fraternization-work as best you can. Do not be discouraged because some Adyar members, or some Theosophists of other affiliations, refuse to fraternize with us. We must do our Master's Work steadily and without discouragement; and if we meet with refusals on the part of other Theosophists, we must continue always in the same spirit of brotherhood. We must forgive them their misunderstanding, and try to be brotherly with them, so that they will understand us better. All this I am sure will come in time, and time will justify our brotherly work. Therefore, do not be discouraged.

My Twelfth Circular or General Letter, which was published in our April, 1932, THEOSOPHICAL FORUM, will be a very good thing for you to study carefully, because it will give you hints as to the proper attitude to take, and as to the proper things to say, should the question of our fraternization-work come before you again. We must fraternize. It matters very little indeed what individual members, either of Adyar or of Point Loma, think about *G. de P.* or about Dr. Besant, or about anybody else. The main thing is to fraternize. *Our* members will always remain loyal to the "Blavatsky Tradition" and to Point Loma; and the Adyar members, I suppose, will remain faithful to Dr. Besant, . . . and members of other Societies to their respective Leaders. . . . But we can forget and forgive the misunderstandings of other Theosophists, and continue working steadily for Theosophic brotherhood. That is our duty.

2. Some of these good Adyar and other Theosophists criticize me for my honesty and frankness in making certain statements of Theosophic fact, and for opening my heart as I did in the Montreal meeting. But remember this, dear Brother, that our Adyar Brothers for instance, make very strong claims also, and

Dr. Besant and Mr. Leadbeater, and many prominent Adyar Theosophists, claim for themselves in various ways positions of spiritual authority which are stronger than we of Point Loma have ever made. But that does not affect us. We can smile in a brotherly manner at these claims, and continue working for fraternization, and for a better brotherly feeling among the different Theosophical Societies. You see, our work is a spiritual one, and an intellectual one, a work for human brotherhood; and therefore we can forgive the unbrotherly attitude of other Theosophists. But we must continue to try to be brotherly and to try to work for brotherhood.

3. Therefore, I strongly suggest to you . . . that you do everything you can to be friendly with the Adyar Lodge in your city. Even if the Adyar Lodge refuses to co-operate with you, do not be discouraged, but again and again and again try to co-operate with them. Always meet the Adyar Brothers with a kind smile of greeting. Write to them occasionally and invite them, and continue to invite them, to attend your Lodge. You see, dear Brother, this is a strong psychological attitude, and I am sure that in time it will make its effect on these Adyar Brothers.

Even if your harmony with the Adyar Lodge is interrupted for a short time, this is not very important, provided that you continue to try to restore the harmony. Tell Mr. — that it is the duty of Theosophists to be kindly and brotherly to each other, and to forget differences of personal opinion about Leaders. Tell him also that what Dr. de Purucker desires is brotherly co-operation on principles of our wonderful Theosophical philosophy *which we both accept*; and also tell him that it is untheosophical to allow differences of opinion to bring about an unbrotherly attitude. Try to show him in a brotherly manner that we must ignore differences of opinion, and that we must try to find the points of union and of contact. What our Masters want is a Brotherhood of Humanity, and they do not expect that all men will think alike and feel alike.

These, dear Brother, are our general grounds for the Fraternization-Movement. If our Adyar Brothers believe in Dr. Besant, let them so believe, and let us have the understanding heart and be charitable and patient. But on our part, we must be faithful to our principles also, and we should not be afraid to state our principles with frankness and honesty, just as I, G. de P., did in the Montreal meeting. The keynote of the fraternization-work is honesty, brotherly kindness, frank expressions of principles but in a gentle and brotherly manner. . . .

You can also tell Mr. — of the Adyar Lodge that the fraternization-work is going on splendidly all over the world; that in some cases people are suspicious of our fraternization-work because they do not understand it properly, but that in many cases Adyar members and Adyar Lodge-Presidents are meeting us in a most beautiful and brotherly way; and that the fraternization-work, therefore, is a success. Of course it is a difficult work. It is always a difficult thing to destroy suspicion and doubt and criticism. But if we continue without discouragement we shall succeed in the end. If Mr. — will read very carefully and study what I said in the Montreal meeting of October 14, 1931, as published in the THEOSOPHICAL FORUM, he will see that I give the same liberty to all Theosophists, Adyar of course included, to have their own feelings and own opinions and own officers, etc., etc., and that we claim the same liberty for ourselves. That is all.

Brotherhood is above personalities. Principles are nobler than persons; and it

is on principles and on brotherhood that the fraternization-work is founded. If some of our Adyar or other Brothers do not like our opinions, they need not accept them. We do not expect them to accept our opinions unless our opinions please them. But we do ask for brotherhood, for brotherly co-operation, and for a better mutual understanding of principles, and for Theosophic co-operation. . . .

Your letter says that Brother — told you that "it is arrogant to assert that the Point Loma Society is the only T. S. which alone has the truth transmitted in purity." We have never made any such claim. What I do say can be found in the Montreal report above referred to. Why do you not ask Brother — this question: "Yes, Brother —, we think we have the truth transmitted in purity, but is it a crime for us to love our Society and our "Blavatsky Tradition" and our Masters and our Leaders? We have certain convictions, and we state them honestly and frankly; but we give to you and to all Theosophists the same liberty of belief and of conscience and of speech. Our work is to be brotherly, but to be honest with our brothers. We give to you also, Mr. —, the same liberty of conscience and of conviction and of speech, and we shall not be offended if you say that you believe that the Adyar Society, with your Leader Dr. Besant, is the one transmitting the pure truth. We of Point Loma hold our convictions, but we are willing to let other Theosophists hold their convictions. Nevertheless, we of Point Loma desire to be brotherly and to fraternize with you. Cannot we hold, each one, his individual opinions and be brotherly and fraternize? Brotherhood is one of our first duties."

I think, dear Brother, that some such frank statement as this from you to Brother — will give him much ground for serious thought. Why not try it?

Lodge News and Notes

Lodge No. 2, Boston: The public meetings held Sunday evenings have now taken the form of Question-and-Answer meetings, two members answering questions each evening. On Thursday evenings a study-class is held, the subject of study being *Fundamentals of the Esoteric Philosophy*. A business-meeting precedes the study-class.

At the W. Q. Judge Memorial Meeting the program included readings from the writings of Mr. Judge. Mr. and Mrs. H. A. Benedict spoke of their having personally met Mr. Judge in New York, and Mr J. E. Clapp spoke of meeting Mr. Judge at the 1895 Convention at Boston.

American Section: Lodge No. 5, Los Angeles: Mrs. Olive Lawton, sec'y. reports that meetings are held regularly every Friday evening, and are always well attended. Recent subjects of discussion have been: 'Sleep and Death,' 'Evolution,' 'Karmic Influences,' 'Who are the Masters of Wisdom and Compassion?' and 'Hierarchies.' The Lodge also holds meetings for members only on Monday evenings, for the study of *Fundamentals of the Esoteric Philosophy*, under the direction of Dr. A. E. Gibson.

Lodge No. 6, Petaluma, Calif., has received much help from Miss Madeline Savage, a resident of Headquarters, who has been visiting in Petaluma. This Lodge has been doing splendid work in the matter of gaining newspaper publicity for the Theosophical books and publications. The Lodge has recently added to

its library a copy of *Fundamentals of the Esoteric Philosophy*, in connexion with which an excellent announcement was obtained in the local newspaper.

Lodge No. 7, Chicago: The syllabus of public meetings for May shows the following addresses: 'Universal Brotherhood, a Fact in Nature,' by Mrs. E. P. Williams; 'White Lotus Day,' various speakers; 'Karman, the Law of Reaping as We Sow,' by John Drewitz; 'Man, as a Compound of Spirit, Two Souls, Four Bodies,' by R. Lee Roth; 'The Theosophical View of the Purpose of Existence,' by S. F. Hecht.

Lodge No. 15, Rochester, N. Y. reports the publication in the *Rochester Democrat and Chronicle*, Sunday, April 3rd, of a fine and very appreciative review of Dr. de Purucker's book, *Fundamentals of the Esoteric Philosophy*.

Lodge No. 16, Eagle Rock, Calif.: Recent meetings have been devoted to the study of *The Ocean of Theosophy*, and 'Graded Lessons in Theosophy' from *Lucifer*. Addresses have also been given on the subjects of 'Easter,' and 'Fraternalization.' Mrs. Constance Allen, the president, reports "a wonderful meeting of our Lodge last night (May 5th); over fifty people present. Mrs. Hector Geiger gave a fine lecture on 'Remembering our Past Lives.' It was most interesting and everyone was delighted."

Coronado, Calif., Lodge No. 20: This Lodge, located across the Bay from Point Loma, reports with enthusiasm its appreciation of the great advantage of being able to call on the Point Loma Headquarters and Katherine Tingley Lodge No. 1 of San Diego for speakers. At the public meeting on March 7th Dr. Arthur Beale of Lodge No. 1, a student under H. P. B., spoke on 'Mind.' Other recent speakers have been George Simpson and Maurice Braun of Lodge No. 1. The Lodge also conducts a study-class. The local newspaper gives liberal space to notices of the meetings.

Lodge No. 11, San Francisco: "San Francisco Lodge, No. 11, will hold its regular meetings in the Hotel Whitcomb, 1231 Market St., on the first and third Tuesdays of each month, commencing April 5th." writes the president, V. F. Estcourt.

Lodge No. 4, Oakland, Calif.: Public meetings are held every Friday evening in the Madison St. Masonic Temple, 15th and Madison Sts., at which part of the time is given to the study of *The Key to Theosophy* and the rest to the answering of questions that have been sent in. The Oakland Lotus-Circle meets every Sunday morning at 10:30 in the same room, and a study-class meets at the same hour in an adjoining room, to which come some of the parents of the children attending the Lotus-Circle. The new Manuals are being used at this class. The Oakland Lodge reports eight new members.

Lodge No. 17, St. Louis, Mo.: In addition to the Lodge work, the president, Lucius H. Cannon, has been devoting himself extensively to promoting the dissemination of Theosophical literature.

Lodge No. 18, Minneapolis: Besides the special White Lotus Day Program, subjects for addresses and discussion during April and May are announced as

follows: 'The New Cycle,' (H. P. B.), 'Kapila — a Great Teacher,' 'Art as a Factor in Evolution,' 'Gautama, the Buddha,' 'Common Sense about Karman,' 'Finding the Real Self,' 'Applied Theosophy.' This Lodge holds regular public meetings every Tuesday at 8:15 p. m.

Lodge No. 19, Fallbrook, Calif.: Prof. Kurt Reineman, who has recently gone to reside in Fallbrook, has been elected president of Lodge No. 19, which now meets in the centrally located Boy Scouts' Hall. Mr. Abbott Clark, of Point Loma, recently visited Fallbrook and lectured to a fine audience, and will speak again at the Fraternization meeting to be held on White Lotus Day.

Lodge No. 22, Toledo, Ohio: Mr. E. L. T. Schaub, president, reports the holding of a joint Easter meeting with Lodge No. 28, of Ann Arbor, Michigan. Professor A. Lindblad of Ann Arbor spoke on the subject of 'The Esoteric Easter.' Other members of the Ann Arbor Lodge were also present.

Lodge No. 23, Hollywood, Calif., had as topics for its recent public meetings: 'Woman and the Coming Race,' 'Lemuria and Atlantis,' 'Mysterious Easter Island,' 'Ancient and Modern Esoteric Cults,' and 'Practical Occultism.'

J. Henry Orme, president, reports the great success of their monthly *Conversazioni*, which are always looked forward to with much interest by members and friends.

Lodge No. 26, (Blavatsky Lodge), Washington, D. C., has been enjoying papers by members of the Lodge on 'Universal Brotherhood,' 'Mystics and Mysticism,' 'Theosophy and Education,' and 'The Seven Principles.'

Lodge No. 27, Bridgeport, Conn., the youngest Lodge but one in the U. S. A., reports regular meetings held on Sunday evenings at 7:00 o'clock. Subjects for study are taken from *Questions We All Ask*, and from the 'Graded Lessons in Theosophy,' in *Lucifer*. The members are also trying to familiarize themselves with Sanskrit pronunciation. One evening a month is set aside for short papers or discussions.

Lodge No. 28, Ann Arbor, Michigan, reports having received from Boston Lodge a number of books to serve as the nucleus of its library — a fitting gift from the oldest to the newest Lodge in the American Section.

English and Welsh Sections: Dr. A. Trevor Barker, president, English Section, T. S. has recently completed a short lecture-tour, accompanied by Dr. Kenneth Morris, president, Welsh Section. At Tonypany, Wales, Dr. Barker gave a Theosophical interpretation of the New Testament, and at Cardiff he lectured to a large audience on 'The Mysteries of Death.' Several members of the Adyar Society were present at the lecture. In Bristol, the next stopping-place, where the members of the Adyar Society had been most courteous in receiving the members of the Point Loma T. S. at their Lodge Rooms, Dr. Barker lectured on 'What is Theosophy?', on the occasion of the opening of the newly formed Lodge (Point Loma). The hall was crowded, the meeting being attended by many of the members of the Adyar Lodge. A lively question-and-answer meeting followed the lecture. Mr. H. P. Leonard, president of the new Bristol Lodge, presided, and

Dr. Kenneth Morris also spoke. An excellent and lengthy report of the meeting was published in the *Western Daily Press* and *Bristol Mirror*.

Dutch Section: Mr. J. H. Venema, president of Lodge No. —, The Hague, writes that "the translation of Dr. de Purucker's book *Golden Precepts of Esotericism* into Dutch, which is being done by Bro. J. C. Onnes, is progressing fast, and plans are afoot for the translation of *Fundamentals of the Esoteric Philosophy* and other Theosophical works. The very successful Easter Festival was participated in by members of the T. S., the Theosophical Club and the Lotus Circle.

G. J. Lindemans, general secretary of the Dutch Section, writes (March 10, 1932): "If the Dutch Section continues growing at the same rate as it is now, we will double our membership within a few months. Since January, 1931, we have grown with more than 60 per cent." In the same mail, from H. Oosterink, comes the report that since the Leader's visit in September, 1931, the membership of the Bussum Lodge has grown from four to fourteen. A copy of the translation of the Leader's addresses on 'The Exoteric H. P. B.' and 'The Esoteric H. P. B.' at the H. P. B. Centennial at Visingsö, brought out by the Theosophical Club, is at hand.

Swedish Section: The Hälsingborg Lodge, through its secretary, Miss Anna Persson, reports well-attended and interesting meetings. Besides lectures by Dr. Erik Bogren, president, Swedish Section, on 'The Gates and the Ways of Life,' and on 'Death,' there have been discussions on the following questions: 'Do the souls of men incarnate on other planets?' 'Why is an acceptance of universal brotherhood the only prerequisite to fellowship in the T. S.?' 'Does the higher Manas partake of the fate of man?' 'What is Conscience?' From Stockholm Miss Karin Wahlberg writes, that "Miss Gerda Stenmark is in full work to translate *Golden Precepts of Esotericism*. . . . We are going to print it ourselves. We are also organizing the translation of *Questions We All Ask* . . . and we see a possibility even to manage to print *Fundamentals of the Esoteric Philosophy*.

German Section: Mr. Georg Saalfrank, president, German Section, reports splendid activity on the part of our Lodges and members throughout the country, with several new members coming in. *Nürnberg:* Mrs. Leidig-Stark has been elected as President, in place of Mr. W. Blödorn, who has retired from the presidency on account of failing health, but continues an active member of the Lodge. At Klein Flottbeck, near Hamburg, Mrs. Klara Kirsebom has instituted a study-class of some thirty persons, with one of our new comrades, Mr. J. W. Schüler in charge, Mr. Schüler having for some years past conducted an independent study-circle of about eighty persons. Splendid co-operation is being given to the work of the *Hamburg Lodge* (Mr. Hugo Scharnick, president) by Mr. Julius Levie and his *Lehrverein für Geisteswissenschaft*, which is now officially affiliated with the Theosophical Society. Mr. Levie's lectures have an average attendance of about three hundred persons. *Berlin Lodge:* Mr. Reinhold Bergmann, president, writes of prospects of establishing two new Lodges, at Köpenick and Neukölln, suburbs of Berlin. This, together with the Berlin-Zehlendorf and Charlottenburg Lodges, both of which are working successfully and enthusiastically, will make four Lodges in Berlin. The comrades of *Soltau Lodge* have formed a

study-class for inquirers, and have set themselves no less a task than to translate Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*. As a result of the work of a study-class conducted by Mrs. Saalfrank, a Theosophical Club (Women's Section) has been started in Cottbus with an initial membership of twenty, and from another study-class, conducted by President Saalfrank, a Theosophical Club (Men's Section) has been started with ten members. The open meetings of the Cottbus Lodge have lately had an attendance of from forty to fifty persons. The *Munich Lodge* held a very successful open meeting in celebration of Easter, and friendly relations are being had, and arrangements for joint meetings being made, with the members of other local Theosophical Lodges. Translations of *Theosophy and Modern Science* and *Golden Precepts of Esotericism* are also being undertaken by some of our German comrades.

Australian Section: Mrs. E. I. Willans, sec'y., Lodge No. 1, reports that recent subjects of study have been 'The Kingdoms of Nature,' by Oscar Ljungström, and an article on 'Lodge Work' by Dr. Kenneth Morris. As the outcome of a need felt by all the members of closer study of Theosophy and more frequent meetings, a study-class, for Lodge members and unattached members, has been inaugurated, under the direction of President T. W. Willans, held in the new Club Rooms recently taken by the Women's Section of the Theosophical Club, in Victoria Chambers, Castlereagh St., a historical location, as the first Lodge Room of the Sydney Lodge, in 1891, was in the same building, and at the Hotel Australia, opposite, Katherine Tingley and her party stayed in January, 1897.

News from the Lotus-Circle Field

REPORTS show that Fraternization has claimed the attention of Lotus-Circles everywhere the past month — throughout Europe, in America, including Canada of course, and in Australia. There is keen interest in Children's Work among our Adyar Comrades, and many Lotus-Circles are now following the lead of The Hague and Utrecht in Holland, in holding joint meetings with the Adyar Children's Groups, and giving public programs together. This has been going on for some months, notably in Europe.

Berkeley (Calif.) Lotus-Circle, Mrs. May Goodall Darrow, Supt., gave a successful play in connexion with the Rosicrucian Children's Group of that city, at which members of the Jane Addams League for the Promotion of Better International Relations were present. At their invitation, the play was repeated before their Peace Society and later on before the Peace Society at San José.

The Lotus-Circle Messenger for May, a special Fraternization number, was ordered in advance for special propaganda use by numbers of Lodges, the orders ranging from 50 copies down to 10.

— G. K.

Advisory Council of the American Section, T. S.

THE President of the American Section T. S., A. L. Conger, in an official communication informed the Secretary General of the T. S. of the appointment by him of an Advisory Council. The following have been invited to serve and have accepted: Mrs. Hazel Boyer Braun (San Diego); J. Emory Clapp (Boston); Mrs. Margaret Conger (Washington); William O. Gilbert

(Washington); Solomon Hecht (Chicago); J. Henry Orme (Hollywood); Mrs. Mary Peyton (Washington).

A Summer Vacation in Lomaland

AN ideal way for F. T. S. and friends to spend the summer: Visit the International Theosophical Headquarters and bring with you your own or your friends' children to attend the Lomaland Summer-School. Enjoy the Temple-meetings, public concerts, University-lectures, Theosophical Club-programs, and all the privileges of members of the big Lomaland family.

Accommodations for Visitors at Point Loma

IN response to requests made by members and friends interested in Theosophical activities, who have expressed a desire for temporary residence at our International Theosophical Headquarters, the Executive Committee offers to provide temporary accommodations for a few paying guests.

As the facilities for receiving visitors are limited, it should be understood that such accommodations can be had only after an application in writing has been duly accepted.

Lomaland Summer-School for Boys and Girls

PARENTS who are looking for the right place where their children may spend a profitable and enjoyable summer, with a good start for their regular classes in the autumn, will be glad to learn that Lomaland Summer-School for boarding-pupils or day-pupils will be in session this year from July 6th to August 26th. F. T. S. and friends are requested to keep Lomaland School in mind at all times; and if they know of parents or guardians who might appreciate having full information about the advantages of Lomaland School for boys and girls, as boarding pupils or day-pupils of the summer-school or of the twelve-months' school, they will please send the names and addresses of such parents or guardians to the Secretary, Lomaland School, Point Loma, California.

Announcement: Leaves of Theosophical History

THE Editors of *The Theosophical Forum* announce the publication of valuable and interesting documents from the archives of the Theosophical Society, such as letters from H. P. B., W. Q. J., Col. H. S. Olcott, Damodar, Mrs. Alice L. Cleather, R. Crosbie, E. A. Neresheimer, and C. Thurston. Some of these have not heretofore been published.

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, 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

White Lotus Day Growth of the Fraternization Movement

Adyar: In a recent letter from Mr. C. Jinarâjadâsa, addressed to Dr. de Purucker, he acknowledges with thanks on behalf of Mrs. Besant the cablegram of fraternal greeting sent to her by the Leader on White Lotus Day and published in the May issue of THE THEOSOPHICAL FORUM. Mr. Jinarâjadâsa says that at Mrs. Besant's suggestion the cablegram will be published in *The Theosophist*, and adds:

"Our celebration took place duly yesterday morning, when readings were made from the *Gîtâ* and *Light of Asia*. First was a reading in Sanskrit from the 2nd chapter by Mr. A. K. Sastri Sitrama, and then the reading of the English translation by Miss N. Ockenden, of New Zealand. Our Vice-President, Mr. A. P. Warrington, read from *The Light of Asia*. My contribution was to read various extracts from the material in our records dealing with the earlier life of H. P. B., and drawing attention to her wonderful sacrifices on behalf of the Society, and also how inseparable in connexion with all her work, even from the beginning, was her colleague H. S. Olcott."

AMERICAN SECTION *Ann Arbor Lodge, Michigan:* A White Lotus Day Meeting was held in the Women's League Building of the University of Michigan, with readings and addresses from members of the Point Loma and Adyar Lodges. Professor A. Lindblad spoke on the corroboration by science of statements made by H. P. B. fifty years ago, and concluded with a plea for brotherhood between the two groups. Mr. Albaladejo, president of the Adyar Lodge, and chairman of the meeting, read a tribute to H. P. B. written by Dr. Annie Besant.

Berkeley Lodge: Mrs. M. G. Darrow, president, reports a most successful "White Lotus Day Outdoor Reunion," held at the Pavilion of the John Hinkel Park, at Arlington, Berkeley, in which members of Lodge No. 4, Oakland, Lodge No. 11, San Francisco, Memorial Library of Philosophy of Berkeley, and the Adyar Lodge of Berkeley, took part. The meeting was well attended, and in addition to addresses by representatives of each of the Lodges taking part, there

were several choruses, as well as instrumental music. The morning session was held at 10:00 a. m., and the afternoon session at 2:00 p. m., with a social hour for a picnic-lunch at midday.

Burton, Washington: The Lodge was happy to welcome as a participant in its White Lotus Day meeting a member of the Adyar Vancouver, B. C., Lodge.

Boston Lodge: The White Lotus Day fraternization-meeting was attended by members of four different Theosophical organizations, including members from Adyar, the United Lodge of Theosophists, and the Temple of the People, in the hall of the Annie Besant Lodge. A welcome to all visiting members was extended by Miss Stuerwald, vice-president, of Annie Besant Lodge, who invited Mr. S. Zangwill, president of Boston Lodge (Point Loma) to preside. The program opened with a symposium by members of the Lotus Circle (Point Loma) on the subject of "Perseus," with references to the gods, demi-gods and heroes of old, and ending with an appreciation of the modern hero, H. P. B., the 'Lion-hearted.' Other speakers were Mr. Reimer, and Miss Mills of the Annie Besant Lodge, Mrs. Martha Franklin, and Mr. J. Emory Clapp of the Boston Lodge (Point Loma), and Mr. Silverstein of the Temple of the People. Readings were also given by members of the Adyar and Point Loma Societies. In closing the meeting Chairman Zangwill congratulated all present on the fraternal spirit shown by this coming together to pay honor to H. P. B. Since the inauguration of the fraternization-movement by Dr. de Purucker the two Boston Lodges have been meeting together on the basis of fraternal understanding, and it was felt by all present that as a result of the White Lotus Day program they had been drawn still more closely together.

Bridgeport, and Silvermine Lodges met with members of the Adyar T. S. and other groups from New Haven, Hartford, Danbury, Waterbury and other towns at the Hotel Stratfield, Bridgeport. Mrs. Isabel Butler, president of the Bridgeport Lodge and Mr. Justin Gruelle, president of Silvermine Lodge jointly presided. The program included music, readings, and speeches; and a beautifully printed copy of the *Gâyatrî* was distributed as a souvenir. Excellent notices appeared in many Connecticut newspapers, the work of Sec'y. Clifton Meek of the Silvermine Lodge. The report sent says: "We feel that the effort was a very real success, and that a wide opportunity for every Theosophist lies close ahead."

Chicago Lodge: Members of three Adyar Lodges attended the White Lotus Day meeting in the Hall of the Point Loma Lodge and participated in the program, Mrs. Helen G. Fisher, president, Lodge No. 7, presiding. The Adyar speakers on the program were: Mrs. Blanche Hillyer of Akbar Lodge, Mr. H. Warren of Chicago Lodge, (Adyar), Mr. Josiah Jones, ex-president of Pioneer Lodge and Mrs. Lydia F. Dove of the same Lodge. Short addresses were also given by members of the Point Loma Lodge and by Gen. Leroy T. Steward, member-at-large (Point Loma). Mr. Warren of Chicago Lodge (Adyar), an earnest worker for Theosophical fraternization, said that Point Loma had made a magnificent gesture in offering a haven at Point Loma, if need be, to Dr. Annie Besant and her co-workers.

Los Angeles, New Century Lodge held a joint meeting with Los Angeles Lodge

(Adyar) in the Hall of Theosophy, 505 West 4th Street. The Point Loma Lodge was represented on the platform by Judge Frank G. Finlayson, formerly of the *Supreme Court of California*, and Mrs. Rose Lloyd, the secretary, who read from *The Light of Asia*. Adyar was represented by Mrs. Marie R. Hotchener, Editor of *World Theosophy*, and S. W. Williams, who read from the *Gîtâ*. A splendid fraternal spirit prevailed.

Taking as his subject, 'H. P. Blavatsky the Messenger,' Judge Finlayson spoke of two streams of inspiration which can be traced during many past centuries, "the Buddhic and the Kosmic—the one spiritual and the other intellectual." He referred to Gautama-Buddha, Lao-Tse, and Confucius. He traced the teachings of the ancient Wisdom-Religion in India, in China, in Egypt, and in Persia; and pointed out that although there might appear to be gaps sometimes of centuries when no great Teacher was known, the stream of inspiration continued to flow; "and finally the last glimmer of light is found among the Druids . . . the light flickered and flickered and at last died out. . . ."

"Then there was another stream of inspiration coming down the centuries, beginning with Aristotle, disciple of Plato." The speaker then traced the intellectual stream, which dealt more with the outward physical facts and had little or nothing to do with what we Theosophists call the Buddhic splendor. The thought of the world became more and more materialized and crystallized, and in the 19th century "into that wilderness stepped that wonderful woman, that great and mighty soul, H. P. B., and dealt a blow that was felt around the world!"

Regarding H. P. B. personally he described her as, "a marvelous hostess having a brilliant intellect, and being an accomplished musician and also a great traveler, a linguist, in short, a well-bred Russian gentlewoman; but could that alone stir the world as it has been stirred by her? She was that, and much more than that." He referred to her great love for *all* life and her cry for brotherhood; she taught the duality of nature, the lower or animal and the higher or divine, "which is the heart of the heart and the core of the core of every human being." He concluded his address by saying that "when a man realizes in his consciousness that he is in essence divine, and is thoroughly imbued with this consciousness, a new world opens before him, and though his position in life may be humble, yet he will walk the face of the earth as a king."

Mrs. Marie Hotchener's subject was 'H. P. Blavatsky the Teacher,' and she said in part: "One's heart is very full at such a time as this. My thoughts go back to the day when a representative of the Point Loma Society came to Geneva and brought greetings. When Dr. Besant greeted him there was a mighty shout of joy, and from that time on there has been a coming together of the two Societies. Last year you remember with Dr. de Purucker and others we were together feasting, I should say, more than we knew at the table of spiritual Brotherhood. I am sure that H. P. B. was there in spirit, and a prayer of brotherhood issued from the hearts of those present and we are tonight still uttering that same prayer of joy and thanks."

Speaking of H. P. B. as a Teacher Mrs. Hotchener said: "For so many years her teachings have been our life, and they will be for long years and lives to come, but today is Mother's Day, and devotion for our great Teacher H. P. B. fills my heart more than ever. I like to think of her as the Mother of Theosophy."

Her greatness as a spiritual teacher seems to keep her so far off in that distant goal to which we all yearn, but as a mother she is here close to us, close to our Theosophical work. I can't grasp her greatness and spiritual attainments, but I can grasp her motherness and dearness."

Mrs. Hotchener dramatically traced H. P. B.'s search over the four quarters of the earth — "up and down, searching and searching, and finally we see her back in India working up through the black and lower places, up until she reached the heights of the Himâlayas, and there her search ended! What a scene!" She told of the great truths that H. P. B. brought to us: the great truths of evolution, rebirth, karma, life after death. All these great truths we Theosophists are trying to understand and live. She told of the organization of the Theosophical Society, of Colonel Olcott, and how Judge so devotedly kept the movement alive in America. In closing she added, "and there my mind stops as far as any separation, for to me there has never been a separation."

Minneapolis, Minn., Lodge No. 18 held a White Lotus Day Picnic at the home of the Alwins at Mound, a suburb.

New York. The New York Federation of the American Theosophical Society (Adyar) and the Theosophical Society (Independent) cordially accepted the overtures of the Point Loma Lodge for the holding of a White Lotus Day joint fraternization-meeting, which was held in the hall of the Theosophical Society (Adyar), and presided over by Dr. James H. Cousins of the City College of New York, an Adyar unattached member. Dr. Alvin Boyd Kuhn of Columbia University, gave an address on H. P. B. Isidor H. Lewis, president of the Point Loma Lodge spoke on 'Theosophy and Average Man.' Mrs. Barbara Sellon, secretary of the New York Federation of the American Theosophical Society (Adyar), spoke on 'Theosophy and Education.' W. C. Beller, president of the Theosophical Society (Independent) had as his subject, 'H. P. B. and Science.' Brother Lewis reports that there was a genuine get-together feeling, and that plans are being made for a joint public meeting in a large hall this Fall.

Petaluma (Calif.) Lodge: White Lotus Day was commemorated at the Lodge Headquarters, the meeting being attended by members and friends. Mr. C. G. Fisk spoke of the meaning of White Lotus Day, and gave an outline of H. P. B.'s life-work and mission, her indomitable courage and unceasing labors for humanity. Miss M. E. Browne spoke of H. P. B. as "a Messenger from the Great White Brotherhood of Seers and Sages of the Ages, who gave to the world anew the archaic Wisdom-Religion, Theosophy. She lifted the veil a little higher for us as it had been lifted many times before according to the needs of the times and as it will be lifted again and again in the future." There were also several readings.

Rochester Lodge has adopted the name 'Phoenix Lodge' as it is, so to speak, a resurrection of the first lodge that was established in the U. S. A. after the departure of H. P. B. and Colonel Olcott for India. The White Lotus Day meeting was held in the lodge-room of the Genesee Lodge (Adyar) with the president of the latter, Mr. Hugo J. Duke, as chairman. The program con-

sisted of music and addresses and readings, those taking part being Mr. Duke, Mrs. Florence Wile, and Mr. Wm. J. Ellsworth of the Genesee Lodge, and Mrs. Cowles, president, and Miss Mayme Lee Ogden, secretary, of the Point Loma Lodge. All felt that a great step forward in fraternization had been taken.

San Francisco: The White Lotus Day meeting was held in the Lodge Room of the San Francisco Lodge (Adyar). Members of this Lodge, together with members from Golden Gate Lodge (Adyar), Pacific Lodge (Adyar), and San Francisco Lodge (Point Loma) were present. The program consisted of the customary readings from the *Bhagavad-Gîtâ* and *The Light of Asia*, talks on H. P. B., H. S. O., and W. Q. J., music, and opening remarks by Mr. V. F. Estcourt (Point Loma) presiding. Each Lodge was represented on the program. The meeting was very successful and the feeling very cordial. The Committee meetings also, that were held, preliminary to the final arrangements, with representatives of all other Lodges, were pervaded by a splendid spirit of fraternal good-will and co-operation.

Seattle Lodge met with Lodge of the Inner Light (Adyar) and Annie Besant Lodge (Adyar), at the Hall of the Lodge of the Inner Light. Those participating in the program were: of the Lodge of the Inner Light, Mrs. Kyle (president), Mr. Yerex, and Dr. Rich; of the Annie Besant Lodge, Mrs. Lang (president), Mr. and Mrs. Sundström and Mrs. Emmons, member of Tacoma, Washington (Adyar); of Seattle Lodge (Point Loma), Mrs. Hageman (president) and Mrs. Helen Dykes. "Everyone felt that the meeting had accomplished more than being a memorial meeting to H. P. B. A fine atmosphere pervaded the hall, and friendliness was evident in every word and gesture."

Toledo Lodge: In the joint meeting held in the quarters of this Lodge besides the usual readings there were addresses by the president, E. L. T. Schaub and Mrs. S. Leonard and by Professor A. W. Stuart (Adyar). Mrs. R. L. Husted, a U. L. T. member present read from a Convention message of H. P. B.'s. There was a splendid fraternal spirit on the occasion.

Vancouver, B. C.: Mr. B. A. Welbon (Point Loma) was invited to speak at the regular meeting of Hermes Lodges (Adyar), on May 8th. It had been arranged that the joint White Lotus Day meeting should be held on May 11th, when members of both Lodges took part in the program. A most harmonious feeling prevailed, and several expressed the wish that "these fraternal meetings be held once a month."

Victoria, B. C.: Mr. G. F. Jeanneret writes that a joint White Lotus Day celebration was held in the Lodge-Room of the Independent T. S. of Victoria, under the presidency of Mr. Pease. The meeting was very harmonious and good feeling prevailed. Mr. Pease ably presided, and the readings and addresses were given by representatives of both Lodges.

Blavatsky Lodge, Washington, D. C.: The meeting was held in the Lodge-Rooms of Washington Lodge (Adyar), the president of Washington Lodge opening the meeting. Representatives from Lightbringer Lodge (Adyar) also took part in the proceedings. Addresses were given by Col. William O. Gilbert, presi-

dent of the Blavatsky Lodge (Point Loma) and Col. A. L. Conger, president of the American Section, T. S., (Point Loma), who writes: "A most cordial and fraternal spirit prevailed throughout. The meeting lasted two hours, and most of those present remained conversing in groups for nearly an hour afterwards."

Australian Section: The White Lotus Day celebration was held on May 9th, at the Room of the Theosophical Club, in Victoria Chambers, Sydney. The program was opened by Mr. T. W. Willans, president of the Australian Section (Point Loma), with a short address of welcome. Extracts were read from the *Bhagavad-Gîtâ*, *The Voice of the Silence*, *The Song Celestial*, and *The Light of Asia*. Mr. Willans then read 'The Esoteric H. P. B.,' Dr. de Purucker's address given August 11, 1931, at Visingsö. All felt that the meeting was one of the most impressive ever held here. Congratulations to our Australian members on their success in promoting Fraternization with members of other Theosophical Societies.

Ferny Creek, Victoria, Australia: Mr. H. B. Thomas, finding no members of the T. S. available for a White Lotus Day meeting in his locality, gathered twelve friends in the home of one of them, and with the assistance of a group of children whom he himself had trained to march and to sing the Lotus Songs, presented a program of music and readings which might have been worked up by a good-sized Lodge. This unique celebration was undertaken in the spirit of the true worker, one who, as Mr. Judge once told us, is a center of Theosophical influence and activity, wherever he may be.

Dutch Section. The Hague Lodge: Mr. J. H. Venema, president, reports: "May 8th has gone, but I wish I could describe to you the inspiration of the day. At 11 in the morning we all met at the Hall of Brother Vreede in response to his invitation that the meeting be held in the U. L. T. Hall. Following the suggestion, extra chairs were brought from Pulchri Studio, where we usually meet, as a large audience was expected. All was arranged very well. Wonderful white flowers around H. P. B.'s portrait, sent by our Lodge, and fine flowers from the Adyar Lodge (Rijswijk), the President and several members of which attended. Bro. Vreede asked me to open the meeting, and I spoke on 'Keep the link unbroken, etc.,' and also on the symbol of the White Lotus. Mr. Vreede gave a fine address on H. P. B. and her work. Readings were given by two of our members and also by Mrs. Vreede. The meeting was closed in silence. All present agreed that it was a most inspiring commemoration and a marvelous experience, H. P. B. bringing us all together, to whatever Section we may belong. In the evening at Pulchri Studio all our members and many guests being present, a Symposium devoted to H. P. B. was given by children of the Lotus-Circle, and members of the Theosophical Club. It was a great day."

English Section: A White Lotus Day joint meeting was held at 94 Lancaster Gate, London, W. 2, with Mr. A. Trevor Barker, president, English Section, Point Loma T. S. as chairman. He said: "Fellow Theosophists, friends, brothers. May I welcome you here tonight in the name of Dr. de Purucker and the Point Loma Theosophical Society? There are present members of at least six different organizations. Let us each realize our unity with each other in

this short hour that we will be together in the memory of our beloved H. P. B. The first item of our program will be a viola solo, 'Kol Nidrei,' and after that there will be two minutes silence.

. . . "Let us together enter into two minutes of silence in memory of H. P. B. and those who have passed on since 1891, and let us strive together to enter into the consciousness of that Brotherhood whose Messenger she was."

Mr. Barker then read from H. P. B.'s "Five Messages to the American Theosophists" and made the following address:

"Brothers: Those words are as true today as they were in the eighties when H. P. B. wrote them to the members of the American Section.

"It is almost a year since some of us met together (on June 24th it was) to celebrate the Centennial Conference. That occasion was one of which afterwards quite a number of people said, 'Well, it did not accomplish very much,' but we of Point Loma felt that far more had been accomplished than actually appeared on the surface. And, Brothers, you see actually what was accomplished, in this wonderful meeting here tonight. Do you realize that had it not been for the fact that we came together for the first time, I believe, in some thirty years, as members of different Theosophical organizations, this meeting here tonight would not have been possible?

"Many prematurely are looking for concrete, tangible agreements between Theosophists of different organizations; but we must not try to run before we can walk. I believe that the greatest tribute that we, as individual Theosophists, can pay to H. P. B., is to demonstrate to each other and to the world the fact that we have made Theosophy a living power in our lives to the extent that at least we practice the brotherhood that we preach.

"Now I want to say just one thing in this same connexion. It is this: the most that we can hope for at the present time is that by coming together occasionally on such occasions as this, and I hope by the interchange of speakers and lecturers between different Theosophical organizations, we shall learn to trust each other — and do not think that by that I mean any empty platitude — I do not; because too long has it been the unfortunate circumstance that to approach a fellow Theosophist of another organization means suspicion and distrust. Brothers, I believe that era has gone for ever, and believe me we do far more for the cause of Theosophy than we imagine if we have succeeded in just laying that one basis in our hearts and in our minds; the knowledge — nay, the certainty — that if one organization approaches another they know that their confidence will not be misplaced; that there will be nothing said by speakers of that other organization which would betray their trust and betray their confidence; and if we hold to just that one fact progressively in the coming months, you will be astonished, I believe, at the progress that we make toward the unification of the Theosophical movement.

"H. P. B. stands as a symbol. What of? Is it her personality that we worship? Brothers and friends, let no one run away with such a misapprehension. All who love the memory of H. P. B. do so because she stands as a symbol of Masters' work — nothing else; and if we are going to do more than pay lip-tributes to the memory of H. P. B., as I see it, we have got to do two things; we have got to acquire a knowledge of what she has written, we have

to study it and apply it in our own lives; and then we have got to take that knowledge, not only to the public, but on the basis of H. P. B.'s teachings we have got to find the basis for unity amongst the different Theosophical Societies. Let there be no mistake about it as to what H. P. B.'s position really was and is for the Theosophical movement. I am going to quote you these few words from one who remained true to her to the end of his life:

“The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chess-board, but however the facts may come out it remains a fact that the Theosophical Society stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the Path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented and we triumph.’

“Brothers, that is the position today. You demonstrate here tonight that the cause of H. P. B. is going to *triumph*; and the cause of H. P. B. is that of Universal Brotherhood; it is the cause of Theosophy, and in the lifetime of most of us the success of that cause is assured.”

Next came a reading by Miss M. C. Debenham, secretary, Society of Divine Wisdom, from “Letters from the Masters of the Wisdom,” (second series) Letter 82, following which she said in part:

“The inception of the Theosophical movement was primarily an effort to affect the mass of mankind, and so alleviate human suffering by striking a new keynote that would gradually change the Buddhi-Manas of the race, and thus finally affect human action. The letter of the Mahâ-Chohan with which most of you will be familiar foresees the state of unbelief and disillusionment, and consequent chaos of the present time. The old religious ideals and standards of morality have been perverted for the majority of the present generation by a materialistic, pseudo-scientific rationalism, and there is no true guidance to take its place. This guidance was the work of Theosophy, which was to lead to a real Universal Brotherhood by showing the right basis of any moral order or policy as the logical outcome of the laws of the spiritual and psychic nature of man and the Universe.

“The Masters are not sentimentalists; they are the beneficent and far-seeing manipulators of energy — ever seeking to transmute that energy into higher forms. What their attitude must be as regards present conditions of the Theosophical movement, and the success or failure of H. P. B.'s mission, we cannot gage, but we can be assured that if we attempt to co-operate with them in their program from altruistic motives, and in a well-considered manner, then they can make use of our efforts so long as we do not make obstructions by rigidity or the eruption of vanity or egotism.

“After all if we set ourselves down to it we can prove the working of Karma in history, we can prove that man cannot defy the law of Brotherhood — that is the inter-connexion and interaction of all parts to the whole — without bringing upon himself suffering and disease; and that the present world-crisis and general unrest and disharmony is a demonstration of this fact.

“Of one thing we can be certain, and that is that the best memorial each of

us can give to H. P. B., and the surest means of making Theosophy practicable, is for every Theosophist to practise Theosophy, *i. e.*, to practise the interior life of discipleship. The Masters need a link between their world and ours, but if we are to be that link we must tune ourselves in, as it were to Their world. We must live in Their Âkâsa. We must be responsive to Their thought. We must transubstantiate our personal nature into Their spiritual Body."

The next number on the program was a reading by Mr. H. S. L. Polak, treasurer, T. S. in England (Adyar), from the Second Discourse of the *Bhagavad-Gîtâ*, followed by an address:

"This evening's proceedings opened with a rendering of a musical composition called 'Kol Nidrei.' 'Kol Nidrei' is the opening prayer of the service with which the night before the Day of Atonement of the Jewish Community begins. It is, it should be, and it was intended to be, the day of at-one-ment — at-one-ment with oneself, with one's true self.

"I have just had given to me by the author an interesting book called *The Lifting of the Veil* or *The Gems of Islam*. The very first sentence of the first chapter opens like this: 'The Founder of Islam has said that "whosoever knoweth his soul knows God."'

"In Christianity we are told that we should seek first the Kingdom of God, or the Kingdom of Heaven, and when we ask where we are to find God, where we are to seek that kingdom, we are told 'the kingdom of God lies within you.'

"And in this very book, the *Bhagavad-Gîtâ*, a few phrases earlier still than I have read, there is this passage: 'Seek refuge in thy soul; find there thy heaven.'

"Now all of these most beautiful and suggestive passages give us very clearly to understand in the language of the Divine Wisdom, as it is addressed to peoples of different races, faiths, and creeds, that we must look first within. We of the Theosophical Society in its various branches — if I may speak more generally, we of the Theosophical movement in its various activities — found ourselves upon one universal truth, and that is brotherhood. It is the only doctrine that we hold, and we hold to brotherhood as a fundamental law of life. But when we look around us, when we see in our own family life, when we see in our own social life, in our national life, and in the international life, every sign of strife and discord, it surely must occur to us to ask: How is it that when we have this teaching of brotherhood as a universal law, in spite of our various endeavors we fail? The reason is that we go outside of ourselves. The reason is that as we see our neighbor, we observe his differences from us; we dwell upon them; we magnify them; we separate him from ourselves; and we do not realize that it is only by looking within that we shall ever get to that essence that is the same in him as in us; that forms the very background of this universal brotherhood of which we speak so easily.

"Universal Brotherhood is, I venture to think, not something that we are going to achieve by external activity alone, but by the practice of that of which I have just spoken — the search within. Here in this reading we have the contrast drawn between the wise man and the unwise. The wise man sits in meditation upon his higher nature that he knows to be Divine. He acts when he does act — and whenever it is necessary for him to act he does act — with all the vigor and the fervor and the ardor of the man who is attached to the

fruits of action but without such attachment. He holds himself aloof; it is enough for him to know that he has acted according to the best that he knows, and he is aware that in doing so he has acted according to that part of the Divine plan that has been revealed to him by this inner penetration, this inner vision.

"At-one-ment means obviously being at one with one's best.

"The man who is unwise, who is fretful, who is eager, who is anxious, who attaches himself to this, and detaches himself from that, who is unstable, who is unable to maintain a balance; how can that man help towards the realization of himself or of the Divine Being that is in himself and of mankind elsewhere? It is quite impossible; and it was not for nothing that Ralph Waldo Trine wrote a book to which he gave that most significant title *In Tune with the Infinite*. To be in tune with the Infinite means to vibrate to the highest rate of which one is conscious—in every action of one's life and every fiber of one's being; in one's deepest and holiest emotions; in one's loftiest aspirations. It is not an easy thing—nothing of that kind could be easy, and nothing that is worth while is easy. We do not need I think to be reminded of the difficulties of the task, but if we do remember that it is only by being in possession of one's soul, by entering into one's inner self, by looking for the God within, then I think that we shall be to some small extent doing the will of the Divine Masters of the Wisdom; we shall be trying to deserve the name and title and privilege of Theosophists."

Mr. J. W. Hamilton-Jones, president, Phoenix Lodge T. S. in England (Adyar), then read from *The Voice of the Silence*, and spoke as follows:

"That passage always appeals to me as one of the most striking in the book. It seems to indicate to me the worst view of humanity as well as its best. It shows that were it not for those Brothers of Compassion this humanity would have been destined to destruction long since. There was a period about the middle of last century when most of the thinking men of our civilization were of a material habit of mind, and it was deemed necessary to send someone to point out the spiritual basis of the whole of manifestation. That Messenger of the Divine Masters was H. P. B. She has left us her works like *The Key to Theosophy*, *Isis Unveiled*, *The Secret Doctrine* and *The Voice of the Silence*; and I want you to notice this particular fact; of all the organizations that there are who proclaim to be Theosophists, there is not one of them who does not base its foundation and its teachings on the originals that Blavatsky left for us.

"Now we have just passed, as Mr. Trevor Barker told us, one hundred years (101 years to be exact), since H. P. B. was born. The Society was founded in 1875, and there are many different Theosophical organizations who are not acting at all in unity. Tonight I think we may congratulate ourselves on the fact that here are represented so many members of different Theosophical bodies. It seems to indicate to me the possibility of a unity which I believe inevitably must come. It may not come for many years, but the final aim of the Societies and the final destiny of them, will inevitably be to merge. And I want to draw your attention to one thing I notice this evening. I have met many friends here and I said to myself: Where did I meet these people? Every

one of the speakers tonight I first met in the Theosophical Society of Adyar, and I hope that in the course of time the different angles that different Societies represent will be merged into one great glorious light of Theosophy. Indeed I would go further and say this: that we do already meet; we do already merge. We are really one because of our activity, of our aspirations, of our desires, our fervor, our devotion to the Masters. Our work for humanity is based on one central point, and that central point is H. P. Blavatsky."

Mr. Christmas Humphreys, president, Buddhist Lodge, London, read from Book VII of *The Light of Asia*, and made the following remarks:

"Fifty-two years ago on May 25th next Madame Blavatsky and Colonel Olcott formally and publicly 'took Pansil' at the largest Buddhist Temple in Ceylon, thereby declaring themselves Buddhists, that is to say, followers of one whom the Masters refer to as the Patron of the Adepts. The life of this 'greatest of the sons of men' is recorded in *The Light of Asia*, a work of which millions of copies have been sold, and which H. P. B. held in high regard."

(He then described the context of the passage from which he was reading), and then read: 'As the Buddha lay dying, his disciple Ānanda came to him and asked: "Master who shall be the Teacher when thou art gone?", to which the answer came: "The Dhamma, that shall be thy teacher when I am gone."'

"In the same way H. P. B. gave a message. That message does not die, and shall not die while there are those who study it and endeavor to carry it out in daily life. H. P. B. as we knew her may be dead. As a Teacher she lives on in the message which she gave. Let us study it, try to teach it far and wide to those who need it, and work it out in daily life. Thus shall we most honor the memory of H. P. B."

Mr. Barker in closing the meeting said: "Brother Theosophists. Before we part tonight may I appeal to those who are Theosophists at heart to take back with them to their Lodge-rooms the memory of the fact that it was the force of the spirit of H. P. B. that had the drawing power to bring us together tonight; and remember that the power of her message will fill your Lodge-rooms in just the same way in the years that are coming. Let us remember this meeting by *welcoming* to our individual Lodges the members of all other Theosophical organizations.

"'Oh, thou Golden Sun of most excellent splendor! Illumine our hearts and fill our minds; so that we, recognising our oneness with the Divinity which is the heart of the universe, may see the Pathway before our feet, and tread it to those distant goals of perfection, stimulated by thine own radiant light.'"

Dublin, Ireland: The White Lotus Day meeting was held at the Adyar Lodge with members of the Point Loma T. S. and of other groups participating in the program. A joint study-class for the study of *The Secret Doctrine* has also been formed, and a cordial and friendly feeling prevails.

Swedish-Finnish Section: All Lodges of the Section celebrated White Lotus Day, sending invitations to Adyar Lodges, and receiving hearty co-operation in holding joint meetings.

Hälsingborg Lodge: Several of the Adyar members regretted being unable to be present, but sent appreciative thanks to the Lodge for the invitation. The

meeting was attended by members of Höganäs Lodge (Point Loma). The Lodge Hall was crowded with an interested audience, with an overflow into adjoining rooms. The program included music by members of the Women's Club; a short address by Mrs. Maja Waerland, who had recently returned to Hälsingborg after a long visit to Point Loma; the reading of extracts from Dr. de Purucker's Centennial address at Visingsö, on August 11th, 1931; after which Dr. Erik Bogren, president of the Swedish Section and of Hälsingborg Lodge, gave an inspiring address on H. P. B. as an Avatâra, and as "an Instrument and Ambassador of the Lodge," describing H. P. B. as "a wonderful human being," and speaking of White Lotus Day, the day of her passing, "as a cyclical turning-point in history."

Malmö: The invitation sent to other Lodges was received with cordial response by the Malmö Lodge (Adyar) and by the Lund Lodge (Adyar). Erik Jönsson, president of Malmö Lodge (Point Loma) presided, and after words of greeting to the visiting comrades, the children of the Lotus-Circle beautifully rendered a Symposium about the life of H. P. B. Addresses were given by Mrs. Stellan Rydholm, vice-president of the Malmö Lodge (Adyar), by Mr. Henrik Sjöström, president of Lund Lodge (Adyar), and by Direktör E. A. Gyllenberg (Point Loma), who came from Hälsingborg for the purpose. "All present were deeply impressed with the celebration, and the representatives of the Adyar Lodges expressed their gratitude and their sympathy with the Fraternization Movement, which had made it possible for us all to meet as friends and comrades. We all felt that this White Lotus Day celebration was a step forward on the way to a mutual understanding between members of the two Societies."

Mrs. Rydholm, vice-president, Malmö Lodge (Adyar), prefacing her remarks with the well-known quotation from H. P. B.: "There is no danger that dauntless courage cannot conquer . . ." gave a graphic account of the difficulties that confronted H. P. B. when she set out to accomplish her great work. The speaker told of the circumstances under which each of H. P. B.'s books was written, quoting from H. P. B.'s own letters and from other sources, and in conclusion, said in part: "What is the most essential point in H. P. B.'s teaching? It is that there is a Secret Wisdom, a *Gnosis*, which has its representatives today just as it had hundreds of years ago, and what was written then is identical with what has been written by H. P. B., who merely gave out these ancient truths once more. It is almost impossible to grasp what a mighty revolution Mmë. Blavatsky's writings wrought in thousands of human hearts. What did science know of Reincarnation or of Karman before Blavatsky gave out these teachings? Reincarnation was ridiculed as soon as it was mentioned. But today this teaching is no longer an object of ridicule; it has been adopted by the world's greatest thinkers, as the only logical explanation of the problems of life. It is to H. P. B. that honor is due for bringing to light once more the ancient truth about the constitution of man, which modern psychology is slowly but surely approaching."

Arkitekt Sjöström, president, Lund Lodge (Adyar), spoke also of H. P. B.'s books, of her travels, and of her meeting with her Master in London, and later in Tibet. He said that *The Secret Doctrine* itself, which is a veritable gold-

mine of Theosophical riches, is a proof of the existence of the Masters. The speaker also mentioned the work of Col. Olcott in collaboration with H. P. B., both in America and in India, and said in conclusion: "When we commemorate H. P. B.'s passing on White Lotus Day we have good cause to remember that we have been the recipients of untold treasures, in that territory in which she was the pioneer, but each one of us must use those treasures to the best of his ability. Mme. Blavatsky admonished us to remain true to that work which was inaugurated last century, and which we hope will grow more and more, if we, through mutual support and encouragement, do our duty as far as is possible."

Direktör E. A. Gyllenberg (Point Loma), spoke of the H. P. B. Centennial Conference held at Visingsö last year, under the direction of Dr. de Purucker, which was attended by members both of the T. S. (Point Loma) and of the T. S. (Adyar), and at which Dr. de Purucker gave two addresses; one on 'The Exoteric H. P. B.' and the other on 'The Esoteric H. P. B.' The speaker then read several very telling extracts from the latter.

Göteborg: "Invitations to the fraternization-meeting were sent out to Adyar Lodges in Göteborg and nearby places, and were met with hearty response. We were very happy to have a visit on this occasion from Mr. Lars Eek of Stockholm. The program for the day was as follows: 11.30 a. m., meeting of the Theosophical Club (Men's Section); 1.00 p. m., Memorial Celebration in honor of H. P. B., with our Adyar guests, followed by a joint meeting of the Theosophical Club (Men's and Women's Sections). 7.00 p. m., public meeting, at which Mr. Lars Eek spoke on the subject, 'Man is Shaping his own Destiny.' The audience at all meetings was very good."

Borlänge: A very successful White Lotus Day meeting was held in the Hall of the Templars, members of the Point Loma T. S. and of the Adyar T. S. participating in the program. In his opening address Mr. Oscar Berggren (Point Loma) spoke of the significance of the great work of H. P. B. to all Theosophists, of whatever affiliation. Mr. Carl Graumann spoke on 'Chelaship and the Ancient Mystery Schools.' Mr. A. Wiblom (Adyar) read quotations from *The Voice of the Silence*, and Mr. L. W. Lindgren (Adyar) spoke on 'The Path to Perfection.' The meeting closed with the reading by Mr. Oscar Berggren of an original poem by Karl Janson, which appeared in the May-June issue of *Lucifer* (Swedish edition), entitled 'In Honor of Helena Petrovna Blavatsky's Centenary.' Beautiful white floral decorations and a wreath around H. P. B.'s portrait formed an appropriate setting for the meeting, which was pervaded by an atmosphere of harmony and brotherly feeling. A good report appeared in the local press.

Helsingfors, Finland: Invitations to hold a joint White Lotus Day Celebration were sent to 'Vågen' Lodge (Adyar), to the Rosicrucian Society, and to other Finnish Lodges, from several of which sympathetic responses were received. Mr. Kamrer Herman Hellner, president of the 'Vågen' Lodge (Adyar), writing to Miss Inez Wilén, president, Helsingfors Lodge (Point Loma), said: "Dr. de Purucker seems to me to be a man after my own heart. May he succeed in bringing about unity among the Theosophical camps, for it is shameful for them to be in arms against one another, when they are striving towards

the same goal, and have the same objects, with some slight differences." It was finally arranged that two meetings should be held at Helsingfors, one on May 8th, at the Headquarters of the 'Vågen' Lodge (Adyar), attended by members of the Point Loma T. S., and one on May 9th, at the Headquarters of the Point Loma Lodge, at which guests from 'Vågen' Lodge were present. At the close of the latter meeting, Fröken Stadius, representing 'Vågen' Lodge (Adyar), expressed the thanks of the Adyar members, and spoke of the beautiful atmosphere of the meeting.

Stockholm. In the words of the chairman of the meeting, Charles Källström, and of the secretary, Elisabet Wilander, of our Stockholm Lodge: "The celebration was held in our headquarters in a spirit of brotherly love and understanding, expressed in the many beautiful speeches made by our Adyar comrades, as well as by our own members. A notice describing the celebration as being a link in G. de P.'s fraternization-movement was sent to all the newspapers."

Four addresses on H. P. B. were given, two by members of the Adyar T. S., Mr. Knös and Mr. Fjellander, and two by F. T. S., (Point Loma) — Miss Gerda Stenmark and Dr. Osvald Sirén. Other features of the program included a symposium on H. P. B. given by the Lotus children, and tributes of music, flowers, readings from the *Gîtâ* and *The Light of Asia*, and silence followed by the repetition in unison of the *Gâyatrî*.

Switzerland: From Ascona, near Locarno, Switzerland, comes an interesting report of 'a most beautiful and successful' White Lotus Day celebration conducted by our new Comrade, Mme. Alice von Sonklar, who joined the T. S. after attending Dr. de Purucker's lecture at Berne last autumn. She assembled thirty-four guests at her beautiful villa and arranged a most attractive program of music, tributes to H. P. B., and readings from the *Gîtâ* and from the 'sacred writings of seven great World-Religions.' The third number on the program was a short address by Mme. von Sonklar herself, with reference to the Pan-Theosophic objective of Dr. de Purucker. "I also referred to the White Lotus celebration, according to H. P. B.'s wish, as being in honor of all her co-workers who have passed into higher worlds. I also considered it a fitting occasion to express veneration for and gratitude to the great Master-Pioneers who initiated the Theosophic and spiritual regeneration through H. P. B. A member of the Adyar Society also spoke some interesting words on H. P. Blavatsky. Since then there have been two lecture-meetings with remarkably good attendance, considering the small population and changing visitors."

Mme. von Sonklar writes with enthusiastic appreciation of *Fundamentals of the Esoteric Philosophy*.

Mr. Fritz Stucki of *Berne* writes that since the Leader's visit to Switzerland, last autumn, harmonious relations have been established there with Frä. Liesseld and the local Adyar group. A joint White Lotus Day gathering was held at the home of one of the Adyar members.

Welsh Section, Cardiff Lodge: Dr. Kenneth Morris, president, writes, "one thing is sure: Fraternization is now a matter of affectionate cordiality in these parts, on both sides." Two meetings were held, one in the afternoon in the Lodge-room of the Adyar T. S. at which Mr. Peter Freeman presided, and the other in

the evening in the Lodge-room of the Point Loma T. S., at which Dr. Kenneth Morris presided. Both meetings were well attended and the most friendly feeling prevailed throughout. On May 22nd Dr. Morris is invited to lecture to the members of the T. S. (Adyar) on 'God or Gods,' after which W. C. James (Adyar) will in the evening of the same day lecture to the Cardiff Lodge (Point Loma) on 'Brotherhood.' Dr. Morris has also been invited to speak at the Adyar Lodge at Merthyr.

A Letter from Dr. G. de Purucker

UNDER the above heading, the April issue of *The O. E. Library Critic* (1207 Q St., N. W., Washington, D. C.) published a communication from the Leader addressed to its editor, Dr. H. N. Stokes, dated March 6, 1932, from which the following extracts will be of timely interest to readers of THE THEOSOPHICAL FORUM:

"The Fraternization-Movement is as dear to me and as much an object of my most earnest efforts as ever it was. I am laboring to forward the Fraternization-work in every way possible,

"Please remember, however, that just as it takes two or more to make a quarrel, so also does it take two or more to fraternize. Point Loma is doing its very best. But in order to fraternize we must have some kind of response from those 'outside,' and I am very happy to say that this response in most cases has been whole-hearted and genuinely sympathetic.

"I really do not understand why some people should think that the Fraternization-work is 'petering out.' On the contrary, when one recollects the precedent that has been established by this Fraternization-work during the last two years, and the work that it has done in softening asperities and in leading genuine Theosophists of whatever affiliation better to understand each other, we can be grateful.

"You are perfectly right: The Fraternization-Movement must not be allowed to die down nor to vanish away in mere talk and empty gestures. We at Point Loma stand ready at any time to co-operate and to associate with other Theosophists. More, we do not merely 'stand ready,' but are moving steadily forward and going more than half way.

"May I take this opportunity of thanking you personally for the generous and invaluable help that you have given to this Fraternization-Movement in the columns of the *Critic*. It is my sincere conviction that we have but begun to succeed in this work, and when people understand us better, and understand better what the Fraternization-work means, I am sure that my hope some day will be realized: to wit, that fraternization will become ultimate reunion as it was in the days of our beloved H. P. B."

Leaves of Theosophical History

(a) Letter from H. P. B. to W. Q. J.

(b) Official Declaration from H. P. B. regarding W. Q. J., October, 23, 1889.

(The following are verbatim reprints of the originals now held in the

Theosophical Archives, International Headquarters of the Theosophical Society, Point Loma, California.)



August 22

Dearest W. Q. J.

I have just finished the longest letter to Coues. I hope he will show it to you and thus save me the trouble of writing things over again.

Do you want to know the key to the whole thing? Well, it is very simple. In "theosophy" we rejoice (we ought to, at least, in our T. S. as THEY do in "theosophy") more over one repentant sinner than over 99 saints etc. He is going to get married with my dearest friend, Mrs E. Bates. I went against that before I do no more, for master knocked out all opposition out of me with one word "It is his (Coues') *salvation*." Married with such an angel, he may be safely made Prest — anything to help Theosophy in America so long as he *works in harmony with you*. Whatever you ask me to do — *your two signatures must be on the request*. Otherwise I do nothing.

Now Judge cheer up. We will lift up your "Path" higher than any other journal. Now Mr Sinnett promises to work for its subscriptions & I will make others do the same. I am preparing several articles that I will send to you & write in The Path over my own signature which I do not in "Lucifer."

When are you going to come out, I mean you & Coues? How is it to be done? Please write FOR I MUST KNOW. I am looking at you & watching you, old man. — MAY YOU FEEL MASTERS PRESENCE!

Yours ever in truth

H. P. B.

PS. Has your new chela turned up yet?*

London Oct. 23. 1889

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H. P. B will ever dream even of going against W. Q. J.— does not know H P B — even if he or she *does* know H P. Blavatsky, or *thinks* he knows her.

The idea is absurd & preposterous. If W. Q. J. get *riled* under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H P B would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U. S. A for one W. Q. J. *who is part of herself since several aeons*. Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears & glass eyes, or — vanish away.

The Esoteric Section and its life in the U. S. A. depends on W. Q. J. re-

*This postscript on the original letter is to the left of the seal, diagonally upside-down.

maining its agent & what he is now. The day W. Q. J resigns, H. P. B. will be virtually dead for the Americans.

W. Q. J. is the *Antaskarana* between the two *Manas(es)* the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H. P. B. ∴

PS. W. Q. J. had better show, & impress *this* on the mind of *all those whom it may concern* H. P. B.

Questions and Answers

QUESTION 89

(a) *Is it not a fact that according to H. P. B.'s teaching any individual student who declares himself to be a disciple or chela of the Masters of Wisdom or makes a parade of the possession of unusual or psychic faculties — ipso facto proves himself to be an impostor?*

(b) *If this is admitted how do you account for G. de P.'s public announcement that he is a Messenger or Agent of the Lodge and received a visit from the two Masters who were the Teachers of H. P. B.?*

(c) *H. P. B. is supposed to have declared that no Master of Wisdom would come to the West or send any one after her death until 1975. Was such a statement ever made and if so how do you account for G. de P.'s declared Mission?*

A. Trevor Barker: (a) There can be no possible doubt as to the rule of silence, which is obligatory on chelas belonging to the Eastern or Esoteric School, in regard not only to the fact of their chelaship, but also as to the possession by them of any psychic powers or faculties which they may have developed. The reason for this is simply that such discussion leads to the intensification of the personality of the chela, and tends to arouse envy and jealousy in others, and it therefore has to be avoided at all cost.

(b) The only exception to this inflexible rule is in the case of a Messenger of the Lodge sent to do public work. The nature of that work necessitates from time to time, as and when directed to do so, the making of a public declaration as to some aspect of the Messenger's relationship with the Lodge. H. P. B. declared openly her connexion with the Lodge, and William Q. Judge made similar declarations in regard to his own position, when necessity arose and he was instructed to do so. The public declarations of Katherine Tingley and Dr. de Purucker in regard to their own missions come in the same category. It is particularly interesting to observe that during the whole history of the Point Loma T. S. no individual member, excepting the Leader, has at any time declared himself to be a chela, nor has anyone been publicly announced as such. This fact is important, because it shows first, that the rules of esotericism are strictly enforced by the Leader, and second it is fairly certain that if any one of the Leaders above mentioned were a fraud or impostor, it would not be long before others of like character would be attracted to them, and there would be dozens of bogus chelas and disciples all over the place. As always, it is only "by their fruits" *i. e.*, their work, life, and conduct, that such people can be recognised.

(c) This statement which has now been quoted *ad nauseam* was made by H. P. B. in the Preliminary Memorandum and was verbatim as follows:

"No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period and the sluggards will have to renounce every chance of advancement in their present incarnation until the year 1975."

It is already high time that someone should point out that this statement of H. P. B.'s has been divorced from its context. In the earlier part of the *same* paragraph in which this passage occurs she wrote the following:

"The writer of the present is old; her life is well nigh worn out and she may be summoned home any day, and almost any hour, and if her place is even filled perchance by another more worthy and more learned than herself, still there remain but a few years to the last hour of the term, namely till December 31st, 1899."

Those who attach importance to the statement first mentioned must attach equal importance to the second. The question may well be asked why H. P. B. indicated the possibility that her place as Teacher in the Esoteric School might be filled up by another if there were no possible chance that it would come about. It should be obvious that H. P. B. would not have been permitted to found the Esoteric School and put so much energy and time into it if it had been certain that it could not continue after her death, by reason of there being no one competent to take her place. But she also knew that the members of the Esoteric School and of the Society in general would of necessity have to preserve the requisite condition of unity, harmony, and devotion in order to make possible the presence amongst them of an Agent from the Lodge. If the conditions were fulfilled then there was the possibility that perchance her place might be filled up. There has never been any question of succession to H. P. B. except in the Esoteric sense, of Teacher of the Esoteric School. It is not too much to say that the movement started by H. P. B. in 1875 would long ago have foundered completely had it not been for the presence on the scene of an Agent from the Lodge actively connected with the T. S. Mr. Judge himself pointed out in one of his articles that altogether too much had been made of the statement of H. P. B. about the Messenger of 1975 — that this has been exaggerated and much misunderstood, — and those who are interested in what he had to say on the subject are referred to his article 'Will Masters' help be withdrawn in 1898 until 1975?' originally published in *The Path* for November 1894.

No one denies that the work of the Century Messengers is *sui generis* in the sense that they are the focus for a tremendous out-pouring of spiritual energy and public teaching, designed to affect the mind of the race as a whole. The intermediate Messengers have a duty amongst others of watching over and preserving the work of the preceding Century Messenger; keeping the light burning and seeing that the movement meanwhile does not run off the rails. They have the same function in that they act, in the capacity of Teacher, to the Esoteric School. Provided the succession of Teachers is maintained intact until the beginning of the last quarter of the present Century, there will then be a world-wide instrument ready to hand for the work of the Messenger of 1975.

QUESTION 90

Dr. de Purucker has said that each one of us, in our inmost being, is the

Pathway to the Divine, and that it is all a matter of individual initiative and experience. If this is true, why is it necessary to follow blindly a Theosophical Leader or Teacher? Does this not deprive the student of the individual freedom necessary for spiritual growth? I cannot reconcile these apparent contradictions, nor do I believe in 'successorship.'

Clifton Meek — The matter of 'successorship' is one which has been much discussed in various Theosophical publications during the past several years, but it will never be settled either way by statements, accusations, debates, or the quotation of isolated statements. It is as it is, and nothing that can be said either for or against it can change matters.

Both H. P. B. and W. Q. J. frankly stated that they were agents of the Masters, and teachers of the Ancient Wisdom, but such statements neither qualified nor disqualified them as such. It was simply a challenge to intuitive minds, and there were a few who were fortunate enough to profit by the opportunity. No one was expected blindly to 'believe in' nor blindly to follow them. To accept such statements of H. P. B., John Jones, or anyone else in blind faith, would be a most untheosophical procedure, and no one with the least understanding of Theosophical training would expect one to do so.

To others they were frauds, charlatans, and impostors. Now, as then, for those who deny the existence of such a teacher, such a teacher of course does not exist, and when the questioner states that he does not 'believe in' successorship, he is simply stating that proof of such has never come within the circle of his own experience, and from his point of view he is right.

Some have gone so far as to deny the possibility that H. P. B. or W. Q. J. left successors. To do so is tantamount to claiming omniscience, and that nothing can possibly exist outside of that which has already come within their own limited knowledge and experience. A lack of knowledge and understanding is no grounds for justification for denial, and those who loudly proclaim that H. P. B. and W. Q. J. left no successors, have done so against all known laws of logic and reason. They have a perfect right to say that they know of no such successors, but they have no grounds for denial.

There are some Theosophists who prefer to follow an independent course, without the help and aid of a teacher, and who are not yet aware that Theosophy in its entirety cannot be confined to text-books, as is clearly brought out in *The Mahatma Letters*, page 282. Such a view is contrary to all known Theosophical traditions. Both H. P. B. and W. Q. J. acknowledged their teachers — the Masters, and the latter in turn acknowledge Those still higher. Why then, should a mere student and beginner on the Theosophical Path hesitate to acknowledge that it is possible for him to learn from another who may be somewhat in advance of his own position in Theosophical knowledge? While Theosophical training is one of individual initiative and experience, nevertheless it is possible for a teacher to aid and assist, as in any other school of learning. No 'individual freedom' is surrendered. Rather, the student is taught to exercise his free will and intuition to the utmost, for by no other method can he learn and grow.

QUESTION 91

In a review of Dr. de Purucker's "Golden Precepts of Esotericism" by Dr.

H. N. Stokes in "The O. E. Library Critic" for March and reprinted in "The Theosophical Path" for June, the following statement occurs: "By way of friendly criticism, I might say that I cannot agree with the writer in stating (page 44) that 'It is true that all physical maladies have their ultimate origin in a faulty outlook on life, in a faulty direction taken by the individual will.' While this is doubtless true in certain cases, it is not universally so. Animals and plants are equally with humans subject to disease, no matter what anybody may say to the contrary. For example, let one wander through a forest and see the bleak skeletons of the chestnut trees, killed by a disease which can hardly be attributed to their 'faulty outlook on life' or to any fault of their individual wills."

Could we not have some further light on this interesting divergence of viewpoint?

L. L. Wright — To this quotation the sentence which immediately follows the above should be added: "All diseases therefore ultimately, not as they exist when once they exist in the physical body and wreak their work of suffering and pain, but as they exist in their origin, have this origin in the mind — in this or another life." Putting the two sentences together it becomes clear that Dr. de Purucker was here referring specifically to *human* diseases as having their origin in the human will and mentality.

Nevertheless, Karman, the law of consequences, is universal. It prevails everywhere in the Kosmos. Every effect of any kind on every plane springs from an antecedent cause, and that antecedent cause was the effect of another earlier cause of which it was the inevitable outcome. Moreover, karman takes more than one form. It may be the direct consequence of an individual's own previous action, or it may be a part of those consequences shared by any single part or aspect of a larger organism. One illustration is the degeneration of cell-tissue in any part of a man's body due to his personal excesses. The cells and atoms become diseased by the faulty outlook of the will of their karmic overlord. Or there is the case of the evils suffered by a group of apparently irresponsible civilians during an invasion of their country.

This earth is a living organism. It is a reimpodiment of *itself* from a former and lower phase of evolution. It would therefore seem logical that the diseases or disturbances which affect this living *being* are karmic effects due to imperfect development or functioning of its own powers in this or a former impodiment. How far the diseases of forests or of animal species, the destructiveness of volcanoes, earthquakes, floods, etc., are the karmic results of the earth's own karman, or how far they may result from man's poisonous psychic emanations (as indicated in *The Secret Doctrine*) few would venture to say. When man suffers from them, then he must have been partially responsible in this or a former manvantara. In all the lower kingdoms there is some analogy to karmic action and a correspondence, even a foreshadowing, of those processes of disharmony and separateness which are to develop later into the great struggle of the animal and spiritual wills in the human kingdom. The following from *The Secret Doctrine* (II, 699) is worth remembering here: ". . . the first law in nature is uniformity in diversity, and the second — analogy. 'As above, so below.'"

J. H. Fussell — In regard to the origin of diseases, whether of humanity today, or of the kingdoms below man: the animal kingdom, the vegetable kingdom, and even the mineral kingdom — all of these have their origin in human thought. Naturally this does not mean the thoughts that man is thinking today, but the thoughts that he has sent forth in previous lives, and in previous manvantaras.

The contrast between good and evil has its roots in human nature, and going still further to the root of the matter, all of the lower kingdoms came into being as emanations, offshoots, from man. According to *The Secret Doctrine*, all the mammals originated from man in the present Fourth Round; in earlier Rounds similarly the other animal stocks and the various stocks of the plant-world, and the minerals emanated from him. Not only, as W. Q. Judge states in his *Commentary on the Bhagavad-Gîtâ*, is man "compounded of thought," but the whole Universe likewise is compounded of thought, and one of the most remarkable of the recent utterances of ultra-modern science is voiced by Sir James Jeans, in his concluding chapter of *The Mysterious Universe*: "The universe begins to look more like a great thought than like a great machine."

Students are too apt to limit their vision to the present, whereas the Secret Doctrine, the Esoteric Philosophy, in many of its teachings, unless otherwise stated, gives general formulae which are not limited to the present, nor to any one period.

Truly William Q. Judge said: "Our philosophy is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion." In the hierarchical scheme personality is the outcome and product of the human stage of existence. Here too is the origin and source of all evil, and it is in man, in human thought, that we must look for the source of all the imperfections and diseases, not only in the human kingdom but in all of the kingdoms below, except in so far as these inferior kingdoms are working out old karman of their own, originated in this or in a former manvantara.

QUESTION 92

Do animals reincarnate?

G. de P. — Animals reincarnate or re embody themselves just as all other 'animate' entities do, humans included, for an animal has or is a Monad equally with any other individualized entity, such as a human. But there are certain important differences between human reincarnation and that of beasts. The human has a more or less highly individualized ego which the beasts lack. The consequence of this is that humans reincarnate as individualized egos with an individual character, an individual ego-karman, possessing therefore will-power, intellectual discrimination, judgment, and the power of definite choice for good or ill, all which faculties are but adumbrated in the beasts, or foreshadowed, or, in other words, very, very weakly developed. Even vegetation re embodies itself, just as atoms do. But in none of the kingdoms below the human are the individual cases of re embodiment the reincarnation of more or less developed ego-souls as is the case with individual human beings.

I will try to give an analogy which may convey the idea to you, although

the analogy perhaps is not a very well chosen one. Consider the difference between a fully developed adult, say a man, and a babe in arms. There are enormous differences here, due merely to growth or lack of growth. The individual man or adult chooses his pathway in life, makes definite decisions, takes a path to the right or to the left, chooses his business, builds a home, becomes the head of a state, or of a business, or of a firm, or whatever it may be; or perhaps is a mere tramp. The babe in arms does none of these things, although possessing all the potentialities as yet undeveloped of the adult human that it will some day become. Nevertheless both babe and adult man are reincarnations of egoic centers.

Now in the case of the animal and the man, the man reincarnates as a relatively developed ego; the animal or beast reincarnates as a thickly sheathed Monadic Ray, lacking the definite attributes or faculties of developed individual character, because evolution has not yet brought them out; just as, in the babe, growth has not yet brought out from within the faculties of the adult. In very truth we may say in one sense that the beast is an undeveloped or baby-ego, just as the babe is an undeveloped or baby-human. The plant is still less developed than the beast, the mineral-atom still less developed than the plant. The human is the most developed or evolved of the seven kingdoms including man at one end, and the first Elemental Kingdom at the other end.

Thus you can see that even the beast-Monad reimbodies itself in a beast-body, just as the human Monad reimbodies itself in a human body.

These thoughts will give you the key to your question, and if you think them over, you can carry on the thought to your full satisfaction. Please understand that when I speak of evolution, I do not mean Darwinism. I mean the process or operation of Nature that I have so often before outlined, to wit: the unfolding or unwrapping of the latent inner energies or faculties or attributes, just as the majestic oak is the unfolding or unwrapping from the acorn of what lies at the heart of the acorn. This is 'evolution' properly speaking and as Theosophy teaches it.

To recapitulate: The beast has no highly individualized ego, but it is latent in the Monadic Essence of the beast. The man has a more or less developed or evolved individualized ego. Now, if we look ahead of us along the pathway of life and follow the same line of logical and analogical reasoning, we see that it is a logical necessity to conclude that higher than man are other beings more evolved than he, who have brought out from within themselves attributes and faculties that are lying as yet latent or unevolved in the human Monad. These beings higher than man we may briefly call gods, or spiritual beings. On this earth, man as yet is the most highly evolved entity. On other bodies in space, even on other planets of our solar system, there are beings much more evolved than man is, beings who to us would be like demi-gods, etc., etc. Therefore the beasts do reincarnate, of course, but in their own way and in the circumstances that govern the process in their case as above outlined.

QUESTION 93

(a) *A believer in Reincarnation has imagined the citizens of a nation, incarnating in some future time with their fellow citizens, and working out their*

mutual NATIONAL Karman, and at the same time working out their INDIVIDUAL karmic relationship with their fellow-men. But certain remarks in the January "Path" seem to upset the idea. One hundred times the length of earth-life puts a gap of anything from one hundred to, perhaps, five thousand years between any two men. The man of thirty, dying, can have little hope of a reunion with his friend, or enemy, dying at sixty.

(b) Further, can you say anything further about life after death? It is compared with sleep, but our sleep is about one-third of our waking time. Reincarnation no longer seems to 'fit in,' LOGICALLY, REASONABLY, in the light of this statement. Instead of working out our Karman in a next life, amongst those whom we helped, or injured, or loved, a barrier of centuries separates us, and instead of coming back with our fellows to work out our NATIONAL Karman, there is the same separation.

As we come back into incarnation, we attract to us the lives making up our former bodies — these links are unbroken, but this reunion does not apply to our fellow-souls, however close and vital the link.

(c) There is a deeply rooted feeling among most people and peoples, that there will be a reunion of those separated by death. The explanation probably lies in what has NOT BEEN SAID as to the nature of life between earth-lives.

J. H. Fussell — To answer the questions implied in the above statement:

(a) Consider the case of an individual man and the life-atoms which compose his physical body. According to the teachings, not only are there the life-atoms which actually belong to the individual's own life-stream, which constitute the main part of his physical body, and of his other bodies or sheaths through which the Self seeks to manifest itself; but there are other life-atoms which are magnetically, but only temporarily, attracted by and to an individual, which are, as it were, visitors in his stream of life. In a nation there are also those who directly belong to the life-stream of the nation, and who share in its life and progress much more than do others, who — employing the analogy of man's constitution — are, as it were, but visitors in the national life-stream. There are in fact those individuals, life-atoms of a nation, who actually form the nation, and there are others born in it or attracted to it from other nations, for the fulfilment of their own individual karmic destiny, and because of the magnetic ties between themselves and the nation regarded as a corporate entity, or for the fulfilment of karmic ties between themselves and other individuals who belong to the nation's karmic life-stream.

It is to be borne in mind that every citizen or life-atom of a nation has his own individual karman, and at the same time shares in the national karman. Also, every individual has free-will, and it is quite within the bounds of possibility that the exercise of that free-will may take one for a time beyond the reach of the national karman. Nevertheless, the national karman will draw him back to the fulfilment of any national ties which may exist between him and the nation as a whole, even though it be not until the reïmbodiment of the national life in another nation. Those who are actuated most strongly by national ideals and work for the progress of the nation are not the dreamers who will stay in Devachan for perhaps thousands of years, but because of their love for their

country, and their active participation in its life, they will be drawn back again more or less quickly to continue the working out of their country's destiny.

No hard and fast rule can be laid down. Nature does not work in that manner, for Nature herself, on her higher planes, consists of self-conscious, free-willed entities, and man himself makes his own destiny. The ties that exist between any two men, or between a man and a nation, will draw together those two men, or draw the man to the nation, not necessarily in the next life, but when all contributory causes and conditions conspire to that end. Such ties will and must in time find their fulfilment. We may form ties with another which may lie dormant during many life-times, because of other more intensive ties, which bring us or that other *separately* within their scope, and which must be worked out first. But though we do not contact that other for a hundred lives to come, the links which have been forged,—*karman*, in fact—will some day bring us together again. "Times are as naught; tomorrow it will judge, or after many days."

(b) In regard to the comparison between sleep and death — and indeed they are twins, or as Dr. de Purucker has said: "Sleep is imperfect death; death is perfect sleep"—there is direct analogy between the two states, and we return from either one — from sleep or from so-called death — when the purpose which carried us into that state is exhausted. Sleep concerns mainly the physical nature. The fatigue that we feel at the end of the day is mainly due to the pressure of the prânic energies, to an overplus of life, and also to the reaction of the physical and emotional nature — and not in the main due to mental activities; for even in the latter case the fatigue felt is the reaction of the physical brain-cells and the physical nature generally: in other words, the fatigue is, in the main, physical. The fact remains also that the physical and lower nature of man does not require relatively so long a period for its recuperation, which occurs during sleep, as does the mental, egoic nature of man at the end of life. In each case there is a building into the nature by assimilation and digestion, of physical food in the case of the physical body during sleep, as well as, in degree, of the emotional and mental experiences of the preceding day; and in the other case, the assimilation and digestion of a life-time's thought and aspiration, which are the food, as it were, of the reincarnating ego. Remember, it is an analogy, and not an identity.

(c) There are many misconceptions unfortunately regarding death and reunion. Reunion of what? Most people have reference only to the physical body, and speak of a reunion in the same sense as in the meeting physically of two friends after they have been separated perhaps by a continent.

If however we consider what man is, what is the real nature of man, and that the ties of sympathy, of love and friendship, are ties of the inner nature, we know that there is no separation, although physically two friends, or husband and wife, or parent and child, may be separated by oceans and continents. It is because of the limitations of personality, which is a necessary instrument of this stage of evolution, that we feel the outer separation, and consequently look forward towards the outer reunion. On the other hand, it is the personality and the outer physical nature which constitute the main cause of separation and of separateness.

The personality is in fact a prison-house from which in time we consciously must free ourselves, and from which in the orderly process of nature we are temporarily freed when we pass through the gates of death.

That which men call death is the laying aside of the limitations of earth-life. It is the laying aside of those outer garments of the self which separate, "which delude the ignorant into saying 'my soul and thy soul.'" At death the personality is laid aside, the outer nature disintegrates. The inner nature, the higher ego, goes home: and this word 'home'—implying by that, home in its higher sense—means: reunion with those whom we love, where all that we most longed for, all our higher aspirations, find their fulfilment. Men talk about separation after death and long for reunion because they do not realize that in the first place there is no separation in those inner realms.

As W. Q. Judge once said, man is "compounded of thought"—and that which is present in thought is more real than that which is present only in body. There is no separation in the deep inner sense when in Devachan, from those whom we love. It is in fact in the life beyond the gates of death that we become reunited. It is in earth-life that we become separated, and are always dreading separation, because we know so little of our inner nature.

Remember this: "Love is the cement of the Universe," and if there be love between two people, those ties of love can never be broken by death. They are nearer together in the inner spiritual realms than is ever possible in earth-life, for in earth-life they take on themselves habiliments which actually separate.

Theosophical News and Notes

THE DUTCH SECTION of the T. S. held its annual general meeting May 15th, at Bilthoven. The meeting was attended by large deputations from Rotterdam, Utrecht, The Hague, Amsterdam, Bussum, and Groningen, and friends from all over the country. At 10:30 all assembled in the beautiful Hall of the Concordia Hotel. Mr. Arie Goud, president of the Dutch Section, welcomed all present, among whom were several members of the Adyar T. S. Mr. Lüschen of Groningen, president of the Dutch Section of the Theosophical Club, then took the chair and presided over the first part of the meeting, which was devoted to the interests of the Club. At 11 o'clock the members of the Board of the Dutch Section, T. S., took their seats on the platform and Brother Arie Goud presided for the rest of the meeting. After reading of reports, and the transaction of routine business, several of the Lodge presidents spoke of the activities of their Lodges in the various localities, showing a great increase in interest on the part of the public, in Theosophy. The main feature of the morning session was an address by Mr. H. Oosterink on H. P. Blavatsky. He made everyone feel why and how he loved and admired the inaugurator of the modern Theosophical Movement, and his firm conviction of the greatness of her message. The business meeting being concluded, there followed a reunion of all the members in the nearby woods, where they also partook of lunch. Then followed songs and folk-dances, and the presentation of the Symposium, 'The Blue Pearl of Lao-tse' (translated from *Lucifer*). This made so deep an impression that when the per-

formance was ended there was silence for several moments." *G. J. Lindemans, secretary, Dutch Section.*

Das Theosophische Forum for May-June has as its leading article a translation of Dr. de Purucker's Twelfth General Letter "To the Members of the Theosophical Society throughout the World, and the Members of the E. S." A transcript of a public address given by Dr. de Purucker in the *Meistersaal*, Berlin, Sept. 6, 1931, under the title of "Theosophy, Man, and the Universe," follows. Under the heading: "News from the German Headquarters," an announcement is made of the issuing of multigraph copies of "Pearls from Standard Theosophical Literature," such as *The Secret Doctrine*, *The Mahatma Letters*, and other works, in German translation, in some cases with accompanying English version. These are recommended to all members of the German Section for Lodge-work and for use in Study-classes, Theosophical Clubs, etc. Besides the above, a list of standard works already existing in German translation, is given.

The Hälsingborg Lodge program during April was as follows: April 5 — Question-and-Answer meeting. After a reading from "Golden Precepts of Esotericism," the following questions were discussed: "What is the relation between our world and the planets, the sun, and the inner invisible worlds?" "Is there any possibility of showing people who doubt, that the truths of Theosophy are real and obvious?" "Who or what speaks through conscience?" April 10 — public meeting: lecture by Dr. Eric Bogren, president, on "Man's Relation to the Universe." April 12 — study of H. P. Blavatsky's teachings regarding 'Dreams,' and of man's relation to the sun and planets, as discussed in *Fundamentals of the Esoteric Philosophy*. April 19 — Reading from Iamblichus: "The Death of the Gods," followed by a discussion of questions, as follows: "What is the real difference between man and woman?" "What is the difference between a chemical atom and a life-atom?" "Can we appeal to our Higher Self, that It may show us the faults and weaknesses in our nature?" "How shall I attain a high psychical development?" "How great a span of time is there between two incarnations?" Dr. Bogren spoke on the dynamic power of thought and self-control. April 24 — public meeting: lecture by Dr. Bogren on 'The Inner God.' "There was a wonderful intense, and solemn feeling throughout the meeting, and at times a breathless quiet." April 26 — study of *Golden Precepts of Esotericism* and *Fundamentals of the Esoteric Philosophy*.

Mrs. Gerda Nyström, of Stocksund, writes (April 21): "We are now in the midst of preparations for our dear Summer School, and soon shall be going to Visingsö. Truly we will have great help and inspiration from all the bright and happy memories from last summer when the Leader was with us. Every year the whole 'enterprise' is as the Greeks used to say, 'on the lap of the gods!' We really know nothing beforehand — but as you know, we go ahead with trust and devotion, and hitherto we have succeeded! How wonderful this Râja-Yoga work is, and what a mighty Movement we belong to! It is *sui generis*. Excelsior: step by step we climb."

Miss Naema Roth, a former Lomaland Student, was in Göteborg, Sweden, assisting in the Fraternization effort there, on May 8th. Later she will go to Visingsö, for the International Summer School.

New Century Lodge, Los Angeles: Olive Lawton, sec'y, writes: The programs of meetings held during May were as follows: May 6 — Symposium by members of the Women's Club, assisted by the Men's Club, on 'H. P. B. and Those Who Followed Her.' Many things were told of the Teachers and their work, which will be a help and an inspiration to us. Mr. S. E. Hill told of having been a member of a *Secret Doctrine* class in San Diego in 1894, when our present Leader, G. de P., conducted the class. May 13 — Discussion of the subject: "What is the difference from a Theosophic point of view between Transmigration, and Reincarnation?" Dr. Gibson, Mrs. Lloyd, and Mrs. Anderson spoke on this subject, and quotations bearing on the same teachings were read by the president, Mr. Paul Henning, from the writings of Dr. de Purucker, and by Mr. Hill from *The Ocean of Theosophy*. May 20 — Question-and-Answer meeting on the same subject as the previous week. Very interesting answers were given by every member present to the question: "Why are people so restless and unhappy?" Many of the members also told what it was that appealed to them in the Theosophical teachings and why they became interested in Theosophy. This was a splendid meeting, very interesting, and seemed to bring us all closer together. May 27 — Discussion of a suggestion sent by Mrs. Maurice Braun, president of Katherine Tingley Lodge, San Diego, through Col. Conger, president, American Section, T. S., with regard to the holding of bazaars or Happiness Sales.

The Katherine Tingley Lodge, San Diego, during the month of May, found great interest in continuing the study of 'The Complex Nature of Man.' As a basis of study the Lodge is using the new series of manuals, completing this month the first manual, *Theosophy in Brief Outline*. A five-minute talk on some vital Theosophical subject is given voluntarily at each meeting. Diagrams are touched upon and through discussion the subject is always carried into a universal viewpoint. Miss Judith Tyberg, Instructor in Sanskrit at Theosophical University, was guest of the Lodge one evening, when the entire time was devoted to correct pronunciation and interpretation of the Sanskrit words often employed in the study of Theosophy. For the special program of the month, a Questionnaire was presented; the new members, Mrs. Katherine Weir and Hermann Froelich shared the chairmanship and asked the questions of a group of older members. The average attendance has been about sixty.

AN interesting inquirer's meeting was held on May 3rd, at the home of Mr. and Mrs. Wells of Cherrydale, and was attended by several members of the Washington Lodge. Mrs. Margaret Guild Conger was the principal speaker.

AMONG the reviews of Dr. de Purucker's newly published book, "Fundamentals of the Esoteric Philosophy," recently received at Point Loma, is a lengthy and scholarly one which appeared on the literature-page of an imposing daily of Dunedin, New Zealand, "The Otago Daily Times," of Saturday, May 7th. Under the heading: "Esoteric Philosophy: An American Interpretation," the reviewer, who signs himself "X," gives an admirable summary of the contents of Dr. de Purucker's large volume, with sympathetic and understanding comments.

IN the June number of *News and Notes*, the official organ of the English Section of the T. S. (Adyar), Mrs. Margaret Jackson, general secretary, reports

the White Lotus Day Joint Celebration as "a splendid turn-out of members from the various organizations co-operating," mentions her own unavoidable absence, and Mr. Barker's closing words (see page 187) which, she says, "all Theosophists who have the true welfare of the larger movement at heart will generously indorse."

THE widely-read *Los Angeles Times*, in its issue of Sunday morning, June 5, 1932, under the heading of 'Gossip of the Book World,' devotes its first comments to 'Esoteric Philosophy,' in an informative rather than a critical announcement of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*.

IN a review of *Fundamentals of the Esoteric Philosophy in Buddhism in England* Mr. Christmas Humphreys calls attention of readers to the passages dealing with Buddhas, Avatâras, and the esoteric Mahâyâna doctrines; and expresses his thanks to Dr. de Purucker for attempting "to ease the none too easy path of him who, preferring soul-wisdom to eye-knowledge, devotes each leisure moment to the timeless teaching of the Buddhas as found in *The Secret Doctrine* of H. P. Blavatsky."

Theosophical University: Class in Theosophy

STUDY OF HIERARCHIES, II: INVOLUTION AND EVOLUTION

Fundamental Concepts: 8. "The Law of Analogy is the first key to the World-problem."—*The Secret Doctrine*, I, 604

9. "As above, so below." "Man is the Microcosm of the Macrocosm."—*The Secret Doctrine*, I, 274 [6]

10. "Everything in the Universe, throughout all its kingdoms, is *Conscious: i. e.*, endowed with a consciousness of its own kind and on its own plane of perception."—*The Secret Doctrine*, I, 274 [5]

11. "Every atom in the Universe . . . is . . . a Universe in itself, and *for* itself. *It is an atom and an angel.*"—*The Secret Doctrine*, I, 107

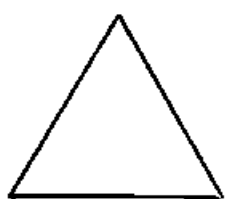
12. "*All is Life*, and every atom of even mineral dust is a Life."—*S. D.*, I, 248

13. "Spirit and matter are the two states of the ONE which is neither Spirit nor Matter."—*The Secret Doctrine*, I, 258

As a simple example of involution: Anything that one does, any constructive work, even so simple a thing as making a box, represents an effort to express an idea. Into any work that you do you put something of yourself, you become involved in it. Evolution and involution run concurrently: evolution of form following upon and running concurrently with involution of the idea. Spirit descends into, or is involved in, matter; matter, or form, becoming more and more manifest, more evolved. This on the downward, 'Shadowy' Arc. On the ascending, 'Luminous' Arc, the involved Spirit evolves, the evolved matter involves, becomes less concrete, more and more etherealized, spiritualized; form is gradually dissipated. (*The Secret Doctrine*, I, 247)

As an example of involution, consider the building of a bridge, and let us relate it to the seven planes of the Globe Chain. (See Diagram, *S. D.*, I, 200.)

3 ARÛPA
PLANES } *Mahat or
Ideation*



The national or city government, or a company, sees the need of a bridge, and orders its construction. The first step is the appointing of a commission.

4 RÛPA
PLANES }

<i>Archetypal</i>	The Commissioners, who call in the Surveyors, etc., and determine on the type of bridge.
<i>Intellectual Creative</i>	The Architects, Designers, Engineers, and Draughtsmen, who draw the plans according to instructions received from the Commissioners.
<i>Substantial Formative</i>	The Contractors and Builders: All grades of workmen, from Master-builders who follow the plans, to common laborers who obey orders.
<i>Physical Material</i>	The Materials: The completed bridge.

Note that the 'Idea' of the Bridge runs through all the descending planes and actuates all on each plane who are in any way connected with the building of the Bridge, from the architects, draughtsmen, contractors, builders, down to the common laborers; and although the common laborer, concerned only with his job, is more or less unconscious of, or unconcerned with, the Idea, yet he is unconsciously to himself actuated by it — by the 'Monadic Essence,' as it were. Bear in mind that there is no dead matter, and that the 'inert' materials are 'lives,' living entities.

Thus in the building of a bridge, or of a palace, or the construction of any work, the idea (the Monadic Essence) becomes more and more involved, more and more manifested, concreted, as the work proceeds. It first takes shape or form in the minds of the designers as the result of previous experience, growth and development: *i. e.*, to the degree of their own evolution. It is carried out by the contractors and builders, who follow the plan, resulting in the building of the completed bridge on the physical, material plane. Note that the architects must have complete knowledge of all the lower planes and all that is needed on the lower planes; else how could they devise a workable plan. And note further, one man can build a bridge, but only if he has had experience of all these processes, on all planes, for all the above stages of architect, designer, contractor, builder, are summed up, or exist, in him potentially. Thus we see that man himself is a hierarchy and is the microcosm of the macrocosm.

Questions: 1. Define and briefly explain the terms 'involution' and 'evolution.' 2. Give an example of a hierarchy on the plane of our modern life.

In connexion with Question 1, note the following (*The Secret Doctrine*, I, 620). Speaking of "the esoteric outline of evolution," H. P. B. writes: "This

evolution — viewed from its several standpoints — *i. e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls 'the zero-point,' and beyond."

In answer to Question 2, the following are some of the examples given and worked out in diagrammatic form, of Hierarchies: the building of a Temple; the writing and publishing of *The Secret Doctrine*; the writing and production of a play; the composing and giving of an orchestral composition; a national educational system; the making of a garden; the organization of a department store; the national government; Theosophical University; a chemical laboratory; the Sanskrit class of Theosophical University.

News from the Lotus-Circle Field

LOTUS-CIRCLES opened the past month: at Rochester, N. Y., Miss Mayme-Lee Ogden, superintendent, Joan Ogden, secretary; and at Bloemfontaine, South Africa, Mrs. Rose Barrett, superintendent. Mrs. A. Trevor Barker, national superintendent of Lotus-Circles for England has re-opened Lotus-Circle work at Bow, under Mrs. Mary Hall.

Miss Anna Månsson and President Saalfrank, national supts. of Scandinavia and of Germany respectively, report great interest in Lotus-Circle work, and several new Circles in process of formation. Another Lotus-Circle in Ferny Creek, Victoria, Australia, also, due to the good efforts of H. B. Thomas, president of the Melbourne Lodge T. S. and supt. of the Lotus-Circle work in Melbourne. Following the FORUM's suggestion that Lodges desiring to open Lotus-Circles should begin on White Lotus Day by inviting the children of interested friends to take part in a Fraternization Program, Mr. Thomas called together a group of six children, taught them the Lotus-Song "Brothers We," drilled them in procedure, taught them the Light-Ceremony and other Lotus-Circle routine, painted a Lotus-Circle Banner, and produced a program at this memorable meeting that would have done credit to a Circle a year old. This shows what energy and devotion can accomplish.

Notable contributions to the White Lotus Day Fraternization effort were made by the Lotus-Circles all over the world. Reports are hereby acknowledged from Berkeley (Mrs. M. G. Darrow, supt.), Oakland, (Mrs. M. S. Ellis, supt.); from Alpine (Mrs. Marian Lester, supt.) and from San Diego (Miss Edith Brittain, supt.), all in California; from Mrs. Madge C. Gray, head of the Boston (Mass.) Lotus-Circle, and from Miss Mabel Jennison, head of the Lotus-Circle in Worcester, Mass., and from Mrs. Mabel C. Gruelle, head of Lotus-Circle work at Silvermine, Norwalk, Conn. An especially fine program was given by the Lotus-Circle recently founded at Höganäs, Sweden, by Miss Månsson, with Mrs. Greta Bergman, supt. This new Circle already numbers thirty children.

Miss Månsson sends fine reports of the work of the Malmö Lotus-Circle

(Miss Ebba Johnsson, supt.) and that of Göteborg, Sweden, under Miss Margit Svensson. At Malmö the children opened the Fraternization meeting. Miss Månsson writes: "The children are a mighty help in the Fraternization work. *They will do it.*"

The Lomaland Lotus-Circle has been expanded and now opens its doors to outside children, with Mrs. Hazel Pool and Prof. Tetsuo Stephenson as Joint Superintendents. Their initial program and play, given before the parents and friends of the children, who filled the large Rotunda, promised great things for the future, for the spirit of love was in it. Among their songs on that occasion was 'Sons of the Sun,' (Kurt Reineman). By the way,— we address Clubs and Lodges here — have you this electric, inspiring song for your public programs? You should have. It is published by the Lotus-Circles Office at Point Loma.

The Lodges report excellent success in using the *Lotus-Circle Messenger* for propaganda and for sale at their book-tables.

A Suggestion

IN ADDITION to Lodge and public meetings, in many Lodges study-classes are held; and in view of the statement appearing in the June issue of *Lucifer*, in which the Theosophical Club is referred to as a "super-grand Theosophical study-class," it is suggested that all these study-classes already existing be held as a part of the local activities of the Theosophical Club. If there be no Theosophical Club already formed as a part of the activities of members of the Lodge, it is suggested that those attending any such study-class immediately organize as a Theosophical Club, in accordance with the Constitution of The Theosophical Club, which will be published in the July issue of *Lucifer*. It is the Leader's hope that wherever there be a Theosophical Lodge there shall be also a Theosophical Club, and if there be but one member of the T. S. it is suggested that a group be formed among friends, for the study of Theosophy, and that such a group be organized as a Theosophical Club. It should be borne in mind that "The Theosophical Club opens its doors to any who would like to explore the fields of the Theosophical philosophy," whether members of the T. S. or not, and offers "a neutral ground on which Theosophists of different affiliations may meet, on a footing of perfect equality, in friendly intercourse, and for a mutual exchange of views." (See *Lucifer*, June, 1932, pp. 126-7)

Second Festival Given at Lomaland School

[From *The San Diego Union*, Monday morning, May 30, 1932]

THE rotunda of Lomaland School was filled Saturday evening by guests attending the children's second May festival, repeated at the request of many who were unable to be present at the first celebration early in the month. The main features were a cantata, "Beauty and the Beast," and a Maypole dance.

Mrs. Inez Davenport, organist at the Temple of Peace, trained the children in their singing. She also contributed a choral number of her own composition. The children's dancing reflected credit on their instructress, Miss Florence Collisson, formerly a professional dancing-teacher in London.

In the opening address of welcome it was stated:

"In our Lomaland school we strive to build up our children's bodies, strengthen their minds and nourish their souls with a love for the good, the true and the beautiful.

"This year we are making a special feature of our summer-school from July 6th to August 26th. It will be open to day-pupils as well as to boarding pupils."

Do You Subscribe for '*The Critic*'?

DR. H. N. STOKES, Editor of *The O. E. Library Critic*, 1207 Q St., N. W., Washington, D. C., though not a Fellow of the Theosophical Society (Point Loma), has proved himself to be a true friend of the fraternization-movement among the different Theosophical organizations, a fearless champion of genuine Theosophy, wherever it may be found, and a brave defender of those whom he believes to have been unjustly attacked. His little monthly magazine is always sparkling and readable, and deserves the support of every Theosophist who would keep abreast of the times. The subscription-price is 50c. per year.

Recent Publications

A THIRD Theosophical Manual has now been published entitled *Man's Divine Parentage and Destiny*; the two previous numbers of the series being: *Theosophy in Brief Outline*, and *What is Theosophy? A General View for Inquirers*. Bound in art-paper covers, price, 25c. per copy.

Light on the Path, reprinted from the edition of 1888 by George Redway, London: cloth, 75c.; paper, 25c.

For purposes of propaganda: *An Epitome of Theosophy*, by William Q. Judge, in leaflet form; 6 copies for 5c.; 100 copies for 75c. Orders for 100 or more may, if desired, have the Lodge name and address (as well as time and place of public meetings) printed on front page.

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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, D. LITT., Leader

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

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Questions and Answers

QUESTION 94

Since Dr. de Purucker first announced, some years ago, the existence of an esoteric succession of teachers in the Theosophical Society, Headquarters Point Loma, a great many people have been puzzling over just what he meant to imply. Does it mean that the Point Loma Theosophical Society is the only one thus favored, and if so, why? What does 'succession' really mean? I suppose you know that there have been quite a number of criticisms regarding lack of documents proving such succession, and this fact, outside of anything else, makes many people doubt the validity of such a claim. Would it be possible for Dr. de Purucker himself to give a clear-cut, definite, and final statement of the matter which will dispel the misunderstanding and criticisms about it?

— E. S.

G. de P. — This is a very reasonable series of questions, and they deserve somewhat adequate answers. First, then, the fact of the esoteric succession of teachers in the Theosophical Society, Headquarters Point Loma, from H. P. B. to the present time, *does not* imply that such a succession of teachers could not exist in any other esoteric or quasi-esoteric body or Theosophical Society. There is nothing whatsoever that is exclusive about the fact. Succession, in the sense used, is simply a statement of a natural fact, that when the call is sufficiently strong, and the hearts and minds of the members of the T. S. are sufficiently loyal to our Masters and their teachings to make the call sufficiently strong, then the teachers will be ready when their times come in serial order or succession. If degeneracy should at any time set in, or the 'link' with the Lodge be at any time broken, it is extremely doubtful, indeed highly improbable, that the serial succession of occult teachers will in such case continue without interruption. This is the essential part of the matter. It is the most natural thing in the world; is not based on anybody's say-so; and is simply an exemplification or copy in the exoteric association called the T. S. of the archaic, esoteric Law governing the Great Brotherhood of the Masters themselves.

Why so simple a fact should have aroused the antagonistic criticisms and un-

friendly and caustic comments that have occurred, we must set down to an extraordinary twist in human psychology, because some people appear actually to be reluctant to believe that so beautiful and holy a thing can exist. I ask why — or, rather, why not?

The esoteric succession of teachers in the Point Loma T. S. will continue just as long, and only as long, as our T. S. remains a fit and worthy vehicle — in other words, as long as our membership places principles above personalities, and truth and troth and devotion and loyalty above brain-mind conditions and views, however plausible these last may be. There is no guarantee whatsoever that the esoteric succession of teachers will or could continue in any T. S. — referring more particularly to the E. S. activities — and of course this includes our own beloved T. S. also, except when and if the members composing such T. S. live the life as our Masters have taught it to us, and make a sufficiently strong call for continued guidance and deeper teaching. If this living the life and this call be utterly sincere and honest, and pure gold throughout, then the call will be heard, and the succession of esoteric teachers will continue.

Contrariwise, should such a T. S. degenerate in principle and in practice from the high plane whereon alone such a genuine succession of Teachers can continue, there will then be little doubt that the link will be broken, the chain of succession temporarily ruptured, and the T. S. become a mere brain-mind organization, like all others pursuing brain-mind objectives and following brain-mind principles and plans. This may be taken as a definite warning, and it is needed indeed! “Keep the link unbroken,” were virtually our beloved H. P. B.’s last words, and in them lay far more than has been suspected.

Consequently, any T. S. which in its aggregate membership can rise to the spiritual and intellectual plane of understanding and devotion, and which by this fact is enabled to make that voiceless but tremendously powerful call to the Masters, will *de facto* be a fit channel for the passing on of Light, and for the transmission unto men of the flow of inspiration from the Great Lodge.

It thus becomes immediately obvious that the Theosophical Society, Headquarters Point Loma, of course is not an exclusively favored channel. Any T. S., or, indeed, any other genuinely esoteric body in any part of the world, if it fulfil the conditions outlined above, would be a fit organization for the appearance of a succession of occult teachers — always providing that the call be made, and that it be strong enough, and insistent.

It is silly, it is a naked absurdity, having in view these facts and thoughts, to suppose that any such esoteric succession of teachers depends upon or is proved by documentary evidence attesting legitimacy of succession when one teacher passes and the successor assumes office. Imagine H. P. B. appearing with imposing documents in hand, documents covered, let us suppose, with Tibetan or Senzar writing, duly signed and sealed by the Mahâ-Chohan, and attested by other signatures evidencing their authenticity! The very idea that such attestation is required could arise only in the mind of one utterly, wholly ignorant of the methods of the Great Brotherhood — and, indeed, equally wholly ignorant of all the customs and methods of esoteric succession from time immemorial. Who would be the body of men fit and competent to pass upon the authenticity and validity of such documents, pray? This grotesque picture should illustrate

with full clarity the absurdity of the idea that validity of succession in such a line of esoteric teachers in any wise depends upon documents, legal or otherwise, and authenticated or not.

The allegation may perhaps be made: "What you say here simply opens the door for any wild-eyed fanatic or imposturous pretender to play evil pranks with human hearts, and is an invitation to shrewd and subtil men of weak moral fiber to throw dissarray into the Theosophical ranks, and to gather around themselves bodies of deluded but sincere, or partly sincere, people." Does it so, indeed? Then you have not understood the meaning of what I have written hereinbefore. But mark you, does not your allegation pretty well set forth what has already in fact happened in the Movement? This is a question which I ask you. What about it, then? Make your own comments and draw your own deductions. We must never forget that the great Teachers stand always ready to guide and to lead, and that their Messengers will be always forthcoming when the spiritual call is strong enough and the conditions are adequate and proper. But while this is the fact, the great Teachers never sway with force the minds of other men, nor do they bludgeon into abject submission the wills of those who believe in them and trust them.

It is in the T. S. exactly as it is in the outside world, and perhaps even more so: one's independence of judgment and one's freedom of will and thought must be untouched and unhampered. It is no servile obedience, it is no subserviency in spiritual and intellectual chains, that our Masters desire in the membership of the T. S., but a body of free men and women, free in will and free in thought, who are at the same time devoted and earnest students of the archaic Wisdom-Religion; and if at the same time also these men and women understand somewhat of the esoteric light, and hold principles above personalities, and yearn for light with a yearning which will not be satisfied with fleeting shadows, and cling fast to truth, then indeed, with all these conditions do circumstances become appropriate for the coming of the light and for the continuance of the flow of inspiration from the Lodge.

Please do not misunderstand me when saying that the succession of teachers is no more dependent upon documentary evidence or legal attestation than is the rotation of the earth, because it is possible, although most highly improbable, that an individual member in such a succession of teachers may find it wise and convenient to leave such a document behind him, naming therein his successor. But this would be done only in utterly inseparable union with what are far stronger evidences than a document is of the identity and legitimacy of the successor. What are these stronger evidences? The man himself who follows in the serial order: his life, his teachings, and his works. When a genuine teacher comes, other men will know him, although indeed at first some may refuse to recognise and to accept, and such reserve is often wise, for history shows that the impostor has been more frequent of appearance than the genuine teacher.

Some of these remarks may be a little difficult of acceptance by most people today who know little, or nothing indeed, of esoteric mysteries and of the laws and principles governing the conduct of teachers and pupils in a genuinely esoteric School. Documents duly signed and attested by notarial certification, title-deeds to land, sworn testimonies, etc., are the safeguards in ordinary affairs

which men today look to; but alas, how feeble these are even at their best, and in esoteric matters how almost futile! Last wills and legal documents of all sorts can be destroyed, they can be forged, they can be tampered with by interpolation and mutilation, they can be lost; and their very nature implies brain-mind procedures utterly at variance with, wholly contrary to, and, indeed, in direct opposition to, the genuinely esoteric method existent in all true schools of esoteric training from archaic times down to the present.

Now, then, take the case of the Point Loma T. S. as a notable modern instance. We believe in and follow a succession of esoteric teachers, from H. P. B. to W. Q. Judge, and from him to Katherine Tingley, and from her to the present successor; and yet, in no single one of these four instances was there a transmission of esoteric authority in the usual brain-mind way by last will and testament, or by legally attested and authenticated document. The matter was handled in very different fashion indeed, and along the lines of the ancient Mystery-Schools. The living teacher in this succession might indeed, as a possibility, prepare a document in proper form, appointing or naming the successor, but such is a mere possibility. The highly probable method is the following: During the life of the living teacher, the one to be the successor is designated with sufficient clearness by unusual marks of confidence and by expressions of trust, and by oral or written declarations more or less clearly or vaguely stating *the then standing* of the successor-to-be. Take the case of the several documents issued by H. P. B. concerning W. Q. Judge. There is, for instance, her E. S. Decree, dated London, December 14, 1888, in which she calls him not only a "chela of thirteen years' standing," but appoints him as her (H. P. B.'s) representative and intermediary in all E. S. work in America; or, again, the two documents written by H. P. B. and published in our *Theosophical Forum* for June, 1932. There were of course others, but these suffice to instance my meaning. None of these documents is a duly signed and attested appointment of Judge as H. P. B.'s successor. Why? It would have been contrary to rule and custom. Or, again, when H. P. B. showed her trust in Annie Besant by naming her 'Recorder of the teachings' in H. P. B.'s Inner Group.

Similarly, again, before Judge died, as many still living witnesses can testify, he frequently and openly showed to others his esoteric trust and confidence in Katherine Tingley; and his intention that she should succeed him in serial order, was plain to many then surrounding Mr. Judge; and furthermore he frequently placed her in a position which to anyone not absolutely blind should have been highly significant.

Or, take again that certain E. S. Order of W. Q. Judge, dated November 3, 1894, in which, at a certain critical period of sorrow in the history of our common beloved Theosophical Movement, he wrote that he assumed sole charge of the E. S. work "in orderly succession" after H. P. B.'s passing. This declared Mr. Judge's view and intention, but was not a legally attested document from H. P. B.'s hand.

Similarly, again, for years before the passing of K. T., this identic method was followed by her, in showing confidence and trust, and in clearly pointing out by word and by act, the one whom she knew was in the line to succeed herself.

It is highly probable that if the T. S. continues in the future on the high

plane of spiritual and intellectual aspiration where it was and now is, and by so much makes the call as insistent and strong as it was in the preceding three cases, then the one to succeed the present individual member in the line of esoteric succession will be at work and ready to take his post when the time comes.

It may be interesting to those who do not know the facts, to be told that when Katherine Tingley passed on, her successor stepped into office without the slightest ripple of disturbance or the remotest indecision or doubt occurring in the T. S. Three or four former comrades who had already, before K. T.'s passing, shown marked signs of misunderstanding or of indifference, quietly dropped out, but that was all. It was a striking and significant, as well as beautiful, testimony to the esoteric training the members of our beloved T. S. had had that such was the case.

It is really stupid of people to talk about a statement of natural fact such as I have hereinbefore tried to set forth, as being a 'claim.' There is no 'claim' at all about it. Either the statement of fact is true, or it is not, and I have said that it is true. To those who believe that it is not, I grant full right to their private opinions, and they have my genuine respect if they hold these opinions honestly. But private opinions count for very little indeed in matters of principle and esoteric fact.

Here is the gist of the whole matter: if the membership in the T. S. ever degenerates and falls away from fidelity to truth and the love of it; and if our members ever become time-servers or political opportunists and think more of personalities than of esoteric principles, and if the holy light of the Tathâgatas ever fades from their hearts: then indeed the serial succession of esoteric teachers will cease — at least for the time; and our beloved T. S. will then become but a whited sepulchre, filled with fading memories of a nobler past, and with dead bones from which the life has fled. Karman in its mysterious workings and rigid balancing of accounts, combined with Time, the great magician, will test and prove all things. That which is good will endure; that which is weak or evil will die. This is the test, and the truth, and by this truth we shall live. It is my heart's prayer that the Light may never pass out from amongst us, but that it will remain and illumine our minds and for ever gladden our hearts. So mote it be! Let us keep the link unbroken!

QUESTION 95

Why did your Theosophical Society suddenly begin to make changes in current spellings of Sanskrit Theosophical terms? I thought you did not believe that anyone had the authority to correct H. P. B.'s teachings! Even granting that H. P. B. herself was not a Sanskrit scholar, as Dr. de Purucker is claimed to be, do not the Masters in their letters use the word 'Karma,' and they surely know Sanskrit. I wish you would tell me what value you see in making these changes. What good will it do?

G. de P. — This is a series of questions dealing with a matter which has gained some small importance today, due, I think, to an unfortunate lack of the saving grace of a little humor on the part of some critics. I shall therefore answer at some length, and will try to clear up once for all what is to me a detail of however small importance as regards the facts, but of outstanding moment as re-

gards the psychology unfortunately attending these facts,—I mean the mental attitude of those who ask questions similar to the queries above.

Satyân nâsti paro dharmah! "There is no Religion higher than Truth!"—a noble adage which we all should try to follow, even those who ask questions! There are several matters involved in the series of queries above. First, then, by way of a brief series of answers: Our Theosophical Society did not "suddenly begin" to make changes in current spellings of Sanskrit Theosophical terms. For the last twenty years or more in our literature there has been a steady attempt to get accuracy and consistency in the use of terms taken from foreign languages and employed in our literature, not only from the Sanskrit but from other tongues.

Next, the questioner is perfectly right in supposing that the members of our T. S. do not consider it right and proper, or even decent, to attempt to "correct H. P. B.'s teachings," for we do not think that they need correction; and this statement is made with emphasis and without reservation. But it seems to me positively childish to suppose that H. P. B.'s teachings are corrected by the correcting of typographical errors or erroneous spellings of foreign words, either of which may appear in H. P. B.'s writings — and very many of which actually do appear. Are we to believe the ludicrous and grotesque supposition that Masters and H. P. B. deliberately conspired to employ typographical mistakes and errors in spelling foreign languages, and that all posterity, forsooth, should look upon such misspellings and printers' errors as too holy and sacrosanct for correction; or that, on the other hand, in trying to get consistency and accuracy in proper spellings and in emending typographical errors, H. P. B.'s teachings as teachings are mutilated? The mere statement of this question contains its own answer.

As regards "the Masters using in their letters" the word 'karma' instead of 'karman,' I can only answer with the same reflexions that I have just hereinbefore employed, and invite anyone who is interested in the matter to study the writings of the Teachers as found in *The Mahatma Letters* and elsewhere, and to discover for himself whether we shall hold the Mahâtman and H. P. B. responsible for the slips in grammar, the faulty punctuation, the inaccurate spellings, that occur in some of the Masters' letters as printed — letters written in most cases by chelas who acted as amanuenses or "wires of transmission" between the Teachers and those to whom these letters were addressed? I thought that every Theosophical tyro knew that a Master only on the rarest occasions wrote a letter with his own hand, and it is absurd to hold the Masters responsible for the mistakes of orthography or typography made by chelas and printers, or to suppose that the mind of the reader automatically correcting such errors as he reads is, forsooth, "correcting H. P. B.'s teachings," or "correcting the Masters' teachings."

It would seem that to any normally balanced mind, stating the facts baldly as we have thus done, the answer is sufficiently obvious. The value in correcting typographical errors, and in proper spellings of foreign words, and the good that all this will do, is the placing before the world and before Theosophical students, who have not linguistic and grammatical training, a proper rendering of words which in no wise and in no jot or tittle changes the teachings or affects their value.

I for one am weary of the letter-infallibility idea which seems to be current in some parts of the Theosophical Movement, an idea which runs absolutely contrary to and is directly subversive of the noblest part of our Masters' teachings and the entire field of H. P. B.'s writings. It is on all fours with the "plenary inspiration of the scriptures" idea, which has been such a curse in religious matters in Christian countries for centuries past. There is an enormous danger in drifting into the intellectually somnolent attitude that these two ideas signify.

Are we of the Theosophical Movement to degenerate into a church with scriptures which have the plenary inspiration of the "Holy Spirit," and which are held so sacrosanct even in their typographical and orthographical errors that we dare not make literal corrections of obvious faults, knowing as we do that these typographical and orthographical errors can be laid at the doors of amanuenses, etc.?

It is truth that the genuine Theosophist should believe, truth and facts and reality; and I for one find it a matter for Homer's "inextinguishable laughter" that any thoughtful Theosophist could suppose that the teachings of our Masters or of H. P. B. are "corrected" or mutilated or modified in any particle by proper orthographical and typographical care taken in issuing reprints of the words in which is couched the noble Doctrine that we have received as our most holy and cherished possession.

For years the present writer has had the reputation among his friends of being almost a fanatic in his determined will and in his work to keep our teachings un-mutilated, unchanged, and without "correction"; and today I feel as strongly as I ever did about this matter. But there is a world of difference between keeping the teachings pure and undefiled and unadulterated and unchanged on the one hand, and, on the other hand, bringing consistency and accuracy into our literature where faulty spellings and typographical errors occur.

When it comes, however, to issuing immaculately accurate reprints of H. P. B.'s writings or of her printed works, I will honestly say that my mind is not only sympathetic to this, but is often balanced between reprinting these works *literatim* — *i. e.*, exactly as we have them, including the hundreds of typographical mistakes and misspelled words, or, on the other hand, of correcting only typographical mistakes and misspelled words. But were I personally to quote from H. P. B.'s literary works, I probably would correct any typographical errors or orthographical mistakes, where foreign languages are concerned, such as Sanskrit, Greek, Latin, etc.

Really, the whole matter is of very little import, is of very little importance; but what is to my mind of great moment and of far-reaching importance, is the mental attitude of some modern Theosophists, as recently shown, who, while they decry with almost thoughtless severity the attitude of Christians of past generations in looking upon their scriptures as having been written under the plenary inspiration of the Holy Ghost, and in thinking that therefore not one jot or tittle of those writings can be altered, nevertheless verily seem to carry the same short-sighted and foolish view, which they thus blame, into the questions concerning H. P. B.'s literary works.

In brief, I am as immovable in objecting to the slightest change in any of H. P. B.'s *teachings* and in the *words* in which these teachings are couched, as I am immovable in my attitude of objection to those who seem to desire to intro-

duce the spirit of bigotry, bibliolatry, or letter-worship and orthodoxy into the Theosophical Movement. I for one am irrevocably opposed to both these things, and I take my position in these matters squarely upon the teaching of our Masters and of H. P. B., both of whom would have repudiated the idea that the mere letters of the words of their teaching are so sacrosanct that one dare not change a typographical mistake, or that one dare not correct a Sanskrit misspelling, etc., and both of whom, moreover, would undoubtedly oppose any mutilation of the doctrine that we have received.

Remember a saying of the ancient esoteric Mystery-Schools: "I can pass it on, but I can pass it on only as I have received it, not otherwise." Do please, for pity's sake, try to have a little of the saving grace of humor in this matter.

Let me recapitulate. First: Are we of the T. S., and more particularly myself in this instance, opposed to anybody's reprinting H. P. B.'s or our Masters' Works *verbatim et literatim*, without the altering of a jot or a tittle, leaving as they originally stood the scores and scores of typographical mistakes and orthographical errors, such as misspellings of foreign words? Of course not. On the contrary, I personally laud it, I applaud, I think it is admirably good work, I commend it highly so far as the mere fact of an untouched republication is concerned. Such work has my heartiest sympathy; but — and this is an entirely different matter — if such republication is done not from a perfectly proper and laudable desire to reproduce H. P. B.'s works absolutely untouched and to let them stand for themselves, but, on the other hand, is done because the publishers imagine that the "scriptures" are so holy that they must be received with awe and on bended knee so to speak, and look upon those as heretics and doctrinal outcasts who prefer to correct typographical errors and orthographical misspellings — then indeed in this latter case the situation becomes a distinctly serious one, because showing the rising in the Theosophical Movement of the old abominable spirit of bibliolatry and bigotry, and of the "holier than thou" attitude which has been the curse of churches from time immemorial.

Look around you, you who read these lines, and make your own deductions from what you see and read and hear, and ask yourself honestly whether my picture as just above sketched is overdrawn. Read the amazingly clever writings of the redoubtable Dr. H. N. Stokes of Washington, D. C., in his *O. E. Library Critic*, who, whatever his personal sympathies may be, is invariably on the side of Theosophic honor and brotherhood. Read his writings, I say, if you do not know the facts yourself, and draw your own conclusions therefrom.

Now, then, what is my own choice: *i. e.*, what would I prefer to do? My answer is: exactly what I have been trying to do for some twenty years last past: the correcting of typographical errors in H. P. B.'s works and the trying to get some consistency of spellings in misspelled words, particularly in those belonging to foreign tongues. My conviction is that H. P. B.'s works should be reproduced *verbatim*, without the change of a single word, but that emendations of printers' errors or misspellings are not only proper but advantageous. Why not have accuracy, and why not use a little scholarly learning, with which you may be blessed, in doing our Masters' work? Such is my own preference; but I am far from condemning those who disagree with me. On the contrary, as above said, I laud, I applaud, I have hearty sympathy with, those who wish to reproduce

H. P. B.'s writings not only *verbatim* but *literatim*. Yet of the two ways of reproduction I prefer the one I have chosen.

Leaving now generals and coming to particulars: Let me point out a few instances of the scores and scores of typographical and orthographical mistakes occurring in our beloved H. P. B.'s writings, and keep a little humor in your mind, my dear readers, when your eye travels over these lines. Consider what genuinely honest and earnest scholars will think of any Theosophist who is so bibliolatrous, so letter-bound, that he thinks that the doctrine is being changed when obvious errors in spelling and printers' slips are corrected!

Take up, first, then, the case of two words which seem especially to have aroused the ire of some of my critics in this respect, *i. e.*, 'karma' and 'mahatma.' I have no objection in the world to anybody's using these forms. They have become English in a sense, and if anybody wants to use them, what on earth does it matter to me! But why, then, do I not use them? Because I want consistency in our usage of spellings. If we are to spell 'karma' and 'mahatma,' then, as these — ignoring diacritical marks — are the nominative forms of these two substantives, to be consistent we must write 'Buddhih,' 'Kamah,' 'Atma,' etc., etc. Furthermore, while 'karma' and 'Mahatma' cannot be considered wrong, they are not in what scholars call the 'crude form,' or the dictionary-form, as most of our other Sanskrit words are.

If anybody so utterly lacks the sense of humor as to think that H. P. B.'s teachings are 'corrected' or changed because I put a circumflex on the second *a* of Mahâtman, and spell it with a final *n*, as I also end 'karman' with a final *n*, then I am inclined to think that he needs to take a course in good humor, and in the understanding of another's viewpoint. However, if anyone chooses to use these now quasi-English forms, well and good. I personally have no objection, and it would never occur to me to criticize anyone for doing so, or to make any comments unless I were asked what I thought about it. It is a matter of exceedingly small importance. It is of trifling moment, and the very fact that such criticisms could arise simply supports what I have hereinbefore written, to the effect that there is rising in the Theosophical Movement a spirit of literalism, of bibliolatry, which, if not checked, as our Masters and H. P. B. would have checked it, will become really dangerous to the well-being of our common Cause.

Let us take H. P. B.'s *Voice*, for instance. In the original edition of the *Voice* appear such errors in spelling as "Narjol" for 'Naljor,' or "Keshara" for 'Khechara'; or, again, the first word in Fragment Three of the *Voice*, "Upadya," is a mere mutilation, does not occur in Sanskrit, is an obvious error, and should of course be 'Upâdhyâya.' Or, turning to H. P. B.'s *The Secret Doctrine*, Volume One, page 292, you will find "Itchasakti" for 'Ichchhâsakti'; or, again, Volume Two, page 401, "Sidhanta" for 'Siddhânta'; or, again, Volume Two, pages 319 and 400, where 'Śambhala' is in both cases misspelled as "Shamballah" on page 319 and as "Shambalah" on page 400, while, in the small Index of the original edition of the *S. D.*, occurs still a third misspelling of this word, "Shambhallah."

Now, indeed, will anyone tell me that these three misspellings, which are nevertheless so obviously clear in meaning despite the erroneous orthography, were deliberately miswritten by H. P. B. as three misspellings of a well-known Sanskrit word, and, by H. P. B.'s own act, thus changing the presumably correct

spelling in the esoteric original from which she extracted these passages? Again, take the word "Anupadaka," which is frequently used by H. P. B. in *The Secret Doctrine*, as in Volume One, pages 11, 47, 52, and 571. As it stands, this word is simply a mutilation of the well-known Sanskrit term 'Anupapâdaka,' a compound properly divided An-upa-pâdaka.

Now, leaving aside the fact that anyone might prefer to reproduce the mutilated form as H. P. B. has it, will anyone tell me that I am "correcting" H. P. B.'s *teachings*, or changing them, when I employ the well-known and proper Sanskrit word? Even granting that the mutilated form "Anupadaka" exists in Tibet, which is a mere hypothesis, and that our Masters prefer a mutilated form to what is the correct Sanskrit original, this is carrying literalism altogether too far, it seems to me, although I have the profoundest respect for the desire to keep H. P. B.'s writings intact and *verbatim* unchanged; and if anyone can prove to me that the Mahâtman desire erroneous spellings and typographical errors in H. P. B.'s works, I shall be very happy to follow them!

"What good will come of it?" and "Of what use is it?" Well, to these queries my answer may be brief and pointed. Leaving aside what I have hereinbefore written, although it also applies directly to these two queries, I will answer that if correcting printers' errors and misspellings is considered to be evidence of a pernicious intention to destroy H. P. B.'s work, then indeed great good will come of it, for it will arouse interest and questioning and jolt the bibliolatrous and mentally somnolent ones out of their mental torpor, and, I hope, will awaken in them the god-like faculties of judgment and discrimination, and thereby cause them to become more charitable and Theosophical in their estimates of others.

In conclusion, let me say that it has never occurred to me to have the remotest shadow of an objection to anyone's using any misspelling of the Sanskrit or of other words that occur in H. P. B.'s printed works, if such is the other man's pleasure; but the situation becomes positively fantastic when one who prefers to use the correct forms and so uses them, is charged with "correcting" H. P. B.'s *teachings*, *i. e.*, her doctrine. Oh, how familiar this sounds to anyone who has studied the sad and misfortunate history of the theological squabbles in the Christian church! We see the beginnings of the same bibliolatrous spirit in the Theosophical Movement today, and I for one am against it, spirit, soul, heart, mind, and brain, and I do not say too much, I believe, when I add that I feel that our Masters and H. P. B. must take the same view. It is the Doctrine *per se* that must remain untouched; and I go even farther and say that it is H. P. B.'s writings that must not be changed, not even a word. But granting this much, let us remember that part of the message, part of this same doctrine, is the teaching of our positive duty, as H. P. B. sets it forth in *The Key to Theosophy*, to teach men to be independent in thought, to stimulate the action of our free wills, and that we shall think and act and write honorably and honestly for ourselves. Let us not forget the *spirit* of the Doctrine by becoming bibliolatrous in our adherence to the letters of the text or to printers' errors and to the misspellings of foreign words. Let each earnest Theosophical student do as he pleases in the matter; but the more scholarly he is, and the more his mind is trained, providing his heart is true to the Doctrine, the greater is his chance of arriving at the in-

tricate meanings so often involved or contained in the inimitable exposition of the archaic Wisdom of the gods that H. P. B. gave to us in masterly form in her published works. The light of the holy Tathâgatas worked through her to the end. *Satyân nâsti paro dharmah*: "There is no Law higher than Truth!"

QUESTION 96

[Inquirers' Meeting, Cardiff, June 28, 1931]

At death we pass through the astral plane, and we leave there our desires and passions, and as entities we pass on farther. Somebody makes use of those desires and passions of ours. Are we then responsible for those desires and passions thus being used by the other entity?

G. de P. — What you call 'the desires and passions' are really cast-off sheaths of the excarnating human egos. These sheaths are composed of life-atoms, and to these life-atoms during our life-time we have given a certain major direction or impulse or series of impulses: in other words we stamp them with our character, or characteristic imprint. Those life-atoms will return to us at the next birth on earth, and they will return to us either as avenging angels, so to speak, or as helpful friends. Therefore we are responsible for those life-atoms, and to a certain degree are also responsible for the effect they may have on other human beings to whom they migrate, for there is all the time a constant interchange of life-atoms among human beings.

For instance, a number of persons in a room together are interchanging life-atoms of all kinds; and each one of these life-atoms has been stamped with a certain impulse, or rather, as a matter of fact, with thousands and thousands of impulses, and therefore in so far as we have put our individual seals on them, stamped them with our particular impulses, we are thus far strictly responsible. And, as I have just said, those life-atoms some day will come back to us. They cannot do otherwise. Psycho-magnetic attraction will draw them back to us. They bear our own vitality, as it were, and hence they will come back, and we shall feel the effect of the impulse that we formerly put upon them. Consequently, you see the value of morals, of clean living, of high thinking, and of impressing the atoms around us, and in our whole constitution, with noble impulses. Then they come back like angels, as impulses for good. They become helpers then. You have asked a very profound question, and, indeed, I could easily take an hour in answering it adequately.

QUESTION 97

I recently heard the term 'will' used where, as it seems to me from my study of THE SECRET DOCTRINE, 'desire' should have been used. Some consider that 'will' is not used by animals or lower kingdoms, because it is spiritual. Can you throw light on this?

H. T. Edge — The word 'will' is of course used loosely, but there can be no doubt about the sense in which it is used by the Theosophical teachers. It is a universal power, active on all planes. In itself it is colorless and can be the minister to all kinds of desires. It is distinct from thought, distinct also from feeling. The following quotations from *The Secret Doctrine* illustrate these points.

"The new discovery by Haeckel (one taught for thousands of years in all the Eastern religions, however) that the animals have souls, will, and sensation. . . ." — (II, p. 671, footnote)

"We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind." — (I, p. 274)

Here we recognise the usual threefold division of the powers of the mind into will, cognition, and feeling. In the enumeration of the great Śaktis or cosmic forces, we find the power of will designated as Ichchhâśakti, in distinction from Kriyâśakti or the creative power of thought.— (I, p. 293; II, p. 173)

W. Q. Judge in the preface to his edition of Patañjali throws light on this subject. Patañjali does not mention will but it is assumed or implied in his philosophy. The categories of an ancient Oriental teacher would not be the same as those of a Western psychologist. Judge describes the will as a colorless power, which may be used for whatever a man pleases.

Any synopsis of philosophical views will show that the greatest confusion and difference of opinion have existed and still exist as to how to define will. The opinions of various philosophers are colored by the various restrictions of their outlook; views may be theological, psychological, physiological, etc. The Theosophical philosophy is so all-comprehending in its scope, so fathomless in the depth of authority and experience behind it, and so symmetrical, that it is only therein that we can expect to find an adequate meaning for such a word as 'will,' a meaning to which we may appeal as against loose popular usages on the one hand and varying technical meanings on the other. As said, it is one in a group of three universal substances (hypostases), namely will, thought, and feeling, all of which precede action or manifestation. What is loosely called will may be desire, or desire and will taken together. The relation between desire and will would seem to be analogous to that between the electromotive force and the current strength of an electrical circuit. The poles of the battery may be at a different potential, but there is no work done until the current flows.

If it should be said that man has will, but the animals have only desire or instinct, I should consider that a false antithesis was being made. For will is a driving power which acts everywhere, under the impulse of various desires. Of course we may use qualifying or limiting epithets, such as spiritual will, human will, etc. But this merely brings out the fact that the real antithesis is between higher and lower desires, or between different kinds of ideas which may direct the will in men or in animals.

QUESTION 98

Can someone point out just what "training" signifies when applied to the Theosophical student?

H. A. Fussell — It has been said with true insight into human nature, that "a comparatively ordinary man can be got to train for a 'corruptible crown,' but only an extraordinary one for an 'incorruptible.'" The Theosophical student, especially if he aspires at the same time to be a student in Occultism takes himself, by that very fact, out of the ranks of ordinary mortals, for whom the loss of the personality means loss of everything. "Not for himself, but for the world

he lives," as soon as he has pledged himself to the work. His aim is henceforth conscious union with all beings, with the whole of conscious life; he aspires to be a selfless, beneficent force in nature. (See H. P. Blavatsky, *Studies in Occultism*, No. 1.)

Service, self-sacrifice, self-forgetfulness, work for the great impersonal ideal Theosophy sets before him are the means to this end, and form the basis of the training he is called upon to undergo; — and this discipline is almost wholly *self-discipline*. He can advance only by his own efforts. And the reasons for this discipline are self-evident. Is the transcending and ultimate renunciation of self then so terrifying? Yes, to the ordinary run of mortals who live mostly for self, who only have moments of self-forgetfulness, and who do not realize the resulting narrowness, division, and strife, — endless strife, — for the interests of selves who only feel their separativity, are not only different but conflicting.

All the "rules" are therefore designed for one end: the attainment of impersonality, which means working *with* instead of *against* Nature, conceived as one spiritual whole. The whole question of training resolves itself then into the attainment of ever wider and higher spheres of consciousness, and the acquisition of the power to maintain oneself at these higher levels and never sink to lower ones.

G. v. Pelt — In considering "training" for Theosophical students, it is necessary to call to mind the end to be obtained, the objective, which indeed should be the same for everyone. No real happiness, power, or usefulness can come to those who are bound up in their own personalities, but the acme of these follows the transmutation of this lower ego. When this occurs, the transcendent powers of the Higher Ego are free and unimpeded. Training then, would consist in the wise directing of the energies of the student; in providing conditions to develop the sense of duty and responsibility; in evoking the creative faculty; in guiding and strengthening the mentality; all of these efforts being based upon an understanding of the true philosophy of life.

H. P. Leonard — Training is commonly understood to have some reference to the education imparted in order to fit us for some trade or profession. We speak of vocational training, as the means by which the youth with ambition acquires the dexterity and the technical instruction necessary for his success in the career of his choice.

But the training of the Theosophical student is of an entirely different character. He needs of course an education in all-round efficiency; he must be able to adapt himself to any call for service, but the essential thing in his training is the purification of motive, and the elimination of the personal idea.

"To live to benefit mankind is the first step" on the path he has chosen, and so the aspirant's attempt is to arouse an unquenchable thirst for all knowledge of human nature, the development of his latent powers, and the cultivation of an interest in every branch of learning that can help him towards his objective — the development of an impersonal focus through which the universal will can operate in human affairs for the good of the whole.

Such training never comes to an end. The student is forever seeking to widen his sympathy, to increase his powers, and to keep abreast of the ever-enlarging body of ascertained facts relating to an environment which is itself

in process of continual evolution. Life after life, the tendency to self-forgetfulness, and the desire for that power which is most effective when its operation is unseen, steadily grows.

The interest of the student is being all the time detached from the limited and the personal, and more and more united with the cosmic and the impersonal. Such is the training of the Theosophical student.

QUESTION 99

[Inquirers' Meeting, Manchester, England, June 30, 1931]

Why do Theosophists not believe in prayer, and that prayer will be answered by our Father in Heaven?

G. de P. — Just exactly what do you mean by prayer? Does it mean petitioning "the Father of men and the Creator of the universe" to send us rain or to give us success in our material enterprises, or to send us a baby boy instead of a baby girl, or to make the crops grow green or to give us comfort and solace when perhaps death has taken a loved one from us? What kind of prayer is this? It is wholly selfish. It is a confession that we are seeking to get something for ourselves; it is a confession also that our view of and opinions about and convictions concerning that unnamable Mystery, whose very heart is compassion and wisdom, are purely human, and also signify that we believe that the Divine does not know as well as we do what is good for the world and for us. Petitionary prayer, to us Theosophists, is not only wrong, but, if we may use ordinary human terms, is a spiritual impertinence.

On the other hand, those who suffer, whose hearts grieve, who are in doubt about some deep ethical problem, who are uncertain after which manner a certain act should be done — should remember the words of all the great Teachers: Go into thine own inner chamber and there commune with the god within thyself; for, as Jesus is reported to have said, "I and my Father are one" — that is, each man is one with his own inner god, the essential divinity within him, his link with the Boundless Infinitude. There is a fountain of wisdom within us all, a fountain of love inexhaustible; and the pity of it is that men do not realize this — one of the sublimest truths of human life. They do not know what they have within, and all the teaching of the Sages and Seers of the ages has been: Look within, search within, find truth within, become one with thine own inner god, and be at peace! *There* is the source of wisdom and love and peace and happiness; and the way to reach this source is beginning with a boundless sympathy for the souls of men.

The one true and only genuine prayer is loving; give love boundless to everything both great and small; feel your essential unity with the stars in their courses; feel at home in the Universe; have a kindly thought and a compassionate feeling for everything that suffers or is in pain or that grieves or that yearns for light and truth. This is the path of discipleship; this is the ideal of the chela-life. Theosophy makes an appeal to the spirit within man himself, and if this idea is understood and developed within one, then in a little while light comes, peace comes, happiness comes, and great quiet. No longer do pain and sorrow exist in such a man or woman.

The key is self-forgetfulness! — and your question about prayer, my dear

Friend, is thus answered! Remember that the very heart of Nature is harmony, which means love, for love and harmony are one, being two sides of the same thing. Wisdom is but another name for the same thing, for love is wise: it is wisdom and clairvoyance; and wisdom is always harmonious. Actually, love and wisdom and peace and harmony are really words for the same inexpressible Mystery which men in their ignorance call God. When we begin to delineate it and define it, we endow the Divine with our merely human figments of thought, imperfect, limited, because we are imperfect; and therefore it is that we Theosophists always speak of this wondrous, ineffable Mystery by the one word THAT. This is infinitely more reverential than to begin to label the Divine or to ticket it or to qualify it with the imperfect attributes of our human existence.

All petitionary prayer is, in the last analysis, selfish. Take two armies on a battlefield, for instance. Each one prays that it may be victorious and the enemy be vanquished. Whose prayer is your God going to grant? I repeat again: all petitionary prayer is selfish. A man may ask for guidance; but even this is for himself alone. It is a nobler prayer, I admit, than if he were to ask for an increase in his wealth, or something of that sort; but nevertheless he is asking for something which in his imperfect judgment he thinks to be the best thing for him. But you can yourselves change the course of your own lives, because you are a part of Nature, you are an integral part of the Universe, and therefore a part of that very heart of compassion, although as yet very imperfect and feeble expressions of It.

Even if you pray for another's good fortune — how about the moral aspect of this? Don't you realize, my Brother, that you have no right deliberately to influence, or to try to influence, the evolutionary growth or development of a brother or of an entity inferior to you, unless it be strictly in accordance with Nature's inner laws, which are non-interference with others, except in loving and in compassion and in impersonal helping? Do you think you could have a right to influence a rose, for instance, to change its color from red to blue? If so, then, following along the same line, you would have a right to influence some human being's destiny, and to try to change him from a bad man to a good man or from a good man to a bad man. No, we Theosophists say No, because, suppose that you were successful in changing a bad man into a good one, and did so by your own power, you would leave him still weak and imperfect and you would thus deprive him of the opportunity of gaining strength for himself which is the only genuine strength and the only way by which he can grow. It is in Nature's law for him to learn his own lessons, to evolve himself, to strive himself for strength, for light, for growth. Interference in the affairs of another is unwarrantable, and the very gods in their majestic courses cannot and will not interfere with the evolutionary growth of men by listening to their feeble petitionary prayer.

Leaves of Theosophical History

A LETTER FROM H. P. B. TO W. Q. J.

[The following is a *verbatim et literatim* reprint of the original now held in the official archives of the International Headquarters of the

Theosophical Society, Point Loma, California. The letters T, U, V, W, X, Y, and Z, however, have been substituted for the names of persons mentioned in the original letter.

In two places in the letter H. P. B. refers to Master M. by his well-known signature, which is replaced in the reprint by :. . . At the head of the letter, just below the heading "23 Feb. Ostende," is written in pencil in Mr. Judge's own hand-writing "1887," and in the upper left-hand corner "Rec Mar 7th."]

23 Feb. Ostende.

My dear W. Q. J.

First, answer to queries in your first letter.

(1) The two unpardonable sins: HYPOCRISY, *Pecksniffianism*,— Better 100 mistakes through unwise unjudicious sincerity, & indiscretion than Tartuffe-like *Saintship* as the whitened sepulchre, and rottenness & *decay* within.

(2) The Biblical sin of *Onan*. Involuntary & natural, or physiological is not held as sin, if one is *irresponsible*, though it is a *wall* against progress; but *mental* Onanism is 1000 times worse than the physical. You can hardly have control over your nerves — You CAN over your thoughts & imagination. IT IS WORSE THAN THE VERY (NATURAL) ACT.

(3) This is not *unpardonable* but very dangerous, as explained in my article: DOUBT, eternal wavering — it leads one to wreck.

(4) What would I say if you stepped into my room one of these days? I would welcome you without feeling surprised. I will be June the 1st in London. If, during this summer you came for a month or two — it would do you good & my S. D. too as I will be reading the proof sheets. But not unless you have secured & prepared the contents of the PATH for two or three months. You could surely trust it to Mr Hart?

(5) I — *make Olcott send you* what you want!! Why, I am asking for the last 6 months — applic. forms — & cant get them. An iron or brazen wall is more plastic than Olcott. But the Masters who see through him — hold to & protect him; the T. S. cannot find a more *active* President. *Even the mistakes, blunders and flapdoodles made in it* result FINALLY in good. The Karma thereof, sticks to the *producer* of it; the fruits of bitter lessons & experience profit to the Society.

(6) Now to your second & very sad, desperate letter. Allow me to quote a verse from a very esoterically wise, & exoterically silly book, the work & production of some old & ancient friends & foes "There is more joy in the kingdom of heaven for one repented sinner than for 99 saints." So much for my writing to Coues & asking you to try & be *friends* with him. He may breathe *lies*, — so much the worse for himself. What business is it of ours? He has tried to do good to the T. S. & to best of his perverted judgment. I have tried to stop him, you have: we failed. The fact remains that he has infused *life* into what was a *corpse* before he stepped in. The few remnants even that still exist in the U. S. are due to him. Let us be just & give to Caesar what is Caesar's however imperfect, even vicious Caesar may be.

"Blessed be the peace makers" said another old Adept, of 107 y. B. C. & the

saying is alive & kicks to the present day amongst the MASTERS. "Judge not, oh Judge! and thou shalt not be judged."

(7). Sinnett? The first news of his having written to Coues — I get from *you*, now. He has written "because you (I) asked him." Oh blessed intuition. My son, bore a hole through your wise scalp & skull & try to let out some of the fog therein. TRY & be a little more intuitional. I do not know *what* Sinnett wrote to him about, *when*, or for what reasons. You better tell me. I asked Sinnett yesterday in a post-card. Whether he will answer or not — I cannot tell. Beware meanwhile of a 3^d leather prize in intuition, my dear.

(8) There is *falsity* & there's such a thing as "judiciousness." The latter was in view when you were asked to "mix with Mrs Bates & Coues. Why & in what is it "against all rules of Masters"? On the other hand what you (& all of you) *do* namely to live like cats & dogs in the T. S is *positively* against *all rules & wishes of the Masters;*" as against our "Brotherhood" so-called & T. S. & all its rules. *THEY are disgusted; THEY look on, & in that look* — (Oh Lord if you could only see it, as I have!) there's an ocean deep of sad disgust, contempt & sorrow.

Olcott, Sinnett, & others will have *their* karma for divulging names & *sacred* things, for throwing pearls to the swine. "A false name .:?" Look in, please, into *Five Years of Theosophy* pp. 483-4.). "The Puranas on the Dynasty of the Moryas." — BUS. The *ideal* WAS besmeared with mud; but as it is no golden idol on feet of *clay* it stands to this day, immovable; & what the profane brutes see, is only their own mud, thrown with their own hands & which has created a veil, an impassable barrier between them & the *ideal* idol, without touching the latter. They spat in the air & it fell back on their noses — that's all.

(8) *Whatever they may report to me about YOU — is immaterial. I know you and heed not what they say, never have,— never will. You have remained "faithful" throughout all. We know it.*

(9) You *are* hard on Olcott. You are not expected to subscribe to his judgment or proceedings. But the man does the best he can. Be charitable & see things in their true light. "The prettiest girl in the world can give but what she has —" what she has *not* in her, how can she give? You make too much of me & too little of him. He *is better than I am*, in many respects, for *I had* & he never had any training.

(10) How to succeed? Through WILL-POWER. You have that, but you have also diffidence. You doubt *yourself* more than you doubt any other man or woman. This is *not* the way. Go to bed *alone* & if possible in a place, if even a clothes' closet & no bigger — but one in which there is no magnetism except your own — & *will* TO SEE. And believe me, my son, "my spirit will be upon you & your visions" — metaphorically, of course not that of old H P B — though you may see the old thing, occasionally, also as the vehicle of the *Spirit*. It is a question of limited time only. Once you have forced your Spirit to talk with the Spirit of A, B, or C, you will need no solitary nooks. At the beginning it is *imperatively* necessary. I have said.

(11) "Get no direction"! Have a large society, the more the better; — all that is chaff & husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad & the evil men as much as in the good ones — only

it is more difficult to call into life & cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance. And even some of the half-rotten seeds come to life when thrown into good soil. Be, *that soil*. Do not be *squeamish* about things. Look at me — the universal theosophical *manure* — the rope for whose hanging and lashing, is made out of the flax I have sown, & each strand it is twisted of represents a "mistake" of mine. Hence, if you fail only "9 times out of 10 in your selections" — you are successful 1 time out of 10 — & that's more than many other theosophists can say.

(12) The *PATH* is a great success — morally. I have letters from Boston from theos. I do not know saying what good they get by reading it. Throw your whole heart into the thing. Give it life by infusing into it *your own soul* not that of mere Peripatetics

(13) You have done the last two years what you could & more than could be demanded of you for ∴ "Society" & cause. Yes; those "few *true* souls" will be the nucleus for future success & their children will. But if the Society is small, and as there is nine tenths of evil in it, invariably what selection can be hoped for futurity? Don't you understand now why poor Olcott struggles for *numbers* regardless of mistakes, failures & results? He was commanded to *multiply & increase* the day he landed at Bombay & he has done so blindly with the unselfish devotion of the Newfoundland dog which rushes into the roaring waves of the ocean at his Master's voice after a stick & does not stop to reason why. This is the *one priceless* quality in Olcott. *FAITH* in his Master, & no desire for reward; out of evil the good grows, but not when we sow evil with our own hands. Let us sow good — & if evil crops up, it will be blown away by the wind like all other things in this life — *in its time*

14. Yes there are "two persons" in me. But what of that? So are there two in you; only mine is conscious & responsible & yours is not. So you are happier than I am. *I know* you sympathize with me; & you do because you feel that I have always stood up for you & will do so to the bitter or the happy end, as the case may be.

My dear fellow — what you say of my desire "to push on the cause & concentrate all my Karma" is right yet it is wrong. Add to this that I wanted & still want to concentrate all *its*, as well as *my* own Karma, & you will be right — I alone can do it & only so long as I live. I am the *mother* & the creator of the Society, it has my magnetic fluid, & the child has inherited of all its parent's physical, psychical, & spiritual attributes — faults & virtues — if any. Therefore, I alone, & to a degree, Olcott, can serve as a lightning conductor of Karma for it. Had I not done it — the Society would have gone smash three years ago. But I was asked whether I was willing, when on the point of dying and — I said yes, for it was the only means to save it. Therefore I consented to live — which in my case, means to suffer physically during 12 hours of the day — mentally during the twelve hours of night when I get rid of the physical shell. You are *the first one* to whom I tell it, because you force me into the confession. What is the use saying it to any one else? No one will believe it & it will only help making an additional lump of mud to be thrown at me. Now you know. Whether you will understand the thing correctly, is another thing. And it is

true about the Kali Yuga. Once that I have offered myself as the goat of atonement — the *Kali yuga* recognizes its own, whereas any other would shrink from such a thing as I am — doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up-hill a cart load of heavy rocks. That's all. Now what can I say more?

About W! I have no right to interfere with his Karma. I have done my best, went to the very limits of persuasion, show of real affection & desire to help him. I have saved him four years ago; had he been guilty with Y in London I would have saved him even then & would be the only one not to turn away from him. He knows — if he is not entirely under *dugpas* influence that it is so. He knows that I have never sinned against him, and therefore, knowing this he hates me the more for it. "We always hate those whom *we fear*, & *whom we have wronged*. He fears me unjustly for till the day he left for America I never opened my mouth to a living soul, about his infamy against poor Z Babu, his uncle. But when I received lately a letter from Arthur in which he accuses & says openly "all the leaders of the T. S *are immoral*" & means Olcott & myself — (about that Philad. business) — & that I knew it was W who *psychologized* him into this belief — I wrote to the Countess that *she should know* — as she was told in London many dirty things about me which were *inspired by W* (for inst. Schmichen tells in confidence to every one that W — "the *purest, holiest* saintliest of men" himself — *was obliged to confess* that "Madam" (me) was very sensual, married a young husband, had *lovers* in the U. S. & even hinted that I was Olcott's mistress) And, I told it today to another person, who will never say it to anyone, & who knows more about W than any other man in London — dear old Keightley, who came from Engl. to see me. Now what can I do? W lied to every one & as X has so compromised himself by boasting of his chelaship that he now *cannot* get out of it. But then he *either does not believe* in Masters, or his desire is to *ruin their ideals*. For he said that to Keightley which neither I, nor any one devoted to the cause & the Masters can ever forgive him. He actually told him, that when at Barbizon last year in France when the Y was after his scalp — seeking to seduce him that he heard distinctly his Masters' (K H's) voice, saying to him that things went *so far* that he (W) had to do one of the two things *either make of Y his mistress*, or to break with her," and that he, W, chose the middle course — to neither break nor give up his chastity but to correspond with her etc etc. This is an INFERNAL a devilish LIE — either this or *pucka* possession

That he wants to *loot* the T. S. is that which I know for over three months. And that nothing will deter him from doing or *trying* to do so, is also sure. He is no fool. He will not go and do as X does — slander openly & clumsily Ol. or myself, or *deny* the Masters. He will work silently & steadily at his object. He will pretend to be a *true* theosophist leading a life & pursuing *a line of his own* — allowing people to *infer* that he is inspired & helped from on high. He will not say to people *this* or *that*, against either Society O. or myself; but he will insinuate & lead people to draw their own inferences which he will instill *telepathically*, to use a S. P. R. expression, with those wonderful deep "holy" & dreamy eyes of his. For he *can* psychologize, I tell you so. He is a *Hindu* & deep as hell, or the kingdom of bliss — there is no middle ground for a *Hindu depth* of mind.

He knows I am innocent of any guilt *versus* W, quite the contrary; but there's the *tacit pact* between himself and Hodgson — & I am in his way. He does not mean *to return* to India, and he has to create for himself a Society of which he will be the head; and he has at the same time to reconcile his past, his chelaship, devotion to Masters, the cause & myself & his present desertion. The Coulomb told to Hodgson the whole story about Z his beautiful wife (W's aunt) and his W's crime, who lived in adultery & incest with her several years — and Coulomb has no doubt embroidered the thing, for it is bad enough as it is. And now Hodgson told him of it. W had to choose between his own reputation of a Jesus on tin wheels being smashed by Hodgson, or to let him *smash me*. He *hesitated for over six months*; but when this scandal of Y came out he had to make his choice — & — I was sacrificed. The Vs & X & W were friends with Hodgson ever since November 15 months ago. U V is his victim and X's hatred helped him to make his choice. That's the whole truth. Since then he began to work & worked *8 months* on U V by her own confession to Dr T before she gave in and *got convinced* that H P B's masters were *black magicians* & no better. These are her words. Then between him & X they ruined the confidence of the whole Gebhard family except the two old people. Now X works in England, & he in America. I cannot help, cannot punish, cannot meddle. When he was here, I offered him *eternal alliance* — which meant *eternal silence* part to save the Society from him; he wriggled out of it, protesting to the last day friendship to me, filial affection etc & trying to set me against Olcott. He also tried to undermine my influence with more than one Hindu by writing letters & he succeeded — with Subba Row for one *partially*, at least, for S. R. is as deep as himself. You will never *beat him* — he is too deep for you & you too honest for him. Yet, promise him *salvage*. Perchance — if the Master helps you will succeed. How can I “let up on him”? No need “of inducing him to believe that he is going farther & farther from Masters. He is at the other pole for the matter of that, from Them. But as he has been *slandering* in such a vile way his *ex-Master* — I do not think Karma will let him go off so easily. What you have to do is to assure him that so long as I do not see *bad* results of his staying in America I will never mention his name. But if I see that he is really looting the T. S. then I will take means of unmasking him. I loved, admired, & *respected* him. I was sincere with him as I never was with any one. Now I feel contempt for him & only watch him to counteract his blows to the Society. I do never nor ever will I *throw mud* at him, as he does at me.

Lastly. YOU HAVE A WIDE & NOBLE PROSPECT BEFORE YOU, if YOU DO NOT LOSE PATIENCE. TRY for mercy's sake try & feel me & hear “the small voice” within you.

Your ever affectionate

H P B

Good Advice to Lodges

(Extracts from a letter written by the Leader to a Lodge-President who wrote asking for advice as to the conduct of his Lodge.)

THE only words of advice that I could give to you, at the present time, are the same that I have repeated so often elsewhere. Labor unceasingly to increase the membership of your Lodge, in loyal fidelity to the noblest

behests of truth. Be kindly in your administration. Give to every member of the Lodge a full chance to have his or her say, should discussion or differences of opinion arise, nevertheless always watching to avoid the possibility of such discussion becoming so personal and acrimonious as to lead to disharmony. In such case I should think that the presiding officer would always have a right to suggest a call for a vote on any disputed question, and once a vote has been taken, then abide by such a majority-vote, or by whatever vote your by-laws call for. Once this is done, no honorable person could feel that he or she had been treated otherwise than with justice and fair impartiality.

I am deeply impressed with the great possibilities that exist for Theosophic propaganda through our Lodges. Increase the membership of your Lodge in every possible and honorable way. Do your best to have your speakers on the platform teach technical Theosophy, especially the technical Theosophy as explained in the teachings of the New Era, which teachings are identical with the genuine Theosophy of H. P. B.'s time, but which yet throw new lights upon the latter and give new Theosophic facts to substantiate it and to support it.

As my last thought, try to give to every member in your Lodge who is at all capable of it, a chance to take an active part in the Lodge-work. Dating even from H. P. B.'s time, so many of our Lodges have failed to bring this about successfully. Usually a few have done most of the work, and the majority then become quiescent. Sometimes this unfortunate situation has been caused by the indifference of the majority, and the faithful few have had to carry the burthen; but in other, fortunately fewer, cases, this situation has arisen because a few have been, in their enthusiasm, too anxious to keep everything in their own hands.

Letter to an F. T. S. from a Relative

DEAR . . . : I will try to put on paper some of the things I was talking to you about last Monday. In the first place these are only suggestions, and are given with the hope that they will help you to accomplish what you wish to do. If they are of assistance — fine; if they are not no harm will be done as they are my own opinions and not binding at all on you, though they are based on considerable association with average people. I also believe my own reactions are quite normal.

If you feel that you have something to give the other fellow that you feel will be of benefit to him — call it philosophy of life, religion, Theosophy, or what not — the first thing is to implant in him a desire for what you have to give.

If it is going to make him look, dress, talk, or act differently from other people he doesn't want it. If he sees in your looks, dress, or actions something which he wants in himself your job is half done, for you have a friendly listener to start with. Anything you may have about you, be it uniform, conspicuous lodge-insignia, loud voice, or other mannerism which makes you conspicuous, raises a mental barrier between yourself and the person you want to reach.

Do not advance strong ideas or opinions on various and sundry subjects which may start arguments, for when you argue with a man or put him in the mental attitude of argument your chances of doing him any good have practically vanished.

Assume the rôle of a good listener and do not take ordinary conversation too seriously. The other fellow *may not know anything*, but at that he doesn't want to be educated, except when he feels like it.

When a man meets you the outstanding thing about you should not be the fact that you are at all odd. If that *is* the outstanding thing, you have created a prejudice against what you have to offer.

While this is somewhat different from what I said the other day, I hope it will help in what you want to do.

As ever,

Theosophical News and Notes

AMERICAN SECTION. *Ann Arbor, Mich.*—At several recent meetings of the Lodge Adyar members have attended in a fraternal spirit, and a pleasing incident was the attendance at one meeting of an unattached Theosophist from Vienna. A lecture on 'Four Continents' given by Mrs. Lindblad was illustrated by large maps in colored crayon.

Chicago Lodge—Various Adyar members imbued with the fraternization spirit have been attending and participating in the meetings. On June 12th Mrs. Blanche Hillyer of Akbar Lodge (Adyar) gave a fine address on 'The Secret Doctrine' and other subjects on the June program were: 'The Dual Nature of Man,' by A. H. Peters; 'Râja Yoga,' by Rudolph J. Naumann; 'Individuality versus Personality,' by Mrs. Winnifred K. Roth, the secretary; and 'Practical Theosophy,' by the president, Mrs. Helen M. Fisher.

Eagle Rock Lodge—The Lodge is studying *The Secret Doctrine* and 'Graded Lessons in Theosophy.' On May 5th, at the home of the president, Mrs. Constance Allen, at 5157 El Rio Ave., Eagle Rock, California, Mrs. Hector Geiger gave an interesting talk on 'Reincarnation.'

Fallbrook Lodge—Under the auspices of this Lodge (Kurt E. Reineman, president) a successful White Lotus Day Celebration was held by Theosophists of that part of Southern California and interested friends, in beautiful Live-Oak Park. Abbot B. Clark of the Headquarters Staff at Point Loma gave the address of the day and conducted a lively and profitable 'question-and-answer' meeting. Mr. Lawson Scott, president, and Miss Scott, and Mrs. and Miss Lackey of the Redlands Lodge were present.

Los Angeles, New Century Lodge—At a recent meeting of the Lodge there was introduced the innovation of turning the meeting over to the Women's Section of the Theosophical Club with Mrs. Rose Lloyd, president, as chairman.

During the past month the Lodge was very happy to welcome as visitors Mrs. Foster L. Griffiths of Katherine Tingley Lodge, San Diego, at their meeting of June 3rd, and on June 24th Mr. and Mrs. Maurice Braun, Mrs. Braun being president of Katherine Tingley Lodge of San Diego. Subjects discussed during the month were the following: 'In what way do Theosophy and Science differ from one another with regard to universal and individual evolution?'; 'How can Theosophy and Science explain Heredity in the light of Karman?'; 'How did Theosophy originate as a System of Thought?'

Rochester, N. Y., Phoenix Lodge — This Lodge does not believe in taking a vacation, and has during the summer months two public meetings and two study-classes a month, with the usual active work of propaganda in newspapers.

Toledo, Ohio — President E. T. Schaub writes that members of the Lodge on June 26th visited the Ann Arbor Lodge and had a fine meeting with addresses by members of both Lodges. *The Toledo Sunday Times* of June 26th contained an announcement of *Fundamentals of the Esoteric Philosophy*.

Boston Lodge (Room 617, 30 Huntington Ave., Boston, Mass.) — The Boston Lodge has evolved a most helpful plan, which it has forwarded to all the lodges in the American Section and to the Presidents of the National Sections elsewhere. J. Emory Clapp, corresponding secretary, thus summarizes it:

“This plan, known as the ‘Circle of Helpers’ idea, is as follows: Each member who wishes may join a ‘Circle of Helpers’ and each such member is supplied with a ‘Helpers Box’ in which each day he or she will drop a coin commensurate with his love and devotion to our holy Cause, and the means to express it. At the end of each month the contents of this box is sent to Headquarters, as explained later.

“The Boston Circle of Helpers has been functioning for three months, and several other Lodges have adopted the plan and formed similar Circles. Word has just been received of the formation of a Circle in Canada and another in distant Australia, and so many enthusiastic and inspiring letters commending the plan have come to us that we want to extend the privilege to all the devoted Comrades of our T. S. who are not members of any Lodge. Therefore, a greater Circle taking in F. T. S. at large is planned and it has been suggested that it be called the Rainbow Circle of Helpers.

“Today, June 7th, I received a fine letter from our dear Swedish Comrade, that old Theosophical war-horse, Dr. Erik Bogren, saying that the Swedish Section had adopted the idea and that they had selected the 15th of each month as the date on which to send their contributions. He stated that our Swedish Comrades were all agreed that it would be splendid once again, as we did during our beloved Katherine Tingley’s time, to take up the system.”

Bridgeport Lodge (46 Park St., Bridgeport, Conn.) Oswald Busch, secretary, writes: “At our Sunday evening meetings we are now taking up the study of *Fundamentals of the Esoteric Philosophy*. Besides this, a period is being devoted to the *Graded Lessons in Theosophy* and also to a study of Sanskrit pronunciation. We are pleased at the new department appearing in *Lucifer* under the title of ‘Sanskrit Study-Class.’ At our meetings, also, a few pages of *Golden Precepts of Esotericism* are read preceding the study-period.”

New Era Lodge, Hollywood, California, has surrendered its charter.

New York Lodge, (135 W. 74th St.). Miss Ida Lewis, secretary, writes: “At the public lecture given on May 13th, Dr. Alvin Boyd Kuhn was the principal speaker. His subject was ‘Theosophy and Its Message for the Man and Woman of Today.’ He was well received and the lecture was indeed a splendid one. The joint White Lotus Day meeting was a very successful event. The Adyar meeting-room was filled to capacity. We distributed over a hundred copies of *The Lotus-Circle Messenger* at that meeting with the hope that the readers would be awak-

ened to the great possibilities which Lotus-Circle work affords. Mrs. Barbara Sellon, secretary of the New York Federation of the American Theosophical Society (Adyar) showed great interest in Lotus-Circle work in New York and said she intended calling a special meeting sometime for the purpose of taking up such work with an interested group."

Oakland Lodge — ". . . meets every Sunday at 11 a. m. in Madison St. Masonic Temple, 1433 Madison St., Oakland, Calif. In the same building at the same hour the Lotus-Circle meets with Mrs. R. D. McCarty, 1221 Shattuck Ave., Berkeley, in charge. The public is invited. Oakland Lodge had a very enjoyable White Lotus Day meeting with the local Adyar Lodge on the evening of May 8th. The meeting, which was well attended, was held in the lodge-room of our Adyar comrades. The President and members in their usual cordial manner, extended to us every courtesy and kindly consideration. A joint program had been arranged and the spirit of the meeting was most fraternal," writes the president, Margaret Sterling Ellis, 323 Monte Vista Ave.

AUSTRALIAN SECTION. Despite the very heavy taxes on foreign remittances going out of his country, the veteran president of our Australian Section, T. W. Willans, and his wife, as well as other devoted Theosophical workers there, though few in number, have shown themselves unusually self-sacrificing in their efforts to assist the International Headquarters through these difficult days of financial stress.

Ferny Creek, Victoria — Bro. H. B. Thomas writes: "I am delighted with the splendid matter contained in all the magazines issued from Point Loma. *The Lotus-Circle Messenger*, *Lucifer*, and *The Theosophical Path*, are each in their respective departments just what the student needs. The real difficulty lies in discovering the searcher after Truth, who is sufficiently awake to know when he touches 'Gold.' . . . Prospects here are certainly brighter, and I am keeping an open mind to avail myself of all Theosophical opportunities."

DUTCH SECTION. Besides the joint White Lotus Day program reported last month, accounts of similar fraternal gatherings have been received from Bussum, Utrecht, Groningen, and Rotterdam.

Bro. Hendrick Oosterink, president of our Bussum Lodge, says that "the Adyar members were guests of ours and it was a wonderful meeting. We were together for an hour and three-quarters. I am sure that all left the lodge-room deeply touched, carrying the inspiration of the evening with them."

In another letter Bro. Oosterink writes: "Within a short time Bro. van Dischoeck will have printed a second edition of the Dutch translation of G. de P.'s book, *Theosophy and Modern Science*. The first edition is sold out and he receives more orders than he can fill. In the autumn he will publish the Dutch translation of *Golden Precepts of Esotericism*.

The annual meeting of the Dutch Section at Bilthoven on May 15th is reported at length in the May issue of *Het Theosophisch Forum*. Therein, Bro. G. J. Lindemans, secretary of the Section, of which Bro. Arie Goud is president, records a truly splendid year of achievement for our Comrades in the Netherlands. To illustrate:

"Besides the periodical publications of our Society, the Dutch editions of *The Theosophical Path*, THE THEOSOPHICAL FORUM, and *The Secret Doctrine* published in instalments, during this year there were published also in Dutch translation, *The Ocean of Theosophy*, *Echoes from the Orient*, and the first volume of *Theosophy and Modern Science*, which were thus made available to the public in our country." He did not mention also the Dutch editions of *Lucifer* and *The Lotus-Circle Messenger* published respectively by the Theosophical Club and the Lotus-Circle in Holland. "On the book-tables at each of the public meetings held by the Leader during his visit to the Netherlands, these books were a welcome addition to the Theosophical literature already available in our language. Mention should be made of the gratifying increase in the demand for our publications, so that we have to consider at an early date the reprinting of several books, among them *The Key to Theosophy*, *Theosophy and Modern Science*, *The Bhagavad-Gîtâ*, and *Light on the Path*. Further, some new works, such as *Golden Precepts of Esotericism*, and the new series of *Theosophical Manuals* are demanding publication in Dutch. A great help in this regard is the offer of Bro. A. M. E. van Dishoeck of Bussum to take charge of the management of our existing publications and the issuing of new works. This has made possible an increase in the circulation through the agency of the booksellers throughout the country. The Secretary feels it his duty to extend to Bro. van Dishoeck a word of profound gratitude in the name of the Dutch Section.

"Initial efforts have been made this year to establish a *National Headquarters* at Utrecht. Though finances do not as yet permit the formulation of definite plans, we hope before long to succeed in this. The work in the lodges is growing steadily. A new lodge has recently been established at Steenberg and we hope shortly Deventer and Arnhem Velp may also have their lodges.

"By regular correspondence, the Board has remained in constant touch with the International Headquarters at Point Loma, by which the international character of our Movement and its unity throughout the world has been strengthened. The unity of the lines of action which in the general Movement is a special characteristic of our Society and which in large measure is the source of our strength, without involving any rigid uniformity, was thus helped to be maintained in an unconstrained manner."

Bro. Arie Goud reports the fine White Lotus Day Celebration held at Utrecht "in a very beautiful hall in the largest and most important hotel (Pays-Bas) in our city, where we have also secured a room for our other meetings now. Among those present were Col. W. J. Steinbuch and his wife — the gentleman who, being an Adyar-member, was the first or one of the first in our country to express sympathy with Dr. de Purucker's Fraternization-Movement. He was delighted to see our children taking such a prominent part in the celebration with their little play from *The Lotus-Circle Messenger*, 'The Awakening of Spring,' very beautifully presented under the direction of Miss Claterbos and her helpers. He expressed his wish to address our Theosophical Club and we accepted his offer.

"At Groningen the president of the Adyar Lodge, Mr. Zonneville, took part in the proceedings of our Lodge there, on White Lotus Day."

Bro. H. F. Sterringa, president of the Groningen Lodge, reports that it is flourishing and that its work is carried on with enthusiasm.

Bro. F. A. Lindemans, president of the Rotterdam Lodge, reports: "We now meet in a larger room of the same building as before, which is necessary, for our old quarters could no longer accomodate the visitors."

Bro. A. M. Quist, president of the new Lodge at Steenberg, reports that it holds meetings twice a week and is eagerly studying the Theosophical teachings.

Bro. J. H. Venema, president of the Hague Lodge, reports: "At the meetings of the Theosophical Study-Club the sale of our literature is gratifying. The co-operation among the Theosophical organizations at The Hague is developing in a favorable manner. The relations with the lodges of the Adyar Society have been very friendly for some time. White Lotus Day was celebrated this year in co-operation with and in the hall of the United Theosophists, which indeed is a reason for rejoicing. The Hague Lodge is happy to state that its membership has greatly increased this year. Of paramount importance has been the visit of the Leader to our country. On that occasion everyone had the opportunity of feeling very deeply that the bond between the Theosophical Society and the Great White Lodge still exists and is as strong as ever."

A lengthy review of the Dutch translation of *Theosophy and Modern Science*, Vol. I, appeared in the June issue of *De Theosophische Beweging*, an Adyar magazine published in Holland, written by Dr. J. J. Hallo, a physicist. Bro. Venema forwarded an English translation of this review.

Mr. Venema writes later of a meeting on June 22nd at the Pulchri Studio at which President Gravestein of De Lotus Lodge (Adyar) gave a lecture on 'The Essentials of Theosophy' and answered questions in a comprehensive way. Members of several Adyar Lodges and also of the U. L. T. were present.

ENGLISH SECTION. A. Trevor Barker has recently made a lecture-tour visiting Liverpool, Manchester, Southport, Middleton-in-Teesdale, and Birmingham. A general meeting of members of the Liverpool, Manchester, and Southport Lodges was held at Southport on June 12th. Public lectures on the general subject 'What is Theosophy' were given at Manchester, Liverpool, and Bishop Auckland with good audiences at each place. A great deal of interest was aroused. In Birmingham Mr. E. W. Bohle, an Adyar member who many years ago with his wife and daughter visited Point Loma, arranged for Mr. Barker to meet several members of the Adyar Lodge. The results along fraternization lines are promising in every place visited.

SWEDISH SECTION. Activities at the Hälsingborg Center in May, writes Secretary Anna Persson, included an evening of 'Questions and Answers' on May 3rd, at which one of the questions was 'Can the Higher Self become conscious in man?'; the White Lotus Day Celebration on May 8th (already reported); Lodge-meetings on the 9th, 17th, 24th, and 31st at which there was study of *Fundamentals of the Esoteric Philosophy*, and *H. P. Blavatsky the Mystery*; and a public meeting on May 22nd when the following were some of the questions answered: 'What is the will?' 'What is the difference between elementals and elementaries?' and 'Is the old opinion that children have their heredity from their parents a just one?' Doctor Bogren appealed to the members to subscribe to a fund for the work at the International Headquarters, and also to one for the

purpose of the translation of *Fundamentals of the Esoteric Philosophy* into Swedish. Mrs. Maja Waerland described the study of Sanskrit at Point Loma and advocated the opening of a class for this study in Hälsingborg. The report expresses the joy of the members of the Lodge in the fact that the beloved and revered President Bogren has been in good health and taken part in all the activities during the past months.

Review of "On Tour with G. de P."

[From *The O. E. Library Critic*, February, 1932, H. N. Stokes, Editor]

REFERENCE has been made several times in *The Critic* to the series of letters written back home by Miss Savage, secretary to Dr. de Purucker on his tour abroad last summer. These letters have now been published in booklet form.

"In speaking of them I called them a 'new *Old Diary Leaves*' and expressed my belief that they were a valuable contribution to the history of a certain period of the theosophical movement which should not be allowed to pass into oblivion. Whether my remarks led to the decision to print them I do not know, though I have been charged with inducing the Point Loma publishing department to embark on a foolish and wasteful enterprise, which could only result in loss, as few even of the Point Loma T. S. members would care to purchase or even read them. I am glad to say, then, despite the lugubrious predictions, that I am informed that the booklet is selling as fast as it can be printed.

"I still adhere to my original opinion, however, that these letters present a phase of the theosophical movement which should not be overlooked. There are doubtless those who may share the view, recently expressed in an organ of an association known to be unfriendly to Dr. de Purucker and his efforts to bring about more cordial relations between the several theosophical factions, that the fraternization movement has fallen flat. These letters afford a complete refutation of this charge. Everywhere that Dr. de Purucker went, and he lectured 108 times in 36 cities, in America and Europe, he met with a most cordial reception from local lodges and members of the Adyar Theosophical Society, and was frequently entertained at their official headquarters. Members of other theosophical societies often took part, even if others were conspicuous by their absence.

"All of these matters are most graphically and entertainingly described by Miss Savage, who has added endless data about the incidents, pleasant or otherwise, of the trip. In fact, any theosophist who proposes to visit Europe would find here a sort of guide to theosophical activities in the several countries covered, and would know where to look for friends. Nor is it amiss to liken it to the famous *Old Diary Leaves* of Colonel Olcott. The latter is not a treatise on Theosophy; it is an account of the experiences and travels of the first president of the Theosophical Society, partly in America and Europe, but mainly in India and Ceylon. If Miss Savage tells us now and then what the party had to eat, what sort of hotel accommodations they had, and of their scuffles with customs officials, so also did Colonel Olcott, even, at times, in great detail. His book is therefore a detailed account of the T. S. and of Colonel Olcott himself during a certain period. Miss Savage has given us sidelights on the much later movement towards

fraternization, and far more perfectly and completely than can be found in the official publications of the Point Loma Society. It has, therefore, a distinct historical value, and in the future will have to be consulted by anyone who takes on himself the task of writing a history of the first real endeavor to get theosophists to bury their tomahawks, wash off their war paint and live with other theosophists as amicably as they would consort with persons of some other belief."

Weekly Forum-Lectures in the Temple of Peace

THE following syllabus of Forum-Lectures arranged for the weekly Sunday afternoon meetings in the Temple of Peace on Point Loma will not only be of interest to all F. T. S., but may contain suggestions of value to lodges everywhere:

June 12th. **THE UNITY OF ALL LIFE** — Throughout all Nature one Law, one Consciousness, one Life. The Universe is one organic whole. Man is but an atom in the life of a greater entity.

June 19th. **THE LAW OF REIMBODIMENT** — Reimbodiment applies to all centers of consciousness. Every entity reimbodies itself in appropriate vehicles. Reimbodiment a universal teaching. Transmigration — a much misunderstood term.

June 26th. **KARMA** — **THE LAW OF CONSEQUENCES** — No thought, no act, without its consequences. Why do we suffer? Harmonious adjustment through evolutionary progression. "Whatsoever a man soweth, that shall he also reap."

July 3rd. **DEATH AND AFTER** — A Doorway in the Kingdom of Life. Death is rebirth. The journeys of the real man after death. Do we meet our loved ones after death? Nothing to fear in death. Is there a 'heaven'?

July 10th. **CYCLIC LAW** — All Nature moves in Cycles. Spiral evolution. Nature's oscillation between the spiritual and the material.

July 17th. **MAN — WHO IS HE?** — Man — a stage in Nature's universal scheme of evolution. As an inseparable part of the Universe, he holds the key to the understanding of himself and of the Universe.

July 24th. **ESOTERICISM OF SACRED SCRIPTURES** — In every religion the inner teachings are always secret. The New Testament is a book for esotericists, not understood by many Christians. Inner teachings in the Vedas; the 'Book of the Dead'; the Zôhar; the Kabbalah; the Pistis Sophia.

July 31st. **ANCIENT WISDOM AND SPIRITUALISM** — The Theosophical interpretation of the source of Spiritualistic communications. What is materialization? Do the Spirits of the departed communicate with this Earth's sphere? Adeptship the opposite of mediumship.

August 7th. **TEACHERS AND DISCIPLES** — What is a disciple? How can one recognise a true Teacher? Why do not the Mahâtman declare themselves openly before the world? Nature's universal process of education. The true teachings are never bought or sold.

According to present arrangement, about half-an-hour's lecture on the topic announced is given each Sunday by one speaker, after which the meeting is thrown open to questions from the audience, and the speaker is assisted in answering them by three others on the platform, as well as by the chairman.

The audience is invited also to send in questions in advance on the topics announced for future meetings. Each afternoon closes with a short résumé by one of the other speakers on the platform.

Râja-Yoga Association Holds Second Annual Reunion

THE second annual meeting of the Râja-Yoga Association, in which all present and former pupils of Katherine Tingley's Râja-Yoga Schools in different parts of the world are eligible to membership, was held at Point Loma, Sunday, July 3rd. Economic conditions kept many from attending, but the enrolment showed an increase of 51 during the past year. Much enthusiasm was manifested by those present and also in the communications read from absent members, including cablegrams from Sweden and Cuba.

Mrs. Guy E. Ponsonby was re-elected president of the Association. Thomas Amneus of Oakland was elected first vice-president, Charles Savage (Point Loma) second vice-president, Emilia de Moya (Santiago de Cuba) third vice-president, Herbert Preeg (Hollywood) fourth vice-president, and Henry Greenfield (Berkeley) fifth vice-president; Madeline Savage corresponding secretary, W. E. Milligan, recording secretary; W. Emmett Small, Jr., treasurer.

Mrs. Ponsonby read a message from Dr. de Purucker emphasizing "the great value of the high ideals of training and self-discipline that the Râja-Yoga system under our brave-hearted and beloved Katherine Tingley signified." After the election of officers the assembled alumni joined in singing 'The Râja-Yoga Commencement Song,' composed by Rex Dunn, formerly a pupil, instructor, and director of the Lomaland orchestra and chorus. This was followed by a symposium recapitulating the outstanding events of Katherine Tingley's life, with appropriate quotations from her teachings. The meeting in the Temple of Peace closed with the singing of her favorite song, 'There is Music by the River' (Pinsuti), and a silent tribute to her memory.

The second annual reunion closed with a picnic under the pines, followed by folk-dances and games. Many of those present thereafter attended the regular Sunday afternoon public meeting in the Temple of Peace.

All F. T. S. and Club Members, Attention

THERE are many ways in which the teachings of Theosophy can be spread, but there is hardly any doubt that the dissemination of Theosophical literature is the most important. People who have become interested through personal contact or through lectures require books for quiet study and instruction, and we feel that in the present period of universal discouragement, when the minds have been chastened, it is squarely up to all Theosophists to utilize the psychological moment and establish the Ancient Wisdom in the hearts of men. Seeds sown now will bear fruit a hundredfold, the fields have been deeply furrowed and are ready for the *Sower*. *Comrades, this is our opportunity!*

The Leader is very anxious that all the members should do everything in their power to interest people in our literature by talking about it whenever an opportunity presents itself or to create such opportunities, in short, to get

our books, magazines, and pamphlets sold and placed before the public. An increase of interest will of course help the Lodges and Clubs indirectly in building up their membership. It will be like the proverbial snowball gathering volume, as it rolls on.

We have a few suggestions to offer with the hope that the members will give them their sympathetic study and consideration.

First then: In order to accomplish any work of lasting value it must be properly organized and sustained. For this reason, we suggest that each Lodge or Club, where no duplication of effort would be entailed, appoint one member as a business and propaganda agent whose duty it would be to find new outlets for our literature, see to it that the libraries of their localities have our books and magazines, and endeavor to get reviews published in the press; if these latter should arouse controversy, so much the better! It would be especially well, if the Leader's new book *Fundamentals of the Esoteric Philosophy* could be reviewed by leading local papers. "Where there is a will there is a way," and in many instances just this thing has been done successfully.

Secondly: We propose that every member constitute himself or herself a committee of one for the purpose of drawing the attention of friends and business associates to our literature.

Thirdly: Each Lodge and Club should have as complete a library on Theosophy, Occultism, and Philosophy, as is possible. We are now printing a catalogue of all our books to be sold at greatly reduced prices. For the purpose of aiding the members as well as any inquirers all items have been carefully described. There is likewise another catalog in preparation of second-hand books. Even in this case, the prices have been put very low in order to enable the Lodges and Clubs to procure interesting books.

We are unable to send out books on consignment, but if members of a Lodge or Club join in the effort and invest a few dollars they might be able to get the book-stores which have the best clientèle to take a few Manuals and Graded Lessons, as a starter. This would be one of the functions of the Lodge or Club Propaganda Agent, mentioned above, but he should have the support and aid of the entire Lodge or Club.

If anyone has any suggestions or comments to make concerning these proposals please address such communications to the undersigned.

Sven Eek

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

Review of "The Theosophical Path"

THE *Theosophical Path* (Point Loma) appears in its July issue as a quarterly with its contents greatly enlarged. There is a wide selection of topics. In 'Great Seers versus Visionaries' Dr. de Purucker describes various grades of illumination up to those "who may be called *Human Gods*, Governors of our own planet Earth." 'Elementals,' one of the most wonderful of all H. P. B.'s articles, is begun in this number, and 'Notes for Students from the Writings of Katherine Tingley' is another attractive feature. Other articles are: 'Karman:

What Is it?' by Dr. H. Alexander Fussell; 'Practical Occultism' and 'Evolution — a Questionnaire' by Dr. H. T. Edge; 'Archaeology in the Light of Theosophy' by Prof. C. J. Ryan; 'Theosophy the Universal Inspiration' by Kenneth Morris; 'The Authority of the Torches' by Grace Knoche; and 'Cagliostro — A Messenger Long Misunderstood' by Philip A. Malpas. Christmas Humphreys contributes an inspiring poem, 'The Fulness and the Void.' The Quarterly closes with 'Correspondence' and interesting reviews of the leading magazines in English dealing with Theosophy and kindred subjects.

"The Lotus-Circle Messenger" — Preview

THEOSOPHY FOR CHILDREN, in good black letters on the cover, opens the August-September issue of the *Lotus-Circle Messenger*, now in press, August being the birth-month of H. P. Blavatsky, her work and the Lotus are central themes. Uncle Sol tells the 'Torchbearers' about the newly-discovered minor planets, and there is another chapter on 'The Strange Adventures of the Atoms' — a rendering in childish imagery of the teachings of H. P. Blavatsky and G. de Purucker on evolution and the birth of worlds. Special sections are devoted to the different Lotus-Circle Groups, and there are contributions from Lotus-Circle Teachers and also pupils, from different parts of the world. Suggestions for teachers include the comforting help of a Sanskrit Pronunciation-Key and pronunciations. Announcement is made of a new series to begin at once — "The Children's 'Key to Theosophy'" — simplified lessons in Theosophy in the form of Question and Answer, and based on the teachings of H. P. B. and G. de P. *Questions We All Ask* continues to be the Lotus-Circle Textbook. The magazine opens with a pithy three-minute story, an attractive departure.

Monthly, 16 pp., 50c. a year. Order from Publications Dept., Point Loma, California.

The Theosophical Club Monthly

THE general metamorphosis of Theosophical Study-Groups into Theosophical Clubs and the zeal with which these Clubs are concentrating their attention on Theosophy, pure and simple, makes *Lucifer*, the Club periodical of inestimable service to every member of the Clubs.

The June issue provides subject matter for possible activity as varied as it is interesting. This month's *Graded Lessons in Theosophy on The Constitution of Man* leads us into the causal realm of 'Hierarchies,' which subject receives amplification in *G. de Purucker on 'Hierarchies,'* and that of the archaic teaching on Evolution, which is treated of in *A Talk on Science and Theosophy.*

The Sanskrit Study Class Section contains the concise meaning of technical Theosophical terms in general use, together with their correct pronunciation. Fascinating vistas are opened up in the *Club Cyclopaedia's* mine of information.

In the July issue, under the latter heading, a bird's-eye view of 'Ancient Schools of Philosophy' and a scientific questionnaire on 'The Nature of Light' offer suggestive preparatory material for Theosophic study. The various foreign Branches of the Theosophical Club, in memory of Katherine Tingley, have contributed translations into their own languages of her inspiring invocation, 'O My

Divinity!' Dr. de Purucker answers questions on 'The Devachanic Rest' and on 'Human and Beast Evolution,' and the Theosophical position with regard to Suicide is clearly stated in a short series of articles. Of paramount importance to Club members is the new proposed Constitution of the Theosophical Club and the accompanying explanatory letter.

Notice

PRESIDENTS of National Sections of the T. S. are hereby empowered to issue temporary Charters, where good and sufficient reasons appear, for the formation of Centers of the Theosophical Society; such temporary Charters to be replaced by Lodge-Charters issued from the International Headquarters upon application made through, and with the approval of, the President of the National Section.

G. DE PURUCKER, Leader

June 27, 1932

The Theosophical Society

International Headquarters, Point Loma, California, U. S. A.

American Section: President, Arthur L. Conger, 806 Jackson Ave., Takoma Park, Washington, D. C.

Australian Section: President, T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W., Australia.

Dutch Section: President, Arie Goud, Tolsteegsingel 29, O. Z., Utrecht, Holland.

English Section: President, Dr. A. Trevor Barker, 70 Queen's Gate, London, S. W. 7.

German Section: President, Georg Saalfrank, Münzstrasse 27, Cottbus, Germany. (Special German Agent for Theosophical Literature in English: Konrad Wening, Zirndorf-Nürnberg, Karlstr. 15.)

Latin-American Section: Secretary, Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Isla de Cuba.

Swedish-Finnish Section: President, Dr. Erik Bogren, S:or., Jernvägsgatan 17, Hälsingborg, Sweden. (For literature in Swedish and English address: Box 3062, Stockholm 3.)

Welsh Section: President, Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales.

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 the author, article, volume, and page referred to must be given.

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THE THEOSOPHICAL FORUM

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G. DE PURUCKER, 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

Questions and Answers

[Questions 100-10 were answered at the Inquirers' Meeting,
London, July 2, 1931]

QUESTION 100

As you stated last night in your public lecture that the Mysteries exist today in the form of the Esoteric School, will you please tell us in just what way this fact is significant in the spiritual life of the individual?

G. de P. — This is a very pertinent question. The fact is highly significant. In the Esoteric School the chela or disciple or student is taught to know himself, to respect himself, and in so doing to know other men and to respect the native beauty and the native wisdom in other human beings; thus doing away at one blow, as it were, with that particular psychological, indeed spiritual, disease — or that psychological egoism — which so affects mankind at the present time, and which is the root of disturbance in the world today — producing suspicion, distrust, disharmony, mutual hatred, and all the other hellish brood of man's lower being.

When a man learns to know himself, *i. e.*, his essential oneness with the Universe: when he becomes cognisant of the faculties and powers lying usually latent within himself, and learns to know, *pari passu* and at the same time, that in all other human beings these identic energies, faculties, powers, latent or active as the case may be, also exist, and are simply waiting to be brought forth, then he himself has not only an added respect, an added dignity, for his own nature as a human being, but he learns to respect his fellows in identic fashion, he learns to love his fellows for the same beauty that is within himself.

This is the ethical significancy that the esoteric student finds in his life and study. Of course there are also many other noteworthy things. There are such things as entering into actual communication with the interior worlds, but this training is reserved for the more advanced students, and therefore I do not care to speak of it. The development of 'powers' always springs to the fore in this connexion, because 'powers' are the most attractive thing to the public today, and are, strangely enough, the very thing which least properly concerns

the public. Everybody wants 'powers,' often alas meaning powers for misuse, powers to wield over other men, sometimes for other men's detriment. Such misuse is simply 'black magic'; and in order to prevent powers being misused, the doors to the higher knowledge are kept tightly shut except for those who have proved their utter impersonality and that they can be trusted never to misuse the knowledge and powers gained. Do you see my meaning?

What all men really hunger for, what they really yearn for, what the deepest yearnings of their soul are, *i. e.*, of their whole being, is to have love, wisdom, knowledge, happiness, and peace; and it is on this noble yearning that the genuine Theosophical Teacher relies.

It would be very easy to make of the Esoteric School, *i. e.*, of the modern Mysteries, an instrument of mere organizational propaganda, but — and you must understand that I do not mean this unkindly — such action would be a falling into the same grave spiritual error that other mystical Societies both of the past and present have fallen into: *i. e.*, making an appeal to the public in order to gather members from that public on lines of a promise for the gaining of powers. Our Masters never have done that, and will never do it. In all their work the appeal is always spiritual, to the intellectual, to the ethical, nature of man. All the other great things are in their work also; we not only admit this, but affirm it; when the proper time comes a genuine esoteric student who shows the proper spiritual and intellectual qualifications will be trained for those things: trained to gain spiritual and intellectual powers, to evolve latent senses and faculties. But that is not the bait with which we bait our hooks for the souls of men. You remember the New Testament saying: "Be ye fishers of men." Every genuine Theosophical student and Teacher is, after all, just such a spiritual fisher for men.

There are other significances that the E. S. work has — but I do not like the word 'significant' used in the question. I should prefer to ask: "What benefit to the world and to the student himself will a study of the Esoteric Wisdom bring?" It brings self-knowledge in the ancient sense; it gives to man a philosophy of the Universe which includes himself, which has through the ages withstood the searching investigation of the greatest intellects that the globe has ever produced; for each new generation of adepts, of teachers, tests, examines the work of all preceding generations of the great Sages and Seers; and it is bound to do so for the following reason: not because the work of the preceding generations of Sages is doubted, but because the Universe itself, collectively as well as distributively in its units, is continuously evolving. There is a constant change proceeding towards betterment in the Great as in the small, so that there is new work for each new generation of Seers to do. Each new generation has to repeat the work of its predecessors, to test that work anew — in other words, to adopt the popular phrasing of the day, to "bring the work up to date."

One gains everything of essential value by entering the esoteric work, by becoming a student of the Ancient Mysteries. All that you yearn for spiritually and with the noblest powers of your intellect: all that is beautiful and grand and splendid and pure: you have it all in the E. S. work, if you have the capacity to proceed sufficiently far therein. This E. S. work is the training of students and chelas to become spiritual and intellectual and psychical Masters of Life, not for their own benefit, but for the sake of impersonal service to the world;

because, by the way, in genuine spiritual service lies the only lasting happiness that man knows. Everything that is for self ultimately turns to ashes in the mouth, and becomes in time not merely tasteless but poisonous.

QUESTION 101

May it not be possible that there are certain members in the outer Society who are timid, who have the feeling that they may be unworthy to enter the Esoteric School, who are in short a little afraid to try?

G. de P. — Yes, of course there are such, but I will frankly say that I have never clearly understood this feeling. Some people are so extremely modest that they won't even take truth when they may have it! They think that they are 'unworthy'; and I have little patience with that spirit of false humility. It really is a form of the lower egoism. You speak of it as timidity; but if there were the real spiritual yearning within, that unceasing hunger for spiritual light, then indeed you would long to climb to the stars, because with that yearning would come clear recognition of the fact that there is a duty to know more in the service of others, a duty to live the life sublime — not for self, but for the world.

There are also some who have been overbold, and who, through an excess of self-confidence, have desired to rush in "where angels fear to tread"; but the good law of Nature and the strict rules in the Esoteric School fortunately take care of both these cases. The timid ones, to use your word, if they show the genuine qualifications, are encouraged, helped; and those who are overbold soon experience the restraining bridle of the archaic rules and regulations. Perhaps you do not like that term 'bridle,' but please remember that all these expressions are metaphorical. No will-power is used upon them, but the appeal is made to their own intuition, and they are very gently and very kindly reminded that they are proceeding too fast in their own imagination. Do you get the thought?

Let me tell you something more. It is not for human angels that the E. S. work is conducted. It is to help man to be better; but once the threshold is passed, once the pledge for high thinking and noble living is taken, the members are expected to try to do their best to live in accordance with the pledge which they have assumed.

I might add the following as a rider to what I said in my lecture last night: when I spoke of the Mysteries of Antiquity, I was not referring so much to the machinery, that is to the merely dramatic part, because as is well known the Ancient Mysteries were of two kinds: the dramatic, and that which is concerned with teaching and training. The dramatic part belonged in old days to the Less Mysteries, and the teaching and training to the Superior or Higher; and the dramatic was used only as a help for those who needed, as it were, a ritualistic or ceremonial observance in aiding to concentrate their thoughts. When the Mysteries finally disappeared in the West, the Christian Church took over some of the ritual and ceremonial of the Less Mysteries, and a few of the doctrines or teachings of the Greater.

There are three main Degrees in the Esoteric School, and in the third or highest there is no ritual or ceremonial of any kind whatsoever. The teachings are given "from mouth to ear," as the saying goes, and "at low breath," and are of

the loftiest kind; and to this third Degree very, very few individuals belong. The problems treated of, the Mysteries taught, the teachings given, deal with the deepest and most recondite mysteries of the Universe, as far as these can be communicated in words.

These three Degrees comprise the entire series of initiations in the Esoteric School — and I do not here refer to the highest four Degrees. The first Degree is the T. S. considered as the Outer Court of the E. S., and, as it were, it is the skin surrounding the esoteric fruit. The second Degree, or the E. S. proper, contains all of the pulp of the esoteric fruit except the heart, the core; and the third Degree is the heart of it all.

QUESTION 102

What was the cause of the disappearance of the Mysteries?

G. de P. — Degeneracy, faithlessness on the part of the students, and lack of the call for Light. One of the most interesting things in our Masters' Work is this: Where there is a call, a genuine call, a call from the heart and the mind, there comes the teaching; and when the hunger for truth dies, when the yearning for light wanes, there comes no Teacher. Do you get the idea? When the human heart makes its spiritual appeal in terms so strong, with spiritual energy so vibrant, with the very fibre of the inner life so to say, it actually operates with the spiritual magnetism of a Teacher from the Lodge, and he comes.

The Mysteries degenerated because men became involved more and more in selfishness and the material world, and lost the inner touch, the inner consciousness; and yet these Mysteries of Eleusis lasted until a late era in Greece. It was not until the time of Justinian that an imperial Rescript was issued, closing the School, and then there remained only seven Greek philosophers representing the majestic Philosophic School of the past, and these seven fled to King Khosru in Persia. From that moment spiritual Night descended over the Occident.

QUESTION 103

Is it not true that the real esoteric teachings cannot be fully given by words, that these are only semi-esoteric?

G. de P. — Absolutely true. Words are but the messengers by which the Teacher tries to convey thoughts; and I will tell you that a genuine Teacher conveys more by his presence, by his manner, by his atmosphere, by the spiritual vibrations in his voice, than he does by words; and this is nothing exceptional in the E. S. work.

Although this is not an esoteric meeting, yet I take this occasion to point out the necessity in a genuine Esoteric School of Teachers following one another in serial spiritual succession, an idea which the Christian Church took over from the Ancient Mysteries under the purely exoteric and wholly wrong form of the 'Apostolic Succession.'

QUESTION 104

May I refer again to those Greek Mysteries? We are told in history about several Roman emperors said to have been initiated — for instance Hadrian, Trajan, and Julian. Did they actually receive spiritual initiation?

G. de P. — It was in this way. Hadrian, Trajan, and Augustus — all three — had been initiated at Eleusis, but in an era when the Eleusinian Mysteries themselves were nearly dead, spiritually speaking. These emperors had received initiation in the forms which still remained; just as a man may join a Church and be confirmed in the orthodox way, “receive the laying on of hands” — a mere gesture — and receive communion. He could then be said to be ‘initiated.’ But if these ceremonies were passed through under the guidance of a true initiate and accompanied at the same time with genuine esoteric teaching, it would have been in the latter case a genuine initiation, of a kind.

Trajan, Augustus, and Hadrian did actually pass through the Eleusinian Rite, but in a corrupted and degenerated period. Nevertheless they did receive something; for as long as the Mysteries lived, the men who conducted them, although degenerate descendants of once noble sires, nevertheless still had some remaining sparks of the ancient verities.

Julian the ‘Apostate’ — so called because he would not apostasize from the religion of his forefathers — did indeed have a Teacher guiding him; but his case was different. The Mysteries in his time had become practically extinct, if not wholly so. The fatal mistake that the Emperor Julian made during his life was his invasion of Persia, and thereby hangs a curious tale. Julian as a man has always interested me deeply, because to me his story is one of the most pathetic I know. Julian the Initiate knew that it was the wrong thing to undertake the Persian war, and yet Julian the Emperor and official was dragged into doing it, for in a certain sense it seemed that he could not help himself. That is the plain truth. It was one of those pathetic instances where an early karmic mistake held that unfortunate man in the grip of fell circumstances. He could have done one of two things. He could have said No, and that would have ended the matter for the time being, and he would not have committed a new esoteric mistake! Or he could have said Yes, as he did, and yielded, and thereby laid up for himself an accumulated karmic store which it will probably take ages to work off. He did what he knew to be wrong in one sense, and a part of his karman fell upon him immediately. He was slain by one of his own soldiers, a Christian.

Julian had a Teacher, a great and noble Man. You remember the incident recorded by the Christian Ecclesiastical historians to the effect that Julian at the time the dart or spear entered his side gathered some of his blood in his hand and cast it to the sun saying: “Galilean, thou hast conquered!” If this incident was true as related, it was not at all a recognition that Jesus was what the later Christians said he was, the human incarnation of God, but that the dogmatic religious influence that was following so strongly in the wake of the noble Sage and Seer Jesus, had conquered for that era. It was, on Julian’s part, the poignant despair of a great and noble heart, crying: “I have done my best and have lost. Thou — the dogmatic religion then increasing in Greece — hast conquered.” But, mind you, the cry of his breaking heart was made to his own Father, who heard; and now, two thousand years later, after two thousand years of mental obscuration and intellectual darkness, the Ancient Wisdom is coming back into its own. Julian one day will be vindicated for what he really was, and will be regarded in esoteric history as one of the most unfortunate

martyrs in the ranks of the workers for the Ancient Wisdom. He was at heart a great and noble man.

QUESTION 105

Is it not possible to pass through an initiation other than by way of systematic training in an occult school?

G. de P. — No, no *genuine* initiation. Setting genuine initiation aside, there is indeed a way to gain wisdom, there is a way to gain light, there is a way to the Masters, there is a way to the Heart of the Universe; but it is the way of slow aeonic evolution through interminable ages, without direct help, without direct encouragement, without direct teaching: the way of life after life after life after life, just like the slow growth of the stone towards the plant, of the plant towards the beast, of the beast to become a man, of the latter to become a god.

Initiation is the strait and narrow way, thorny and perilous, yet it is the short way; it is the way of the Teachers, the way of self-renunciation in the service of the world, the way of self-forgetfulness, the quick way of evolving forth what is latent within. "There is a road steep and thorny, but yet a road, and it leads to the heart of the Universe." Wondrous words are these of H. P. B.! Initiation is the way by which the evolutionary process can be quickened greatly; but, to adopt what I believe is an English phrase, you must "play the game," or, in other words, you must have the qualifications and know how to give the right answers; in other words, again, you must be ready for initiation before you can pass through its rites. All this means self-training, comprising a yearning for the light, being hungry for it, and possessing an inflexible will to go ahead. In still other words, this really means becoming at one with your inner higher constitution, with the higher part of yourself: living in it and for it, and letting it prevail — alive in your life — instead of merely sinking back in quiescence, somnolence, spiritual sleep, and letting Nature's slow River of Time carry you along on its tranquil bosom.

There are two Ways to the Great Peace; one is on the bosom of the River of Time, going along with it, occasionally running into some little cove or resting on a sand-bank, it may be for ages, and then being caught in a little eddy and going on again. Or, the other way is using one's intelligence and will and energy to construct the mystic 'vessel' which is the process of initiation; and having that 'vessel,' it can carry you far more quickly to the goal. This is why initiation and genuine Teachers are necessary.

QUESTION 106

Are there many people in the world today who may be said to have attained what is really a degree in the E. S., a kind of initiation, without being members of the T. S.?

G. de P. — Yes, there are such. This question, if I understand it aright, simply asks this: Are there people who are not Theosophists, or members of the T. S., who nevertheless have attained a certain degree of inner light? The answer is obviously, Yes. But their situation is that they wander blindly in the darkness; they do not know where they are; they do not know whether they are right or wrong. Were they more evolved, then they would know it; but were

they more evolved they would be Theosophists; they could not and would not keep out of the Theosophical Society; they would by instinct and action belong to the Masters' Work. These people of whom the questioner speaks have indeed attained a certain degree of natural inner illumination, for they indeed have a certain minor Light; but they do not really *know* it, they do not *know* that the truth they have is the Truth, at least in part. They are alone, lonely; they have not the companionship nor the help that companionship gives; and they have no consciously recognised Teacher.

I also know that the world has many false prophets, false teachers, but that fact does not hinder the other fact from being true: that there are genuine Teachers.

QUESTION 107

Another side of the same question would probably be this: Do the real Teachers influence or direct people who are not members of the T. S.?

G. de P. — Certainly they do. The Teachers work anywhere where they see even the faintest gleam of the Buddhic Splendor. That is what they look for; that is what they are continually searching for all over the world. They have their scouts out, so to speak, and their envoys are doubtless everywhere. They have regular methods of examining, as it were, all the units of mankind, all the sons of men. Wherever they see a spark of the Buddhic Splendor, there they work as best they can.

QUESTION 108

But if so, we might suppose there are men who have attained initiation, and are not members of the T. S.

G. de P. — Yes, in a certain sense, like Jakob Boehme, for instance. Such men have attained initiation, usually unconsciously to themselves, but in most cases they have been initiated at least in minor degrees in other lives. Jakob Boehme's case was very peculiar. That man had been initiated in other lives; but he entered this life in a karmically afflicted psychological apparatus, and the Teachers simply allowed him to live that life out, to work out that old karman formerly sown.

In connexion with this case, it illustrates what the Teachers have so often said, and what I too have often tried to point out: Do not prevent the working out of karman; let it come and be finished with. This is infinitely better than damming it back, and then having it come out at some time, as in the case of Jakob Boehme, when the man should have been self-consciously ascending towards the peaks. There have been many such cases in history, where the karman in the beginning was dammed back, cast back as seeds of troubles to come in the future; and these seeds have found their outlet for growth in later incarnations when they were much more difficult and distressing, much more troublesome and heart-breaking, than if they had not been dammed back in the beginning but had then come to their fruiting.

Face your troubles bravely. Be men. If you are afflicted, for pity's sake, for your own sake, let the trouble come out and exhaust its energy. Seek help of course, always seek good medical advice. You are entitled as a human being to all the help that you can get; you are entitled to proper comfort and to cure

if it can come; but do not dam the trouble back by inner psychological processes, which make the matter only worse and lay it up for future reaping.

Yes, there are many instances of men who have received help from the Great Lodge; but it would be much better for them if they were self-consciously esoteric students, and then they would belong to the channel that the Masters have opened between themselves and all spiritually aspiring human beings. Becoming members of the E. S. they are entitled to receive, and usually do receive in accordance with their loyalty, devotion, and honesty, the spiritual and intellectual influence of the Lodge-force. The Teachers work everywhere, for their work is for mankind. Can you imagine for a moment that they would refuse to help a man or a woman who showed genuine signs of the Buddhic Splendor merely because that man or woman was outside the T. S. or the E. S.? Of course they would help and with gladness.

QUESTION 109

Is there any true spiritual value in the science known as Astrology, or is anything gained by consulting astrologers?

G. de P. — There is a great and noble Science which in ancient times was the genuine Science of the Stars, but it included vastly more than what now passes current in the Occident as astrology. This Occidental astrology is but a few tattered remnants of the ancient astrological Wisdom. The ancient Wisdom-Astrology dealt not only with the influences of the planets and Sun and Moon and the stars on human life, but it dealt with these celestial bodies as being animate entities; it showed our common origin with them and all other beings; it showed not only how they affect us, but it showed what relations we have with them, karmically and otherwise, in the past and in the future.

There is indeed a genuine Astrology, and it is in very truth one of the main branches of the Archaic Wisdom which today is called Theosophy. As to consulting modern astrologers: well, even the tattered modern astrological remnants have some elements of truth; but modern astrologers themselves are usually reduced mostly to guess-work. They all have a certain mathematical machinery which they manipulate more or less cleverly; and from the different ways in which this machinery works in any one instance they deduce, or strive to deduce, the proper answer to their question; but it is largely guess-work. If they knew the ancient Science, they would realize how relatively unimportant the modern descendant of the ancient Astrology is. We are intimately linked with the stars and all other celestial bodies, not only because they act upon us (and I here mean the stars, the Sun, the Moon, and the planets also) but because we go to them.

QUESTION 110

While we know intellectually the truth of all you say, we are not self-conscious of these great truths. My question is: How can we bridge the gap in order that we may better help others?

G. de P. — That is a nobly beautiful question. If you are intellectually conscious of the truth, this alone is a great step forwards — having intellectual recognition that certain teachings are true. This is a 'revelation' in a way, it is like an open door; and if you will just follow that intellectual recognition

faithfully, and try to live in accordance with it, and at peace with yourselves and with all other men, looking upon this intellectual recognition as a guiding light, your intellectual conception will finally come into sympathetic vibration with the higher portions of your constitution, and you will gain as much of the inner wisdom and love and peace as your personal nature can contain at the time.

I am astonished that this questioner has put his question as he does, because it is usually the intellectual conception which comes last. We often feel truths which we are unable intellectually ever to state or perhaps even to understand fully with the brain-mind. We cannot as easily express the thoughts we have, as we can feel things. There is always the danger that the intellect may finally gain an undue preponderance in the character, and that has to be avoided because it may easily lead to the Left-Hand path. We must above everything else cultivate the ethical or moral sense equally with the intellectual, otherwise we are apt to become one-sided creatures, and such development is unwise.

"How can we bridge the gap in order that we may better help others?" My answer is, by opening your heart and your mind to the calming and soothing influences of your spiritual nature guided by the light that Theosophy will give to you; and then devote your life in unremitting service to all that lives. This is extremely beautiful and brings with it as its natural guerdon not only wisdom and the Great Peace, but an opening out of the inner being of the aspirant, so that finally he becomes wholly at one with his god within, which means becoming a Master of Life consecrated forever to the service of the world and to helping all beings.

The whole nature of man must grow, must be awakened; we must not grow merely in one part of us. It is symmetrical growth which brings the inner harmony, the inner peace. Do not be discouraged in thinking that though you understand the Theosophic teachings, you cannot easily get the feeling of the truth of them. Simply follow the light that is in you, and if you have the intellect to understand, as you say you have, this itself is an enormous step ahead. Try to cultivate the ethical instinct at the same time and all the time, and strive always to find the ethical values of truth—I mean the moral value of the intellectual teaching. Get the inner consciousness that a thing is right, as well as the intellectual sense that it is right. A person may have an intellectual perception of a truth, but be cold-hearted, with no urge to help others, no urge to pass on the light to others. Such a one does not sense his inseparable unity with others and his inescapable responsibility to them.

QUESTION 111

(a) In view of the fact that the Theosophical Movement has been split into many factions, has not the bane of the Movement ever been a mistaken loyalty on the part of Theosophists to 'Leaders' and 'authorities,' and would not the existing conditions have been entirely avoided but for the vexed question of 'Leadership'?

(b) What proof can Theosophists have that there have been or now are genuine Teachers since the time of H. P. B. and W. Q. J. in the way that they were Teachers and agents of the Masters?

Clifton Meek — (a) While it is true that a mistaken sense of loyalty on the

part of certain Theosophists has made it possible for the present state of affairs to exist and continue, the first and primary cause was the LACK of loyalty to real Teachers. Every important break in the Theosophical Movement can be traced to some individual member whose lack of loyalty either to the Teacher or to the teachings, together with the ambitious desire to transcend the Teacher, caused him or her to leave the parent-group and start another, taking along certain followers. No less an 'authority' than H. P. B. herself very clearly stated the necessity of loyalty as follows:

" . . . a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it — these are the golden stairs, up the steps of which the learner may climb to the temple of Divine Wisdom."

Hence, it will be seen that loyalty is one of the first prerequisites of discipleship, and the test of loyalty is but an opportunity for progress and growth or — failure, as the disciple may determine.

No Theosophist, when once his or her feet are set upon the Path, can escape the responsibility of proving loyal to, or turning against, the Teacher; and no student of the Ancient Wisdom can hope to progress very far upon the Path of Attainment unless he or she possesses those higher qualities of spiritual discernment necessary in choosing between right and wrong, true Teachers and false.

When the Theosophist steps beyond the text-book stage into the field of higher endeavor, heavier responsibilities ensue, and the great need for the compassionate and kindly help of a living Teacher becomes more and more apparent. The attempt which has been made and is being made in certain quarters to create the impression that a Theosophical Leader or Teacher is unnecessary and simply fills the position of a dictator who arbitrarily rules his brood of Theosophical infants with an iron hand, would be amusing if it did not reveal the pathetic lack of understanding in respect to the deeper aspects of Theosophical training. There is a certain point in Theosophical growth beyond which it is impossible to go without the aid and assistance of a real Teacher, and those who are claiming that such a Teacher is unnecessary are simply proclaiming to other Theosophists that they are unfamiliar with Theosophy in its entirety, or even beyond the first stage.

(b) One might well ask the questioner what proof Theosophists had or have that H. P. B. was an agent of the Masters and a real Teacher?

She plainly stated that she was such, but supplied no documentary evidence to substantiate her statements. Now, as then, proof in such a case is wholly a matter of individual initiative and experience, must be sought after and found by the student, and if the desire and the will to know is strong enough, and the motive right, proof will be found. "Seek and ye shall find"; "Knock and it shall be opened unto you." Such is the age-old rule and one which cannot be set aside, for it is rooted in the very fabric of Nature. Those who are looking for and accepting Teachers who display 'occult powers' and employ brass band advertising methods will, sooner or later, meet disappointment.

Why should it be assumed that the Masters deserted the Theosophical Movement, once it had been established at such a heavy cost?

Those who are claiming that there is no agent of the Masters in the world to-

day as there was in H. P. B.'s time are only admitting that their own particular group is not the one through which such an agent is acting, but they are in no position to speak for any other group.

If it was necessary for a living Teacher, H. P. B., to rekindle the fires of the Ancient Wisdom in the Western world, it is just as necessary for a living Teacher to maintain them in their pristine purity; for if left to the world at large, unprotected amid the strife and ignorance of Western materiality, they would soon be dimmed and smoldering beneath the rubbish of human misunderstanding and misinterpretation. Those who in truth seek TRUTH will find the Teacher.

QUESTION 112

Does Theosophy give a simple explanation of the existence of good and evil? Is there truth to be had about this?

H. Savage — Yes, to both questions. Theosophy teaches that while there is intelligence everywhere in the manifested universe, nowhere is there unqualified omniscience and therefore infallibility. By intelligence is meant not *an* intelligence, one great master-mind that is responsible for all that exists, but numberless hosts of intelligences, the worlds and bodies through which they work being likewise consciousnesses of lower grades of intelligence. These innumerable entities actually make up the entire universe. Nothing exists apart from them.

Man is but one family in this endless chain of life. On his plane of existence, possessing free will and the power of choice, he thinks, he acts, he chooses, he makes mistakes, he produces 'evil,' because not being omniscient, he does not understand the fundamental laws of harmony by which the universe is maintained. He is forever disturbing this harmony. This is equally true of man as an individual and as an aggregate, whether it be a nation, a race, or the entire human family. When through countless experiences in many lives, and through the power of his will, he learns to some extent how to work with the currents of universal life instead of against them, he produces less and less evil. We then say of a man that he is 'good,' he produces good works, he is an influence for good among his fellows. Yet however near he may approach to a relative perfection there is for him no ultimate. Good and evil are both relative terms. His greatest good would indicate a certain degree of ignorance, and therefore 'evil' to beings more evolved than he.

Theosophy gives practical teaching as to how to grow towards the greatest good, which means the greatest knowledge that is possible in this particular sphere of life where we now are. It teaches, moreover, that when we have attained this greatest good, we have earned the right to study elsewhere in new and brighter realms, where good and evil as we reckon them, do not exist, but where, nevertheless, in taking up a larger life and a larger work there are new and indeed limitless opportunities for growth.

Leaves of Theosophical History

(A) A LETTER FROM H. P. B. TO W. Q. J.

[The following is a *verbatim et literatim* reprint of the original held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. The Letters N, X, V, and

W, however, have been substituted for the names of persons mentioned in the original letter.]

Ostende Rue d'Ouest 17.

October 3 1886

My dear W. Q. J — Yours received —

N is an old Shylock — & would skin his own mother. I cannot lose over 500\$. I make him an offer of 400\$ in three months installments — 100\$ each — or 300\$ *down*. The secret is — does he care to have the *Secret Doctrine* or not — & whether he still wants to have *Isis illustrated* as he proposed to me in a letter. If he does — he will come down. If not, then there is little chance. But I feel sure you could manage it. You know that the copyright of *Isis* is mine — unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my *name* — then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment — then I want you to have a \$100 out of it — 25\$ each time; & if he gives only 350 down at once then let him send me a cheque for 275\$ — & give you another for \$75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of *Isis* hitherto printed. And tell me whether you can copyright for me the S. D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the *right side*. I tell you seriously the publisher who will have the S. D. will make lots even if I myself do little. But I must fence & guarantee myself, securely in this matter of copy-righting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with W has altered him so, that he is no more the same man. And the fruit of all this is — a *manifesto* written by W & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott & cruel *I have never read*. Nor did I ever expect such a thing from W, who, if he is now regarded as a Jesus on wheels & a *Saint* owes to Olcott's advertisements of him & my enthusiastic claims for him. Now Mr. W Babu (he passed 2 weeks with me) is cold, dignified & *reserved* with me, friendly and "patronizing"—but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr Bergen who is as devoted as devotion itself to the Master's (*ideal* I call it with all those who do not know Them personally) — & who went on purpose to London to hear of, & about Them, & went to see the V's, heard to his amazement that the Masters were no longer regarded as the living *actugl* Adepts, but either white Magicians with *grayish* tints, or "fictions" or something he could not make out. The Mahatmas he was told were *unreachable* Beings they could neither communicate, nor take concern in worldly or private affairs could *never write letters or send messages* — therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain *devoted* to Them etc. Miss V arose & looking him straight in the face, said: "*I thought once as you do; it took me six months*

to come to W's views; BUT NOW I THINK AS HE DOES." Plain this: W is then exercising for over six months his influence over Miss V to make her lose faith & belief even in the Masters. To me W never said it so openly; but so many points more for him in wiliness & cunning. To me he said *he was not of X's way of thinking*; that he blamed him etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President — a vain, worldly, conceited, *untheosophical & unbrotherly* & pernicious fool. Down then, with President, Headquarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too & we are going to print it to distribute among Fellows. Such was W's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work *within or outside* the T. S. Why should there be any connection with it for us *theosophists*. Now keep this letter *private & confidential* don't say anything to him but watch & see. But then I should not wonder in these days of *Libra, Duggas* & universal reckoning if even you found yourself influenced by Arthur, W, & Co— Well, when I lose you — then will I say — Goodbye Society — "Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be *wiled* away, for pity sake Things will change & then everyone will be rewarded or — DAMNED. See if it don't.

Olcott is a conceited ass, but there is no one more faithful & true than he is to the Masters & the original *ideal* & no one is more devoted to the Society planned & established under Their Orders — than he is. I must, & *will* defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by W & X and he who will remain true will be saved while all others will go to the Devil. The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a *Nirmanakaya* of an Adept & his *astral*.

Do write to me, for mercy sake, I am sending you on the *Reincarnation* as you asked, extracts from the S. D. & a full answer, I believe.

Your ever truly & faithfully (who?!) well, your *friend* anyhow

H P B

I am *not coming* just now to the U. S. who is the humbug who invented it?

(B) THE SIFTING PROCESS

By Robert Crosbie

[The following article originally appeared in *The Search-Light*, April, 1898, published at 144 Madison Avenue, New York. It is an exact reprint from the original, except that two names have been replaced by the initials X and Y.]

"Great Sifter is the name of the Heart Doctrine, O disciple. The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless

husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel: the revolutions mark the beatings of the Karmic heart. . . . True knowledge is the flour, false learning is the husk. . . . To live to benefit mankind is the first step."

How pregnant the above extracts from the Voice of the Silence are when applied to the Theosophical movement, its various organizations, and the individuals which composed them from 1875 up to the present time.

The first great Leader, H. P. Blavatsky, founded a Society whose principal object was "to form the nucleus of a Universal Brotherhood of Humanity."

The second great Leader, Wm. Q. Judge, formed a Society whose principal aim and object was "to form a nucleus of Universal Brotherhood."

The third great Leader, Katherine A. Tingley, established the organization called "Universal Brotherhood," or "The Brotherhood of Humanity," which last organization comprises and contains "the nucleus" which the two previous organizations were designed to "form."

Through all these changes of form the sifting process has been in operation, the crucial test being the ability to take "the first step," which is as plainly stated, "to live to benefit mankind." All those who have not made this the ruling motive in their lives, have failed, for it is the key-note of Universal Brotherhood, and through it alone can we be thoroughly united in purpose and feeling, and present that union and harmony in which lie our strength and power, and which is the merit which calls to us, as a body, the assistance of the great Helpers of Humanity.

All the changes occurred in the natural course of development of the organized body, through the advancement and welding together of its individual constituents to such a point as to cause the less advanced elements to exhibit their inharmonious relations and bring about such action on the part of the majority as would prevent injury to the body as a whole, and at the same time enlarge the sphere of action to that extent which the nature of the body demanded. It was a natural expansion or growth, from within outwards, and just what might be expected from a consideration of the "original lines" laid down. There is no departure from them; the "lines" run clearly from the beginning through all the changes. Careful and conscientious retrospection corroborates the wisdom of every step so far taken.

It is not difficult for anyone to see what "An Ark of Safety" The Universal Brotherhood is for the work, and to realize the wisdom of the Leader in sounding the key-note, when it was not generally known that the dark forces of disintegration were so close to us, and which aroused us to action, and disclosed the imminent danger. Had it not been for the Universal Brotherhood the whole work would have been stopped in some places, hindered in others, and almost irreparable damage done because of the critical point of the cycle, when would be entered upon "the new order of ages."

Foolish are those who are attempting by legal technicalities to hinder the work, who cry for "autonomy" for themselves, and yet would hinder and cry out against autonomy for others, who hope to establish "brotherhood" by assumptions of their own paramount intelligence, and the mediocrity of all who

differ from them; who never were workers in the true sense; for all who know the Leader best, who have worked the closest to her, are the ones who are most energetic in carrying on the work at Headquarters, and the most unswerving in their allegiance to the Leader, and certainly their judgment is worthy of the most weighty consideration, for no others are so well qualified to judge.

Some names, like those of Messrs. X and Y, have appeared in print so often in connection with New York activities, that it might be supposed that they were workers of the Headquarters staff, and being now connected with the disintegrating faction, it might appear that the staff was weakened by their disaffection, but they were not part of the staff, nor were they workers in the true sense, especially since the return of the Leader from the Crusade; they had a way of dropping in about sundown, three or four times a week and spending half an hour or so, and attended such meetings as they were called to. It seems necessary to call attention to this point, for the part taken by them in the attack upon our Leader, (for no matter how it is disguised, that is the real issue), might lead members to suppose that they were very essential to the work, and persons whose opinions might appear to be of more weight than they really are.

We had examples of the same kind of operations of the sifting process a few years ago, when, as at the present time, the great majority stood by the Leader and followed the true path, and the minority, the small minority, as now, held on to the shells of organizations, pursued the path of persecution, and assumed to have "overwhelming virtues."

*The Secret Doctrine and its Study**

[Being extracts from the notes of personal teachings given by H. P. B. to private pupils during the years 1888 to 1891, included in a large MSS. volume left to me by my father, who was one of the pupils.

— P. G. B. Bowen]

"H. P. B." was specially interesting upon the matter of "The Secret Doctrine" during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself it may be useful to someone thirty or forty years hence.

First of all then, "The Secret Doctrine" is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question — which she explained in the following way:

"The World" means Man living in the Personal Nature. This "World" will find in the two volumes of the S. D. all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in "The World" cannot find any more in the book than the "World" finds. Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge. From this saying I take it that the S. D. must con-

*Reprinted by permission from *Theosophy in Ireland*, January-March 1932

tain all that H. P. B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H. P. B.'s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: "H. P. B. must be losing her grip," meaning, I suppose, confidence in her own knowledge. But — and — and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions."

(Later note on above: — "I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!) — (Sgd.) Robert Bowen.

"At last we have managed to get H. P. B. to put us right on the matter of the study of the S. D. Let me get it down while it is all fresh in mind.

Reading the S. D. page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the PROEM. Follow that up by study of the RECAPITULATION — the numbered items in the SUMMING UP to Vol. I (Part I). Then take the PRELIMINARY NOTES (Vol. II.) and the CONCLUSION (Vol. II).

H. P. B. seems pretty definite about the importance of the teaching (in the CONCLUSION) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future "coming" of races. "There is neither COMING NOR PASSING, but eternal BECOMING," she says. The Fourth Root-Race is still alive. So are the Third and Second and First — that is their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root-Race, and the Seventh, and even people of the coming ROUNDS. After all that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H. P. B. showed a peculiar anxiety in her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis — about 25,000 years.)* That puts the new race a long way off.

"We have had a remarkable session on the study of the S. D. during the past three weeks. I must sort out my notes and get the result safely down before I lose them."

*"Sub-race" is a general term. The period of 25,000 to 30,000 years is the approximate life-term of a "Family-Race." See *The Secret Doctrine*, II, pp. 433, 435 (original edition) — EDITORS.

She talked a good deal about the "FUNDAMENTAL PRINCIPLE." She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the S. D. one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the S. D. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in the T. S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the S. D.

Come to the S. D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:

1. No matter what one may study in the S. D. let the mind hold fast, as the basis of its ideation to the following ideas (a) the FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being must be the REALITY in every form there is.

I said that though this was clear to me, I did not think that many in the Lodges would grasp it. "Theosophy," she said "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H. P. B. has grown very mild of late. "Dumskulls!" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S. D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.

(b) The second idea to hold fast to is that **THERE IS NO DEAD MATTER**. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally **Absolute Being**. Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a **LIFE**.

(3) The third basic idea to be held is that **Man is the MICROCOSM**. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither **Macrocosm** nor **Microcosm** but **ONE EXISTENCE**. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesises all the others.

As is the Inner, so is the Outer; as is the Great so is the Small; as it is above, so it is below; there is but **ONE LIFE AND LAW**; and he that worketh it is **ONE**. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in the S. D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H. P. B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new "brain-paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call **Jnana Yoga**. As one progresses in **Jnana Yoga** one finds conceptions arising which though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new found and wonderful picture must represent reality. It does not. As one works on one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the **TRUTH**. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of **NO FORM**, but of which all forms are narrowed reflections.

The True Student of The Secret Doctrine is a **Jnana Yogi**, and this Path of

Yoga is the True Path for the Western student. It is to provide him with sign posts on that Path that the Secret Doctrine has been written.

(Later note:— I have read over this rendering of her teaching to H. P. B. asking if I have got her aright. She called me a silly Dumskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself).

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H. P. B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H. P. B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily that we are getting teachings from another and higher sphere. We seem to feel and KNOW what she says rather than hear it with our bodily ears. X said much the same thing last night.

(Sgd.) ROBERT BOWEN

(Cmdr.) R. N.

19th April, 1891

Back To Brotherhood

By G. DE PURUCKER, D. LITT.

(Reprint from *The Occult Review*, London, July, 1932)

[The views and sentiments expressed in the following communication — embodied originally in a personal letter to the Editor of the OCCULT REVIEW — are such as to merit the earnest consideration of every sincere Theosophist and occultist. Dr. de Purucker having kindly consented to their publication, no apology is deemed necessary for their inclusion in these pages.— ED.]

IN this remarkable period of transition, which is affecting the entire world, both psychically and physically, and, therefore, the Theosophical Movement as well, there is need for writers with vision and a steady head who will serve as guides for Theosophists who have neither the opportunity nor, perhaps, the ability to express themselves vocally. The Theosophical Movement today is reaping the karmic consequences of past errors, and, alas, in many cases of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace.

For years past the signs have been plain to all who had the vision to see them that the Theosophical Movement as a whole was drifting on to the same rocks of catastrophe that have spelled disaster to more than one spiritual movement in the past. The Fraternalization-Movement which was dealt with so well and lucidly in the Editorial of the May issue of the *Occult Review*, is a sincere effort to call together individuals of the various Theosophical Societies which compose the modern Theosophical Movement into a common work for brotherhood, and, indeed, mutual safety.

The signs are not few that the Theosophical Movement, as hinted above, is today approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind. All this is entirely wrong, and it behoves us all to take cognisance of what is occurring in our midst and around us, and to attempt to check the disintegrating influences which, to our shame, be it said, have obtained currency in many parts of the Theosophical Movement as a whole.

It is shameful that Theosophists who teach brotherhood and who preach it so glibly, should fail to practise it among themselves; and in the instances where this occurs should shelter behind plausible excuses of doctrinal texts, and should support themselves by random passages drawn from Theosophical text-books, much in the same manner as the Christian sects in the past have disgraced themselves by adhering to what were supposed to be points of rigid doctrine.

It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H. P. Blavatsky, who preach and teach Theosophy, but refuse to practise it. "Theosophist is who Theosophy does," once wrote H. P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic textbooks does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization; and anyone who has looked into the luminous deeps of his own spiritual consciousness, and who is wholly at one with the bright essence of being which he finds there, will have no difficulty in finding the proper pathway to follow.

As individuals it is the inner god of each one of us to whom we should turn for guidance and for light, and he who successfully does this, thereafter is marked out among men, for he becomes noteworthy among his fellows as a practiser of brotherhood as well as a teacher of it; and he sees in all other men, no matter how much they may differ from him, and no matter to what other Theosophical organization they may belong, the same spiritual glory that illumines his own path. He who understands this turning to the god within, and who at least in some degree becomes at one with that inner god, is the one who is brotherly, is the one who is kindly, charitable of mind, peaceful in intent; for he, indeed, is the practiser of the Theosophy which he preaches.

In my judgment — for what it may be worth — the man who cannot see that finding the inner light and realizing the need, also, for teachers are but two sides of the same thing, is a man, alas, who wanders from the Path — the Path of chelaship, the pathway to that Mystic East where dwell the Great Ones whose pupils and servants we are. It is not the hidebound and restricted limits or 'principles' of any organization or Theosophical church whatsoever, wherein will

be found the wisdom of the gods, the divine Theosophia of the Archaic Ages, but solely in the illuminated hearts of men and in their minds. When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which they recognise and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow-men, of that stream of inspiration flowing from the *âśrama* of the great Teachers.

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust, and on genuine brotherly love.

Am I a shallow-minded optimist in believing that other Theosophists feel and believe as I do? I do not think so. The present-day Fraternization-Movement is simply a call, an appeal to all other Theosophists to practise in thought and in act the Theosophy which they believe and preach. It matters little or nothing to me what any other Theosophist may believe in the way of tenets or doctrines, because I know as I live that where views are inaccurate and doctrines obscure, the best remedy for these defects is an honorable interchange of views on a basis of perfect equality with other Theosophists. "From the shock of ideas springs forth light." If the fraternization-work is to remain sincere and genuine as it was begun, and as it still is, it must be based on the feeling, mutual among all Theosophists, that every Theosophist shall have his right to his own views, to his own genuine convictions and shall not be hindered or scorned for the frank expression of them before others.

Our great Teachers do not expect that all men shall feel alike and shall think alike, and the most powerful antidote for the insidious work of the sectarian spirit is the feeling that a man is able to express his convictions with earnestness and sincerity, and that he shall be respected for his earnestness and sincerity. I, for instance, hold very strong convictions, but I love my fellow-men, I try to do my Master's work in a manner which to me is the most faithful following of highest ethical principles; but I deny to no other man exactly the same right and the same position of equality of right openly to state his convictions likewise.

There is nothing that prevents us all from forming at some day in the future a reunion of the various Theosophical Societies into a noble Spiritual Brotherhood as it was in the days of our beloved H. P. Blavatsky — nothing, I say, prevents this, except the suspicions, the doubts, the dislikes, and the carping and corroding criticisms, all of which, in several parts of the Theosophical Movement today are considered to be Theosophical virtues.

Nobody more than I loves the genuine Theosophical teachings, and I shall stand for the genuine Theosophy of the Masters and of their Messenger, H. P. Blavatsky, as long as I live; but I never forget that a part of these Theosophical principles and teachings is the sublime fact of universal brotherhood, and that the man who neglects this in thought and in practice, by so much proclaims

himself as lacking in the first element of loyalty to the highest behests of truth and of devotion thereto and to the great Teachers.

I never criticize others in a spirit of unkindliness; but I retain my right to express my views about abstract matters as my inner light guides me, and there is no ethical law or principle which I recognise as valid which could be invoked to prevent me from stating my spiritual and intellectual convictions to the impartial judgment of mankind, and I grant the same right to all other men. It is not a barren uniformity of belief or of feelings or of opinions, in my judgment, which the Theosophical Movement should strive for. Our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness; and second, to recognise the same duty and right in others, although all such statements of convictions should be phrased with kindly consideration for the feelings of others, and with due respect for the convictions which these others hold.

Selfishness in its manifold forms has wrought evil work in the Theosophical Movement in the past, and as H. P. B. so nobly wrote in 'The Original Programme of the Theosophical Society': it is our duty "to oppose selfishness of any kind by insisting upon sincere, fraternal feelings among the members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even in daily life."

I am very glad to be able to say that the response that the Fraternization-Movement, originated at the International Theosophical Headquarters at Point Loma some two or more years ago, is receiving in the hearts of genuine Theosophists everywhere, of whatever affiliation, is very gratifying indeed, and I take this opportunity to say that if we can continue it as successfully as we have begun it, the prospects for an ultimate reunification of the different Theosophical Societies into one Spiritual Brotherhood are very bright indeed.

Recent Reviews of *Fundamentals of the Esoteric Philosophy*

"**D**R. DE PURUCKER'S new book *Fundamentals of the Esoteric Philosophy*, seems to have stirred up a hornet's nest," writes a well-known editor to a friend at Point Loma. "I am constantly getting letters favorable and otherwise."

In the June issue of *The O. E. Library Critic* of Washington, D. C. under the heading: 'Beware the Evil One, Friends!' the editor, Dr. H. N. Stokes, reproduces the exact advertisement of *Fundamentals of the Esoteric Philosophy* which a certain Indian magazine declined to print. And under the title, 'The Boycott in Theosophy,' the editor of *The Critic*, who is not affiliated with the Point Loma society, writes:

"I am authoritatively informed that *The Aryan Path*, published in Bombay under the influence of associates of the United Lodge of Theosophists, which has a six months' contract with Rider & Co. to publish advertisements of their books, has gone back on its contract to the extent of refusing to include an ad-

vertisement of Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy*, which is published by Rider. . . . Are we to suppose that the Management of *The Aryan Path* was prompted by its antipathy to Dr. de Purucker to suppress his name and as far as in it lies to prevent its readers from contacting his books? If so it affords a sorry exemplification of its supposed liberalism. . . . H. P. B. said in her First Message to American Theosophists:

"'Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits that keeps the Theosophical Society a living and healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.'"

Probably the most widely read review of Dr. de Purucker's book yet published in a non-theosophical periodical is that written by E. N., a staff-reviewer of *The Boston Evening Transcript*. The review of *Fundamentals* in its issue of July 6, 1932, is an outline of some of the most striking teachings given in the book rather than a criticism or commentary thereon. The writer refers to *Fundamentals* as "probably the most complete single-volume account of the Esoteric Philosophy thus far published," and ends his scholarly digest of Dr. de Purucker's book by saying:

"And at the close of the volume he reads out what he believes to be the lesson of the esoteric philosophy, saying, among other things equally challenging: 'This relative I, this ego-self, this individual I in each one of us . . . is that part of us which, by the magic of evolution, by the wondrous magic which the gods work in their deific energies . . . grows from un-self-consciousness to self-understanding, to self-consciousness. This is spiritual evolution, and can be considered as a building up of a god from the forces and faculties and powers inherent in its own self, the pouring forth of the latent or sleeping energies which intrinsically belong to it — yes, a self-conscious god, as it will finally become, infilled with and by the Heart of the Universe, which is the Universal Self.'"

Another New England journal, *The Norwalk Hour*, in its issue of July 5th, publishes a lengthy review of the Point Loma Leader's recent book, saying in part:

"The Theosophical movement of modern times, like other important religious and philosophical movements of all time, has not been exempt from the human tendency toward the crystallization of thought, *i. e.*, to limit the understanding by closing the doors of the mind to further light upon any particular subject of study, and it is likewise true that there has been a tendency toward the other and opposite extreme, that of vague mysticism with its attending train of desires to run after anything weird and uncanny, equally dangerous to the student who attempts to attain knowledge by the study of occult science. Both of these tendencies diverge from the line of true Theosophical endeavor, and have done much in certain quarters to place Theosophy in a false light. It is to those who have pursued the middle road and who have kept their feet firmly upon safe and

solid ground that *Fundamentals of the Esoteric Philosophy* will make its greatest appeal.

"It is a work designed to make heretofore esoteric and recondite teachings comprehensible to anyone of average intelligence who seeks with an open mind for a broader and clearer explanation of the problems of life and of man's relation to the universe, and forms an important contribution to occult literature.

"The author reveals his intimate knowledge of Sanskrit and Oriental terminology by his clear and simple elucidation so necessary to works of this character, but frequently lacking."

The longest review of Dr. de Purucker's book which has yet appeared outside the magazines published under the auspices of the Theosophical Society of which he is the international leader, appears in the June issue of *The O. E. Library Critic*. This review will be of interest to many, especially to Theosophists, as giving the views of an independent Theosophical thinker both *pro* and *contra* Dr. de Purucker's book. The last paragraph summarizes the reviewer's opinions:

"So, to conclude, one lays down the book after many thrills of pleasure and much illumination, and yet at times with the disposition to recall the remark which King Ferdinand of Aragon and Castile is said to have made to the astronomer who was expounding to him the cosmogony of that day: 'If God had consulted me at the Creation, I could have shown him how to make a far better job of it.' And this both with respect to the Esoteric Philosophy itself and to Dr. de Purucker's method of presenting it."

From far-off Australia, Mrs. Emily I. Willans, Secretary of Lodge No. 1, writes: "We are all enthusiastic over *Fundamentals*, finding it a wonderful work. It is certainly a great help in understanding *The Secret Doctrine*, with its invaluable 'keys.'"

And Dr. Axel E. Gibson of Los Angeles says at the end of an interesting letter about *Fundamentals of the Esoteric Philosophy*, "No explanation of the unseen universe and the 'forgotten man' has meant so much to me, and given me so deep and practical an understanding of human life and destiny, as G. de P.'s work. This teaching has truly transformed my entire nature."

Theosophical News and Notes

AMERICAN SECTION. *Ann Arbor, Mich., Lodge No. 28* — During the summer the Lodge is meeting twice monthly. The meetings open with piano music by Prof. Anders Lindblad, the president, and readings from *Golden Precepts of Esotericism* by Mrs. Lindblad. Among the subjects at recent meetings were 'Live Your Theosophy,' by Thomas H. Barlow, 'The Mahâtman,' by Prof. Lindblad, and readings from the *Manuals* and from *The Gods Await*.

Blavatsky Lodge, Washington, D. C. — Col. A. L. Conger, president of the American Section, under date of July 5th, writes: "We had a very fine meeting of Blavatsky Lodge last evening, at which Bro. Solomon Hecht read a most excellent and timely paper. Part of it was on the spirit in which a true Theosophist should approach the reading of *Fundamentals*. Mr. Hecht dealt a body-blow to all querulous criticism on the order of Sanskrit spellings, etc." Some of the points covered were: "The seriousness and sacredness of Theosophy.—*Funda-*

mentals a cyclic event.— How to study it.— Its different layers of esotericism.— Has the T. S. stood still since *The Secret Doctrine* was written? — Ten reasons why Messengers are needed to transmit the age-old teachings.— Standards for judging a Teacher.— The Tathagatic obligations regarding the passing on of teachings.— How to judge the worth of a T. S. book.— Rules regulating revelations to the T. S.— If no Line of Succession, a Headless T. S. until at least 1975.— The need of a 'Pedant' when the Masters themselves could not agree on the English spelling of the name of their chela, Djual Khool.— Words to friend-critics.

Boston Lodge No. 2 — The Lodge, notwithstanding that it finds itself occupied with so many activities of its own, is reaching out, and is helping to start a center at Rockport, Mass., where Mrs. George J. Solley of Lodge No. 2 resides. For some time past she has been holding meetings for inquirers, and has organized a 'Beginners' class which she calls the "A. B. C's." A further impetus to the work in Rockport was given through holding the Boston Lodge Lotus-Circle picnic there. The meeting of Lodge No. 2 on July 7th was made a memorial in celebration of the birthday anniversary of Katherine Tingley, each member reading selections from "Notes for Students from the Writings of Katherine Tingley," taken from *The Theosophical Path*, July, 1932.

Bridgeport, Conn., Lodge No. 27 — Splendid results are accruing from the very successful White Lotus Day fraternization-meeting which was conducted under the auspices of this Lodge, in which groups from several other cities participated. As the result of the fraternal relations established, the Bridgeport Lodge on July 3rd attended a fraternization-meeting of the New Haven Temple Group, brought about through the work of Mrs. Camille Tenney, Point Loma member-at-large in New Haven. Mrs. Isabel Butler, president of Lodge No. 27, reports another fraternization-meeting, this one to be held on August 14th at the residence in Bridgeport of Mrs. C. W. Tillmans, a comrade of another group, and it is expected that there will be representations from other cities.

Chicago, Lodge No. 7 — Mrs. Helen G. Fisher, president, reports several new faces at nearly all meetings. Among the items on the July program were: 'The Law of Reimbodiment,' by A. H. Peters; 'The Appeal of Theosophy to the Practical Man,' by John W. Drewitz; 'The Unity of Life,' by Mrs. Emma P. Williams, and answering of questions by Mrs. Helen G. Fisher.

Norwalk, Conn. (Silvermine), Lodge No. 13 not only does not believe that Theosophy should take a vacation in summer, but believes that the members should work harder than ever, as evidenced by the fact that several interested inquirers applied for fellowship in the T. S. during July. Two leading Norwalk newspapers have published splendid reviews of *Fundamentals of the Esoteric Philosophy*, through the work of Mr. Clifton Meek, the corresponding secretary.

Petaluma, Calif., Lodge No. 6 — The Lodge is continuing its meetings through the summer, and is studying 'The Seven Principles.' Plans are on foot for starting a Theosophical Club in accordance with the suggestion made in the June FORUM.

Fallbrook, Calif., Lodge No. 19 — The Lodge is continuing its meetings

throughout the summer, twice a month. The meeting place is a unique one — a Boys' Scouts' Hut. The new *Manuals* and *Graded Lessons in Theosophy* are being studied. Pleasant W. Jones, corresponding secretary writes:

"Our Lodge-meetings are interesting, and we are learning things that will be useful in the future. We are beginning to see that many points that seem perfectly intelligible to us have to be interpreted still further to the newly interested. One obstacle is that many individuals look for and try to 'explain life's processes as originating in and operated from an extraneous source, or else in the bodily functions, and carried from there through the nerve-centers, etc. to the brain, and thence reaching some very remote and unreal spiritual center or circumference — they don't know which. Causal realms or a reality of spiritual centers have no meaning to them. The flowing out or evolving from within is all Greek. Well, we do the best we can, remembering that we are the contacts on the outside forming channels for the spreading of such beams of light as reach us from our great Center of Light."

Los Angeles (New Century Lodge) No. 5 — The Lodge is continuing its meetings throughout the summer, and reports great interest on the part of visitors as shown by their asking questions. On Thursday, July 21st, the New Century Lodge, *en masse*, visited the Eagle Rock Lodge and spent the evening in profitable Theosophical discussion and fraternal intercourse at the home of Mrs. Constance Allen, the president.

Point Loma, Calif. — At a meeting of all the F. T. S. resident at the International Headquarters, Point Loma, July 13, 1932, it was decided to organize and apply for a charter as a lodge of the American Section of the T. S., to be known as the Point Loma Lodge.

Officers elected for the ensuing year are: Dr. Henry T. Edge, president; Lucien B. Copeland, first vice-president; Mrs. Guy E. Ponsonby (née Irene Grieg), second vice-president; Miss Alice Peirce, secretary; W. E. Small Jr., assistant secretary.

Rochester, N. Y. (Phoenix) Lodge No. 15 in spite of the warm weather reports a growing number of new inquirers. And although the Lotus-Circles are supposed to take a summer vacation, Miss Mayme-Lee Ogden, supt. of the Rochester Circle and secretary of the Lodge, is holding Lotus-Circle meetings every other week.

San Diego, K. T. Lodge No. 1 — At the annual meeting held July 15th all of the officers were re-elected, as follows: Mrs. Hazel Boyer Braun, president; Miss Constance Lynch, corr. sec'y.; Miss Hope Ranney, record. sec'y., and George Simpson, treasurer. The average attendance at meetings during the year has been between fifty and sixty. Twenty new members were admitted. The Study Class has an average attendance of over fifty, with a large percentage of inquirers. The Lodge is very fortunate to have its musical programs under the guidance of Miss Julia Hecht of the Lomaland Conservatory of Music. The Publicity Committee has placed programs of the Lodge's activities, on which appear a photograph of the Lomaland Temple, in fifteen of the best hotels, and cards in the Public Library and all branches. There has been continuous newspaper publicity.

Toledo, Lodge No. 22 — During the summer the Lodge is continuing its weekly study-class, studying the *Dhammapada* and *The Key to Theosophy*. Through the efforts of President E. L. T. Schaub, one of the leading newspapers published a review of *Fundamentals of the Esoteric Philosophy*.

American Section T. S.: Col. A. L. Conger, President, has asked THE THEOSOPHICAL FORUM to announce the appointment of the following officers of the American Section: Mr. Solomon Hecht, secretary and treasurer, 200 Flower Street, Washington, D. C., Mrs. Philip B. Peyton, corresponding secretary, 806 Jackson Avenue, Takoma Park, Washington, D. C.

AUSTRALIAN SECTION. Theosophical activities include the Class held by the national president, T. W. Willans, at Room 18, Victoria Chambers, Castlereagh St., Sydney, on alternate Wednesdays, at which *Fundamentals of the Esoteric Philosophy* is being studied with unabated interest by lodge-members and unattached members; meetings of the Women's Section of the Theosophical Club for study or social intercourse at the same place on Thursday evenings; and the regular lodge-meetings, at the last of which in July President Willans, before the usual procedure of the meeting, called attention to Katherine Tingley's birthday, reciting some passages from *The Travail of the Soul*, after which the members rose and chanted the invocation, 'Children of Light,' and 'Truth, Light, and Liberation.'

DUTCH SECTION. President Arie Goud of the Dutch Section, announces the formation of a new lodge at Deventer, and one or two more in the making. He also reports that our veteran-comrade, J. C. Onnes, has revised the Dutch translation of the first volume of *Theosophy and Modern Science*, the second edition of which will shortly be published by Bro. A. M. E. van Dishoeck of Bussum, who will also publish soon the Dutch translation of *Golden Precepts of Esotericism*.

Old F. T. S. will be delighted to know that Mme. A. M. de Lange-Gouda, who spent a number of years at Point Loma with her husband, the late Professor Daniel de Lange, is still very active and enthusiastic in Holland and regularly attends the meetings of the Utrecht Theosophical Club and addresses its members.

G. J. Lindemans, the secretary of the Dutch Section, reports that recent meetings of the Rotterdam Lodge have been particularly successful, attracting more and more regular, deeply-interested visitors. He says: "In many ways the June issue of THE FORUM is a delightful piece of Theosophical history."

SWEDISH-FINNISH SECTION. From Hälsingborg Miss Anna Persson writes that on July 6th all the members of the Lodge who were in town during the summer met in their beautifully decorated hall to celebrate the anniversary of Katherine Tingley's birthday. The program included music and readings from *Theosophy the Path of the Mystic* and the study of *Fundamentals* with comments by Dr. Bogren.

In a recent letter to the Leader written by the president of our Stockholm lodge, Fru Anna Wicander, she said in part, speaking of his lecture-tour in Sweden last year:

"Surely it was of the greatest importance for the Theosophical Movement that that journey was undertaken, and the results thereof, that are already show-

ing themselves, are inspiring with the best hopes for a growing influence of Theosophy on the life of the world. More and more people are beginning to understand that the only way of bringing about peace among the nations is to make brotherhood a living power in all their transactions. When all other methods have shown themselves unpractical and have made things rather worse, the Theosophical teaching of universal brotherhood will be listened to. Naturally the Theosophical Movement with its Societies all over the world then will be of great importance for the ennoblement of human life; and what you have accomplished with your fraternization-work among the different Theosophical Societies will then bear fruit. A strong foundation has been laid, on which by and by the superstructure you so often have spoken of can be built. . . ."

After describing the joint celebration of White Lotus Day with the members of the Adyar Lodge in Stockholm (See THE THEOSOPHICAL FORUM for June, 1932, p. 190), Fru Wicander continues:

"Our relations with the Adyar-members in Stockholm are very friendly. . . . Some time after this Mr. Knös of the Adyar Lodge was invited to give a lecture at a public meeting at our place, and he spoke of 'Theosophy in Daily Life.' . . ."

"The most interesting of our activities is now perhaps the Theosophical Club-work. . . . Not a few of the lodge-members are now also members of the Club, and some of us older members are always present at the Club-meetings in order to influence the atmosphere in some degree. The Lodge also once invited the club-members to a social and will do so in the future in order to give them an idea of the pioneers of the Theosophical Movement and of the holy Cause, for which they and all of us are working. There are quite a number of splendid young men and women in the Club, some of whom have already asked for membership in the lodge, and we hope that many more will do so in the autumn. . . ."

"The school-work at Visingsö has just begun, and on the 8th of July I am going there to the Congress, which will take place on Sunday the tenth."

On July 10th the following cablegram, signed by the president of the Swedish-Finnish Section, Dr. Erik Bogren, was received by the Leader from Visingsö: "Purucker, Sandiego (Calif): Representatives Swedish Section assembled Annual Congress send hopeful greetings and grateful remembrance to Leader Lomaland Comrades. Bogren."

In another letter just received from Fru Wicander, dated July 14th, 1932, Kungsgården, Visingsö, Sweden, she writes the following:

"The work at the Râja-Yoga School here is going on just splendidly, as well as the work among a certain number of members of the Theosophical Club now resident at Visingsö for the summer, meeting every day for the purpose of study."

Thure Holmgren, secretary of the annual Congress of the Swedish Section of the Theosophical Society, held July 10, at Visingsö, writes that E. A. Gyllenberg, the managing director of the Section read his report regarding the activities of the Lodges and pointed out the great success there has been. The following officers were unanimously elected: Dr. Erik Bogren, president; Mrs. Anna Wicander, vice-president; E. A. Gyllenberg, managing director; Miss Alma Norrsell, secretary; Miss Elsa Törnblad, treasurer; Miss Gerda Stenmark, librarian.

News from the Lotus-Circle Field

THE large International Lotus-Circle founded last year at Visingsö, Sweden, by Miss Anna Månsson, is again in full swing, to the delight of the children who are attending the Summer School as well as those living on the Island. The School there is the center of a large educational work along Theosophical lines, drawing children from all over Sweden, as well as from Germany, Holland, Finland and other nations. Among former Lomaland Students who are active in the work at Visingsö this summer are Miss Naema Roth, Miss Karin Wahlberg, Mrs. Maja Waerland, and notably Miss Ruth Bogren whose work in raising money to send children to the School each summer has been outstanding.

In reporting the success of a Lotus-Circle Symposium and Play recently given to the public, Miss Inez Wilén, head of the Lotus-work in Helsingfors, Finland, writes also that she will spend six weeks in Visingsö with one of her Lotus-pupils.

Two recently formed Lotus-Circles — one at Rochester, N. Y., and the other in Steenbergen, Holland,—evidence the Leader's wisdom in approving a plan by which children in various parts of the world, who want the Lotus-Work but who are isolated so far as the chance to attend a Lotus-Circle is concerned, may still be drawn into our Lotus-Circle family and have its benefits. One by one we heard of such children, and told the Leader about it. "Gather them in," he said, and it was done. Through correspondence and through the little *Lotus-Circle Messenger* they are kept in touch with these ideals, and instead of drifting away again, practically all of them now look forward either to founding Lotus-Circles of their own, with the help of father and mother, or of coming in touch with the Theosophical Club.

The attention of members is called to this branch of Lotus-Circle work. Many may know of isolated children whose parents would be glad to have such a door open. The possibilities of this are enormous. The Leader has described the Lotus-Circle work as "the seeding-ground of the T. S." With even a little active interest on the part of T. S. members, it could become such a seeding-ground as the world has never known. If you know of such children, or have inquiries to make, address the General Superintendent of Lotus-Circles, at Point Loma, California.

Reports are acknowledged from Chelsea, and Manchester, England; from Helsingfors, Finland; from Hälsingborg and Malmö, Sweden; from Cardiff, Wales; from Hamburg, Germany; from The Hague, Utrecht, and Amsterdam, Holland; from Nelson, Canada; and from Oakland, Calif., Boston, Mass., Silvermine, Conn., San Diego, and other centers in America — not to forget our home-center, the Lomaland Lotus-Circle, which is laden with possibilities and with promise.

Nel G. van Weydom Claterbos of the Utrecht Lotus-Circle writes:

"There is so much to tell you. In my last letter I wrote you, 'The air is filled with promise.' That has proved to be true. The morning after that letter was mailed eight new children came to the Lotus-Circle — boys and girls with bright and shining faces — and on the following Sunday four more. It was a surprise! The children immediately felt quite at home, and with them our Lotus-Circle has climbed one step. Slowly but steadfastly our work is growing from the

acorn to the oak. Oh, the glorious future! Visions of it illumine and inspire the present. They awake in us the will to do a thousand times more for the spreading of Theosophy than we ever did."

Writes Mrs. Gruelle of Silvermine: "We had a very good meeting at Bridgeport. Mrs. Butler (Isabel H. Butler, formerly of Lomaland) certainly started something that day. . . ." And then, in a P. S.: "We ought to be able to have a Theosophical Club here next year." So the Work moves on!

To Lodges, Lecturers, and Lovers of Literature

ONE of our indefatigable Swedish Theosophical propagandists residing at Point Loma, Mrs. Anna Reuterswård, contributes the following suggestions for the spreading of our Theosophical literature:

At every public meeting, let at least one of our books or magazines be mentioned from the platform, calling the attention of the audience to some particular article or chapter therein, that is pertinent to the subject under discussion. It may be better as a rule to concentrate on just one book or magazine at each meeting — to have a 'literary round,' so to speak. Possibly this is something that the presidents of all National Sections and Lodges could take up immediately — especially those in English-speaking countries.

How would it do for the presidents of the different lodges or the lecturers, when they refer to some fascinating topic discussed in *The Theosophical Path* or in *Fundamentals of the Esoteric Philosophy*, or in some other of our books or magazines, to suggest that the magazine or the book referred to would be most suitable for study, either individually or in a class, and that those who felt unable to subscribe personally for the magazine or to purchase the book, could club together in order to secure the desired publication? Or, possibly the Lodge as a whole could place a subscription for the magazine or an order for the book, for its lending library. Little by little, if all co-operate in subscribing for our magazines and in ordering our books, each lodge will have a complete set of reliable Theosophical books available for ready reference, including, of course, a complete up-to-date file of our magazines: *The Theosophical Path*, *Lucifer*, THE THEOSOPHICAL FORUM, and *The Lotus-Circle Messenger*.

There are surely many ways that the Lodges themselves can work out for securing new subscriptions to our magazines and for furthering the sale of our Theosophical literature, if the attention of all the members is *repeatedly* called to the importance of the matter.

All interested in obtaining the new catalog of our publications at greatly reduced prices, with descriptive matter about each item, may secure the same by application to THEOSOPHICAL UNIVERSITY PRESS, PUBLICATIONS DEPARTMENT Point Loma, California.

Note: Please enclose with your application for the new catalog a 1½c. U. S. postage-stamp or its equivalent in a foreign International Reply-Coupon.

"Lucifer"

A PREVIEW of the September issue of this magazine which is fast becoming indispensable to the student of Theosophy, according to the letters received by the editors, reveals much significant and suggestive material.

Interesting and of permanent value is 'Esoteric and Exoteric Religion — Christianity,' by its Editor-in-Chief, H. A. Fussell, and in 'An Approach to Theosophy,' Madeline Savage gives deep consideration to the questions which the expanding childish mind seeks to have answered and to those of the older mind (still expanding, praise be!) which asks for answer to the riddle of the Universe, demanding of science what science unaided by Theosophy may not hope to give.

In the Club Cyclopaedia there is account of recent discoveries in South America which, it is pointed out, are in line with the revelation of pre-history H. P. Blavatsky declared in *Isis Unveiled* might be looked for in that region.

"Is Man Outside the Plan of the Cosmos" is the question of the month — and it is discussed most interestingly. The number — SEVEN — which intrigued the mind of Grace Knoche, Jr. to a study of the septiform structure of the Law of Being, is used as the basis of a short article which originated as a speech in the Public Speaking Class at Theosophical University.

There is a whimsical rendering of an ancient scripture, "The Parable of the Pudding," from the pen of Kenneth Morris and in 'Eithlinn,' F. H. Aldhouse, F. R. S. A., has written of one of the numerous Mother-Goddesses of Druid Mythology.

The usual departments, 'In Many Tongues,' and 'Sanskrit Study-Class,' are continued, as is the translation of the *Bhagavad-Gîtâ*.

So vividly, so clearly and concisely, does Dr. de Purucker explain the Rounds and Races in the extracts taken from his book, *Fundamentals of the Esoteric Philosophy*, that the student beholds a simple truth rather than a difficult teaching.

Lucifer — September — is a markedly good issue of a good magazine.

R. V. H. P.

"The Lotus-Circle Messenger"

KINDLY comments continue to come in about the *Lotus-Circle Messenger*, the first number of the third volume of which is out, and an advance review of which was in the July FORUM. Writes H. P. Thomas of Melbourne, Australia: *The Lotus-Circle Messenger* is one of the finest yet issued, each article supplementing the other with all the natural unfoldment of one broad, beautiful idea. One wishes that all schools, colleges, and universities throughout the world would adopt these (the Point Loma magazines) as textbooks for the different grades of students, the child, the youth, and the more mature. What a bounding leap forward this old world would make!"

Writes Mrs. Mabel C. Gruelle, head of the Lotus-work at Silvermine, Conn.: "The *Messenger* is a veritable Mimer's Well for the children. How they love "The Strange Adventures of the Atoms!" Even little H—— (four years old) can review the whole story, and the other day B— M—— said, "How clear it makes things! I heard my father talking about Atoms the other day, but I couldn't understand him. But if you get the *Messenger*, and read about them there, you do understand!"

Do you subscribe? If not, why not subscribe now? You will enjoy its fresh and simple presentation of Theosophy, and your subscription will help the Children's Work.

The Lotus-Circle Messenger; monthly, 16 pp. 50c. a year.

Notice

BEGINNING with Volume IV, No. 1, issue of September 15, 1932, the price of THE THEOSOPHICAL FORUM will be raised to \$1.00 per year, the original price of THE FORUM when it was half its present size and printed on much cheaper paper. Single copy 10c.; 12 copies, \$1.00. 33 1/3% discount will be allowed to agents and T. S. Lodges on all subscriptions and orders. 50c. from the annual fellowship-dues of all English-speaking F. T. S. will be taken to cover a year's subscription. Subscriptions already paid for at the current rate will, of course, be allowed to run until they have expired.

The doubling of the size of THE FORUM, and the raising of postal rates, have made this return to the original price necessary. According to postal laws and regulations governing the distribution of second-class matter in the U. S. A., F. T. S. who do not pay their dues punctually, or who do not subscribe for THE FORUM, cannot receive the magazine at the second-class rate, but must be charged the usual price of \$1.00 per year.

THE THEOSOPHICAL FORUM,
SUBSCRIPTION DEPARTMENT.

OWING to the recent increase in postage-rates, the expense of postage-stamp has become an item of still greater moment on the Headquarters-budget than it used to be. At very small sacrifice to himself, each correspondent writing to Headquarters can help to meet this added burden by enclosing one or more postage-stamps with each communication. Several devoted F. T. S., make a practice of enclosing an appreciable number of postage-stamps with each letter they write to Headquarters — a great help. Some of our foreign correspondents enclose international post-office reply-coupons, which are also appreciated.

For Immediate Attention

ALL F. T. S. are requested to note that contributions for the new English plan should be received at Headquarters before the end of August. Full details will be published in the September FORUM.

Attention Please

PLEASE address all communications, Lodge reports, questions, etc., for THE THEOSOPHICAL FORUM, as follows:

“Editors, THEOSOPHICAL FORUM,
Point Loma, California.”

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 the author, article, volume, and page referred to must be given.

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RAJA YOGA SCHOOL ON SAN JUAN BATTLEFIELD

Before going to Europe, Mrs. Katherine Tingley, of Point Loma, Cal., will probably go to Cuba, where she will open the new Raja Yoga Academy now in course of construction on San Juan Hill. Mrs. Tingley owns vast properties at this point, including the famous battleground and Kettle Hill, upon which the United States Government has asked permission of Mrs. Tingley to erect a battle monument commemorative of those who fell in the Spanish-American War.

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