

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

G. DE PURUCKER, D. LITT., Leader

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A Letter from the Leader

The Leader's Office,

September 10, 1932.

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

My beloved Comrades on the Path:

This, the Thirteenth, will be the last General or Circular Letter that I shall have the pleasure and privilege of writing to you, for months to come, from Lomaland. As you all doubtless know, I am transferring the T. S. and E. S. Headquarters' Staffs to England for a residence there of eighteen months or two years, and possibly for a longer period, for the purpose of undertaking certain needed literary work which I can best do in Europe, and also for intensive and extensive Theosophical propaganda in European countries. It is my full expectation and intention to return with the T. S. and E. S. Staffs to our beloved Lomaland at the expiration of the time above named.

The original idea of this plan, which promises so brilliantly for our Theosophical future, was born in my mind shortly after the passing of our revered K. T., but it took definite shape only when I was on my lecture-tour last year. Although I said nothing about it at the time, except to Mr. A. Trevor Barker, the President of our English Section, and two or three others, and then only in strict confidence, I was quietly gathering information and developing this plan as I passed from country to country in 1931; and conviction then grew upon me daily that it was just the thing most needed in the Theosophical Society at the present period of our New Era.

So beautiful is the trust and so deep the devotion of our members throughout the world, that I have not received a single comment adversely critical from the time when this plan was first made known to our members a month or two ago up to the time of this present writing; but from every hand have come to me expressions of joy and gratification. Our European members, of course; have been particularly pleased at hearing of the new project, and this is only natural; but our American members also have intuitively grasped the great benefits that in all probability should accrue therefrom to the T. S. as a whole.

It is of course true that from a number of directions, mostly from brother-Theosophists of other affiliations, there have reached me queries and questioning doubts as to what is to become of Point Loma when your Leader and Outer Head is absent; but this was only to be expected, and my answer to these queries has always been just what I now say here: Point Loma I fully expect will continue to do exactly as it has been doing in the past, for it will remain the seat of some of our most important Theosophical and literary activities, as well as being the home of what is one of the largest Lodges, numerically speaking, of the T. S., and also the residence of the many F. T. S. who come, for purposes of spiritual and intellectual growth, to reside here for periods of time more or less long. The activities of Theosophical University, of Theosophical University Press, of Lomaland School, of the Publications Department, and the work of our general financial office, will continue exactly as heretofore; and I expect to be in constant and uninterrupted touch by mail, and if need be by cable, with all that goes on here at Point Loma.

The officials and members who will remain at Point Loma have been tried and tested throughout the years, and they have shown unusual spiritual and intellectual capacity, and I feel that I can give the conduct of all Point Loma affairs into their hands with every hope that things should move as smoothly and be as fully and as properly attended to as if I were here in person. Indeed, so far as our beloved Lomaland activities are concerned, I may here add that two distinct plans which will in time probably become one and co-operative, have been already put in motion; and these plans, if successfully carried through to completion under the wise guidance and devoted care of our officials who are attending to them both here and at the headquarters of the American Section at Washington, D. C., should eventuate, if all goes well, in relieving our Point Loma Institution of almost the entire indebtedness which we now carry — and I say this recognising full well the stressful financial condition of the world at the present time.

On the whole, therefore, and having in mind both the general and the particular factors involved in transferring our T. S. and E. S. Headquarters' Staffs to England, I am looking forward to a vigorous handling of propaganda and of financial matters which, by the time of my return to Point Loma with our T. S. and E. S. Staffs, should see us with a greatly enlarged European and American membership, and our Headquarters at Point Loma virtually out of debt. This indeed is my earnest hope, and I believe that my hope is founded on solid grounds of reason and fact.

My mind, during my lecture-tour of 1931, was balancing for a number of months as to the best choice of location for the temporary residence of our T. S. and E. S. Headquarters in Europe; but I have finally decided upon England, because of that country's appearing to offer the most logically strategical position, and also because of the fact of H. P. B.'s protracted labors there. It has been a sheer delight to find how gladly our European Comrades, and our British members in particular — their President Mr. Barker at their head — have welcomed the prospect of having the T. S. and E. S. Headquarters Staffs among them.

I have recently made tentative arrangements by cable with Brother A. Trevor

Barker for the calling of a Point Loma T. S. European Members' Convention to be held in London at some date in October; and I trust that delegates and visiting members from other European countries will be enabled to gather at this Convention, and to take part in what will be, I verily believe, important deliberations concerning future European Theosophical work and expansion.

Through the efforts of the President of our English Section and his aides, I have made arrangements to rent, possibly on a fairly long-term lease for convenience' sake, a relatively small but suitable property near London, which will nevertheless be large enough properly to accommodate our T. S. and E. S. Staffs and myself; and yet involving no undue expense of any kind. As my fellow-workers in the T. S. know by this time, the economical instinct in my character is always alert, and I have invariably felt that every penny that is received for Theosophical purposes should be spent in the manner which will bring about the largest and most significant results in propaganda leading to growth of the T. S. and a continuous expansion of its influence.

Just what the details will be of the plans for the work that I shall embark upon when once settled in our temporary home in England, it is of course too soon now to state; but every opportunity of whatever kind and coming from whatever quarter will be seized and developed to the utmost, and this applies as much to the countries of the European Continent as it does to the British Isles. Nor do I forget when writing these words that it is, after all, quality rather than quantity in our membership — although numbers also are greatly desirable — that I am aiming for. A society formed of devoted and intelligent collaborators, even though relatively small in numbers, will be a much stronger power in human affairs than would a society numerically larger but composed of individual F. T. S. who, perhaps, as individuals might be weak links in the Golden Chain of Destiny that I shall bend every effort to forge.

At some future date it may well be that I shall have to leave Point Loma again, going to some other country, however, of Europe, or possibly of Asia, for a stay of a year or two or three, but only to return to Point Loma again; for our members should keep always carefully in mind that our Theosophical work must be held plastic under the Masters' mind and hand, and that the true spiritual headquarters of the T. S. and E. S. are necessarily in no one geographical location, but are where the call for their location is the strongest and where the best work for the time being can be done.

Nevertheless Point Loma will always be, it is my earnest prayer, the Home whither we shall return if such contingencies as the one just outlined should occur in future years. The T. S. after all is formed of men's minds and hearts, as I have so often stated; and the T. S. as a Society or as a group of individual F. T. S. is but the outer symbol of the inner living spiritual and intellectual fire — the body or vehicle of the living soul. Let us not forget in this connexion that the Great Lodge of the Masters itself, at different times in the history of the world has been transferred from place to place when the intricate threads of human destiny made advisable such change. Our K. T. had this fact always in mind at the times of her many and often protracted European lecture-tours, sometimes lasting for many months.

As a concluding thought, let me remind you all of the fact that the T. S.

was founded in the United States in the city of New York, and that soon thereafter there was a temporary transference of the headquarters to India, and that still later H. P. B. left India for England, where she established her European headquarters and where she did such marvelous work in our Masters' Cause. Knowing, then, that I am doing the right thing, and that, to the best of my capacity and abilities, such as they are, I am carrying out what I know to be our Masters' wishes in the matter of bringing into action this present plan, I call upon you one and all to draw the bonds of brotherhood among us more tightly together than ever before, and above everything else to remember the last words of H. P. B. that we must "keep the link unbroken."

With affectionate greetings, I am as always,

Faithfully yours,

G. DE PURUCKER.

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

International Headquarters Temporarily to be Moved from Point Loma to London

ON Sunday evening, September 4, a meeting marking another of the many memorable events that fill the pages of the history of the Theosophical Movement, was held in the Temple of Peace, Point Loma. The object of this meeting was to announce officially the plans for the temporary removal of the International Headquarters of the Point Loma Society to London, England. Secretary-General J. H. Fussell, the chairman, expressed on behalf of the Leader and the Lomaland Comrades a cordial welcome to the many visiting members who had come from a considerable distance. The Oakland Lodge was represented by its president, Mrs. Ellis, and other members; the Los Angeles Lodge by its president Mr. Henning, and other members; the Eagle Rock, Fallbrook, Redlands, Coronado, and San Diego Lodges, by members, and Presidents Constance Allen, Kurt Reineman, Lawson Scott, and Kathleen Clausey. Members were present also from Pasadena and Long Beach.

Dr. Fussell said in part: "This is another historic move. Our beloved H. P. B. started the work in this country at New York in 1875. She remained at New York for some four years. After the starting of the Theosophical Society she went to India, where she remained for some four or five years, then to England. Each of these moves marked a definite stage in the progress of the work of the Theosophical Society. Our beloved Katherine Tingley journeyed around the world twice. Many times she was in Europe lighting the heart-fires there; and I should have said that our beloved Chief, William Q. Judge, before Katherine Tingley, also made many memorable journeys not only throughout this country, but to Europe and once to India, but always had his headquarters at New York.

The work demands, as I see it and as we have heard from our Chief, that this new move be made. The world is calling for Theosophy from out of the most populous centers of the world, from the maelstrom of the world's turmoil, of a conflict which at the present time is centered in Europe more than anywhere else. We all recognise what a work has been done in this country and how Katherine Tingley established the Headquarters of the Society here in Lomaland and has built it up; and we who have been privileged to be here, some from the start, when she moved here, and others for lesser periods, and all of our dear Comrades who I think have visited here many times, know what that work has been and how not only here in Lomaland, but throughout the whole world, we who have remained true to Theosophy have had the privilege of a training such as we at the time did not recognise — a training in devotion, a training in the heart-life, a quickening of the heart-fires. It has been a work of preparation all these years.

And now you, Comrades, you of Lomaland, you of California, you of the United States, are sharing in sending out the Leader, in giving him your support that he may go to the places where the needs of the world's spiritual life are the greatest. Our beloved Lomaland is not forgotten; many of the most important activities of the Theosophical Society still will be carried on here, and our Lomaland will grow and will be a beacon-light for the world, a place whither, as the Leader has stated many, many times, he is looking forward to return within eighteen months or two years, possibly after a longer time, possibly after a shorter time. In the meantime here in Lomaland there will be the Theosophical University, which will carry on its work, the Lomaland School, the printing-presses, and our Publication Department, and the other subsidiary activities which will still continue. Lomaland will still be the heart-center of the world's spiritual life.

Comrades, through the great energy and splendid devotion of the president of the English Section, Bro. Trevor Barker and his devoted wife, Mrs. Virginia Barker, I am very happy now to be able to tell you where the Leader's headquarters will be — not definitely assured, although we have heard that the lease is signed — but we are waiting official confirmation. (This confirmation was later received by cable.) It will be within the metropolitan area of London in the south-eastern corner, Oakley House, Bromley Common, Kent. . . .

It will be a period of most intensive work, a period of wonderful and glorious opportunity. Think what it means to have our beloved Theosophy — centered as the Theosophical Movement is in the Leader of the Theosophical Society — over there in Europe, now torn by so many perplexing problems, where are so many of the heart-hungry looking for light. This is the picture as I see it, a glorious picture, another step forward, another landmark in the history of our sacred work."

Dr. Fussell also mentioned that in response to urgent requests from the New York Lodge the Leader had arranged to hold one meeting for members in that city before sailing. He also announced that word had been received from Mr. Barker that plans are being made to hold an International Congress or Convention in London for three days sometime during October.

Dr. Fussell mentioned the following appointments of officers at Point Loma during the Leader's absence. (See pp. 31-2 for this list).

The Chairman then called upon Captain Beaver.

Capt. Beaver: Dear Leader and Comrades: A dozen thoughts come flooding through my mind to say, but while I am trying to express them they all revolve around this nucleus of light that has so long bespread its rays from this one point, this Lomaland. The teachings that have gone from here are getting beyond our range, and some of the far-reaches of this distended influence are getting dimmed, discolored, and distorted by lesser and encroaching lights not always pure, not always steady, not always bright. And so it is high time that these deflected rays were straightened out, new brilliance given to strengthen and extend them.

The milestone aimed for by that great soul and mind that organized this training-ground is reached, and the successor she bequeathed is called to make another and a broader raid beyond. And when our beloved Leader goes he will not be alone, for along with his transcendent and convincing powers goes Katherine Tingley's inspiration which he so well loves to cherish. We who remain are proud to help him go to do the Masters' work, to disseminate the Light the world so sadly needs in its distressing plight.

I still have visions of that retarded dream of making this a part of an Athens of the West. If halfway we now halt, to give the world its Messenger, cannot we who stay behind resume the other half? Time will not keep the laurels fresh if heroes rest upon them, but they will always be renewed for those who give their strength and life for conquests new, or to repair the past. O Time, can we not do what has been done before and make our Leaders' dream reality?

Long have we basked in the sunshine of their smiles and sometimes writhed beneath the criticism of their unswerving will. Surely we must have absorbed some of their experience and advice. How much? Well, soon the test will come. The design we have before us; the bricks are already here, but the patience and the labor, the mortar and the timber will come only through constancy and faith — faith in our Leader, faith in ourselves, faith in one another.

Dear Leader, we know *your* work will be well done, and those who go to help you will nobly play their part: our dear Fussell to whom we owe so much: the others I will not mention in detail. But we know well that we'll have to put two shoulders to the wheel for every one of theirs. What an opportunity! What a scope for all of us to exercise our — well, virtues they call them in commonplace, in Theosophy the pure and simple truth and duty."

Mrs. Hazel Minot was the next speaker; in conclusion saying:

"There is no doubting what may be accomplished if we may only hold in our hearts that we are one, that you here are with the Leader wherever he may be, and that we wherever we may be shall remember that we shall serve better and more truly if we keep in our hearts always that we are but an extension of you, that we are one, and that you all have helped to make this great work possible."

Miss Elsie Savage, the Leader's private secretary, then read extracts from several of the numerous letters that have been flooding the Leader's office, these extracts all relating to the intended move to London, and most enthusiastically endorsing it.

Dr. Fussell then followed with similar news items from his many correspondents. He quoted from letters from: Mrs. P. B. Peyton of Washington, D. C., Miss Ida Lewis of Brooklyn, Mr. J. Emory Clapp of Boston, Miss Mayme-Lee Ogden of Rochester, Brothers Arie and Jan Goud of Holland, and from Frau von Sonklar of Berne, Switzerland — all enthusiastic over the plan of the temporary removal of the International Headquarters to London and the wonderful results they feel will accrue therefrom.

The meeting closed with further news of general interest from Theosophical centers all over the world, and after the Secretary-General had again voiced his pleasure at the visit of Comrades from so many outlying parts of the State.

Leaves of Theosophical History

[The following is a copy of a copy, which was found in W. Q. Judge's correspondence files, and is herewith reproduced *verbatim et literatim* from the copy.]

(Copy)

Telegraphic Address:
"Blavatsky, London."

Theosophical Head Quarters,
19, Avenue Road,
Regent's Park, N. W.
London Sept 12 1890

To be read to as many *Esotericists* as is necessary. Sgd. (H. P. Blavatsky)

Mrs. J. Campbell ver Planck,
Wayne
Delaware Co, Penna.

Dear Mrs. ver Planck

I of course have no desire to impose any authority upon the E. S. members of the "Aryan" in this libel affair. If members in supporting Judge act contrary to their "convictions", then such half-hearted support is worse than no support at all. The matter is quite simple: the libel suit has not been instituted to defend personalities, but to defend the Society, the honour of every member of which has been attacked. Theosophically & occultly, a libel suit which would have been untheosophical & selfish if instituted to defend a person, becomes not only a Theosophical action but a Karmic duty if the welfare of the Society is thereby being protected. If Judge is abandoned by any of his fellow-Esotericists because their "convictions" are contrary to the above view, their's will be the Karma. If it is impolitic to bring a suit, then Judge & myself must be wrong & we do not know what we are about & we are untheosophical & ignorant.* But if, on the contrary it is not only politic, but a necessary duty, then it is the duty of every Esotericist to support in every way this action, for remember that the more people protest, the more grave will be the offence of slandering so many innocent people: and it is necessary that the public should learn that the members of the T. S. are not people of no reputation, who may be covered with mud with impunity.

For myself I care not a jot; neither have I any desire to be unjust to a single

* In my own case I do not defend *myself* but (1) a dear friend & Theosophist, who cannot defend himself; & (2) the "Head of the Section", who would dishonour you all otherwise.

member of the E. S.: but you must admit that when the convictions of my pupils are contrary to my own, I have not much hope of their listening to my teachings.

Very Sincerely,

(Sgd.) "H. P. B."

[The following letter is taken from one of Major General Abner Doubleday's scrap-books, held in the archives of the Theosophical Society, copied in his own handwriting and produced here *verbatim et literatim*.]

March 18 1882

To the New York Theosophical Society

Brethren

After fully deciding that I could meet you on the 22d, I find that I must go to South America for a month or two. I had counted much upon meeting with you for several reasons. One is that I have been identified with the Theosophical movement from its beginning, and had a close acquaintance with its two greatest apostles, H. P. Blavatsky and H. S. Olcott. They are now in India, but look with anxiety at us, wondering why we do not do more active work, and waiting for our onward movement.

A great deal has been said, and more thought about the two higher sections of our society, and about those mysterious persons who have been called "The Brothers" and "The Adepts." Some have doubted the existence of either of those sections or of the Adepts, and others have denied any extraordinary powers of The Brothers above other men.

My dear friends I most earnestly and on my honor assure you that these men exist, have powers most wonderful altho' natural, and that they have much to do with the progress of mankind, and are continually working and waiting for the outburst of the sun of truth. They are not hampered either by distance or time, and could, if they would drop in your midst — while your meeting progresses — letters or objects. That is, they can produce all of the phenomena produced at spiritualistic seances.

The power which accomplishes these things is the power of the perfected human will, even while in this mortal body. It is possible of exercise by every one of us.

Now we will not have the evidences we desire so long as we remain inactive. As one of the Adepts only a few months ago said, "They will prove honest debtors, if we make them our debtors."

I could repeat incident after incident occurring in my own experience which would fully prove all I say, but just now have no time as I am much hurried, but I will do so at some future meeting.

This hasty letter grows out of my intense desire to see our New York Society established on a sure and active basis, and out of the absolute knowledge which I have of the great possibilities there are in the movement and the most intensely interesting and vital questions which stand awaiting solution by us.

I will however go so far as to say that one of these *Adepts* has written me, saying we can expect nothing while we fail to do anything ourselves.

Fraternally Yours,

(Signed) William Q. Judge.

What I Owe to a Book*

CAPT. P. G. B. BOWEN

I HAVE completed three months' study of a book, and it is borne in upon me that I owe a duty to the many whose position is more or less similar to that which was mine to indicate what my study has done for me.

The book of which I speak is *Fundamentals of the Esoteric Philosophy*, by G. de Purucker, M. A., D. LITT.

I began my study of Dr. de Purucker's work with, I regret to say, by no means an open mind. Since my first contact with organised Theosophy, which occurred half-a-dozen years ago I have observed with pain how the message which H. P. Blavatsky left to the world has been garbled and corrupted by persons who profess to be its interpreters, and who ought to be its preservers and guardians. Like hundreds—perhaps thousands of others who observed what I observed, and who thought, more or less as I thought, I grew into feeling that those who represent Theosophical organisations must, almost inevitably, become corrupters of the pure teachings, or fabricators of artificial parodies, either because of lack of knowledge, or because some form of self-interest urged them thereto. Notwithstanding this feeling, something deeper—inner hope fighting against outer pessimism—sent me continually searching, not merely throughout the British Isles but also in America, for a School of Theosophy which existed but to preserve the Message of The Masters which H. P. Blavatsky brought to the West, and for a Teacher whose teaching would manifest the Spirit which lives in the Blavatsky teachings, and would not be a mere "Thought Form," the creation of an unregenerate human mind. Strange to say, though I encountered in my search a score or more of societies each claiming some variant of the title Theosophical, it was not until less than a year ago that I heard of Dr. de Purucker. I confess that what I learned about him did nothing towards killing my prejudices. I looked upon certain statements which he had made as evidences of unwisdom, and was much inclined to regard him as being of one class with other, better known, "revealers". Then, three months ago, as already said, a copy of *Fundamentals of the Esoteric Philosophy* came into my hands.

To show the impression which this book has produced upon me, and the change in my attitude towards its author which it has effected, I will pass in review a few of the more outstanding features of the teachings it contains. The items I select for comment are those which I anticipate will provoke adverse criticism—and have, to my knowledge already provoked it from students who otherwise might be expected to be in sympathy with the author and his aims and objects.

The FORM in which the teachings are presented will provoke (and already has provoked) adverse criticism. The book (it will be said) is chaotic, formless, filled with unnecessary repetitions, and irritating asides such as references to "The Teacher" (The Chair?), all of which may be quite in place or readily excusable in a lecture, but not in a book.

In regard to the references to The Chair, I agree with the critics. Such things

*A reply to R. A. V. Morris's Review in June *Canadian Theosophist*.

offend the student's aesthetic sense and serve no purpose in teaching him anything. They should be deleted from later editions.

The lack of form, etc., which the critic finds is to my seeing purely a surface appearance. True, the book is devoid of anything resembling *literary* form, but this is not to say that it does not possess a form which has been carefully planned. The rules of literary construction must be observed when presenting ordinary exoteric teaching in book form, because the aim in such teaching is to leave the reader with a clear-cut conception such as will satisfy his mind—for the time being at least. But in giving esoteric teachings, no such rules apply, for the aim is not to give the student a cut-and-dried conception, but in fact to prevent him from forming anything of the kind. The esoteric teacher seeks to keep the minds of those he instructs in what may be termed a *fluid* state, and while inducing them to flow on through constantly expanding conceptions, to prevent them from crystallizing in any one. The form in which Dr. de Purucker presents his teachings has exactly the effect I describe. His methods seem to me to be practically identical with those of the Jnana Yoga Gurus, and of other non-European teachers of whom I have had some experience.

The teaching concerning The Absolute will be severely criticized. A friend, devoted to the Blavatsky teachings writes: "H. P. B. teaches of an Absolute Principle from which all proceeds, and into which all is absorbed at the end of the Maha-Manvantara. . . . Dr. de Purucker seems to talk about every cycle of manifestation whether of an atom, or a universe as having its own Absolute, out of which it emerges, and into which it returns. . . . This is a meaningless absurdity."

I appreciate my friend's difficulty, but it is really only a difficulty to the finite human mind which faints before the thought of an "endless endlessness." Dr. de Purucker as I understand him, is wholly right, and he has done a great service to those who are anxious to become genuine esoteric students by putting the matter as he has done.

Let us consider this matter of the Absolute a little. The average student, if he directs his mind towards the subject at all, thinks of The Absolute as some *thing* filling all Space, and pervading everything. But get to the bottom of his thought and it will be found that the 'Space' he conceives is *dimensional* space, and not at all that which is meant by the word in *The Secret Doctrine*. Thinking of Space in this way, his conception of The Absolute narrows down, absurdly, into something which to all intents and purposes is identical with the scientist's conception of an Ether of Space. He visualizes the universe, vaguely perhaps, as the manifestation of this 'Absolute' of his. But all lesser entities he will think of but as manifestations of some 'sparks'—that is *portions* of 'the Absolute,' which of course is another absurdity. The student who has allowed an idea of this kind to possess him will naturally kick violently at Dr. de Purucker's teaching, which, if considered at all, will do what the author constantly advises us to do, "break up the molds of the mind."

The Absolute cannot of course be anything greater or lesser than absolute-ness. But is there, or is there not some metaphysical difference between the Absolute which manifests in the Life-cycle of an atom, and that which manifests in the Life-cycle of a man, and that again which manifests in the Life-cycle of

a Universe? Let us consider the matter. The Life-cycle of each of these entities begins in absoluteness, and ends by returning into the same state. The apotheosis of consciousness arrived at through a complete Life-cycle of self-experiences represents a return to and absorption in absoluteness. But the apotheosis of consciousness achieved through a Life-cycle of self-experiences by the atomic entity cannot be conceived to be the same as that which the human, or the universal entity achieves. Yet each is absolute. If not, then Life is not rooted in absoluteness, and the whole fabric of our philosophy collapses. To my seeing, Dr. de Purucker's teaching is wholly right. It leads the true esoteric student onward into clearer and wider conceptions, and that seems to be its purpose, not to provide 'Guidebook' information. Failure to understand that to which it leads does not justify the critic in saying that the teaching is wrong.

The question of Nirvana arises naturally from that which has been discussed. Nirvana is the apotheosis of consciousness the man reaches (speaking now of the human entity) through his complete life-cycle of self-experience. It is absorption into absoluteness, or attainment of absolute self-consciousness. Is it the end of all our endeavours, the ultimate goal, eternal rest and bliss? The average student turns with loathing from any suggestion that it is not. Even the Yogi who claims to have experienced Samadhi scorns the idea that it is not. But Dr. de Purucker teaches, quite calmly and clearly that it is not the end. Who is right? Is Dr. de Purucker, as the critic declares, a corrupter and exaggerator of *The Secret Doctrine*, letting his imagination run riot, and hurling words about in insane profusion?

Let's see whether *The Secret Doctrine* — the work which has been corrupted and exaggerated! — can help us in the matter. We do not have to go far to find something apposite. On page 2, Volume I, we find these words, in reference to The Absolute:

"It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, . . . unconscious, yet absolute Consciousness. . . . Its one *absolute attribute*, which is ITSELF, eternal, ceaseless Motion, is called . . . the GREAT BREATH, which is the perpetual motion of the Universe."

Now what does this "eternal, ceaseless motion" mean. It cannot mean purposeless motion round and round a barren circle, therefore it must mean (there is no alternative) "eternal, ceaseless PROGRESS." If there is this eternal progress, how can man escape from sharing it? If he *rests* forever in the absolute consciousness of Nirvana he ceases to be a sharer in that "ceaseless, eternal PROGRESS which is absoluteness itself." Which is absurd. *Quod erat demonstrandum.*

It is, again, the finite mind which can conceive a goal only as the end of effort. Yet the teaching of all true Teachers, whether they deal with the philosophy or with its practical application is different. "Desire the PATH, not the end of the Path." The goal is PROGRESS, not the state of having progressed!

The teachings of Dr. de Purucker concerning the Hierarchies, and his (apparent) multiplication of "The ONE, the summit or SELF of the Hierarchy" will also incur criticism as exaggerations or corruptions, and yet of course he is right if only the reader has the vision to follow the LEADING which the teaching

gives. It would be merely multiplying words and filling more space than an indulgent editor may be inclined to give me to set forth my own interpretation; because understanding of what I have tried to convey concerning The Absolute will lead to understanding of these matters also.

A critic says lightly that there is nothing new in the 'Seven Keys' to understanding of the Esoteric Philosophy, which the author sets forth. Admittedly there is nothing unfamiliar in the enumeration of the doctrines but does the critic really understand the full import of this teaching?

The Seven Keys are (1) Reincarnation. (2) Karma. (3) Hierarchies. (4) Swabhava. (5) Evolution. (6) Individual Self-knowledge. (7) Atma-Vidya, or knowledge of the Selfless Self.

(I express (6) and (7) in my own way, but think my meaning is the same as that of Dr. de Purucker.)

Now how do these doctrines constitute 'Keys' to the esoteric philosophy? This is how I see the matter. Each one of those doctrines, or 'Keys' has to be studied separately and severally, and fully comprehended. That done the knowledge or wisdom gained from the study must be combined and held in the background of the mind as the basis of all further studies. Understanding of the working of Reincarnation, Karma, etc., will not constitute knowledge of the Esoteric Philosophy. It will mean only that one holds so many 'Keys' in one's hand. Not until one begins to apply the Keys to the opening of the secret doors does one begin to penetrate into the hidden Arcanum.

The same critic finds another contradiction of *The Secret Doctrine* in the author's remarks concerning Pralaya (page 181). He contends that H. P. B. taught that Pralaya was a complete cessation of activity. But Dr. de Purucker implies that it is merely another form of activity. Now let us see what H. P. B. really did teach: On page 55, Volume I, *The Secret Doctrine*, (b) we read:

"This Breath, as seen, *can never cease, not even during the Pralayic eternities.*"

There is a reference to the Chapter on "Chaos, Theos, Cosmos." Study of this is recommended to the Critic.

One could go on to the extent of a decent sized volume indicating points which are sure to cause numerous worthy readers of *The Secret Doctrine* to rise in wrath and denounce them as "exaggerations or corruptions." The answers I have already given are however sufficient indication of the manner in which, I think, all such criticisms may be dealt with. It is a fact, which I discovered during my five years wandering in the Wilderness that a very large number of most worthy people, genuinely wedded to the teachings of H. P. Blavatsky are not really students of *The Secret Doctrine* at all. At best they are *students* of certain portions of this great work, and merely readers of the rest. The result of all such partial study is to congeal the mind into rigid conceptions. Partial study will never lead to understanding of *The Secret Doctrine*. Those who criticize in the way I have illustrated, and they will be many, do not, as I hope I have shown, understand *The Secret Doctrine*. One must have some *comprehensive* view of *The Secret Doctrine* before one can venture to criticize a work like *Fundamentals of the Esoteric Philosophy*.

The simple fact to be noted about Dr. de Purucker's book is that it is a presentation of *Esoteric Instructions* and is specifically addressed to esoteric

students. Its object is assuredly not to give additional information of the 'Guidebook' kind, but to help to roll up another inch or so the veil which hangs before the plan of existence. H. P. B. tells us that all that *The Secret Doctrine* does is to lift a corner of the veil. If we study her work comprehensively we will find that it does just that. We glimpse a corner of a wonderful landscape. We see roads and tracks leading on beyond the edge of the upturned corner of the veil. "We see a picture of incompletenesses" as a friend not inaptly put it. Now the test to apply to Dr. de Purucker's work is, does that which he reveals to us, or rather that which he helps us to uncover for ourselves *fit on to and extend the "incompletenesses" already uncovered by the S. D.?*

This is a question which each student must answer for himself. For myself I can answer very definitely in the affirmative. In very many directions it has extended my vision, and these extensions fit accurately on to the view which I already possessed. In saying this I do not for a moment imply that I have grasped more than a fraction of all that the book contains. There is much, very much which eludes me in the book, but more which, though it brings no clear vision yet sets shadowy pictures moving in the upper reaches of my mind. But I note that many things are deliberately veiled from those who are not members of Dr. de Purucker's School, and I am grateful for what I have got, all the more so as it was wholly unexpected.

The greatest debt I owe to this book is not however the additional enlightenment which it has led me to, but is the fact which it has revealed to me that there is in existence a genuine Esoteric School in which the Spirit of the Masters' teachings survives. Therefore I need no longer be a wanderer in the Wilderness.

Questions and Answers

QUESTION 113

Considerable interest has been aroused among readers of the "Fundamentals of the Esoteric Philosophy" in regard to the passages on page 239 which refer to the misapprehension of some students in regard to the present Western Sub-Race. Dr. de Purucker points out that it is the fourth and not the fifth. Is not the question definitely settled by H. P. B.?

C. J. Ryan — To me, there seems no doubt that the majority of authentic evidence is in favor of Dr. de Purucker's statement that we are passing through the *fourth* Sub-Race of the Fifth Great Race. In this case, as in many others, the Teachers may have put forward their teachings in such a way that care and comparison are needed in order to avoid misconceptions. But H. P. B., in *The Secret Doctrine*, and the Master K. H. in *The Mahatma Letters to A. P. Sinnett*, have laid down a fundamental basis from which we cannot depart, and which clears up the situation in spite of certain obscurities. This principle is that the middle of a Round, a Race, or a Sub-Race, is the most material of its cycle. Now, as we are told in many places that our period (Western) represents approximately the most material point of the Fifth Root-Race, and as there are seven Sub-Races in each Root-Race, the middle or most material point must lie in the fourth Sub-Race. If the descent into materiality took longer than the ascent, or *vice versa*, the turning-point might be later or earlier,

but nothing is given to support that notion. If we can establish the general principle mentioned, all other statements, if any, inconsistent with this must give way, unless specifically defined as exceptions, and the reason given. I have found nothing in *The Mahatma Letters to A. P. Sinnett* inconsistent with the principle, and only a few remarks by H. P. B. that seem at first sight to confuse the issue.

We must not confuse our position in the Rounds with that in the Fifth *Root-Race*. We are beyond the turning-point in the Fourth *Round*, and on the upper ascent, but we are only in the middle of the Fifth *Root-Race*. And even in the Fourth Round we are not very far on, for H. P. B. says: ". . . this Round only — the middle or the transition point of which we have hardly reached." — *The Secret Doctrine*, II, 261.

What does H. P. B. actually say as to the fundamental proposition which may be safely taken as governing the situation? On page xliii of Vol. I, we read:

"The 'illustration' spoken of in 'Isis' relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or 'Round': each Round being composed of the Yugas of the seven periods of Humanity; four of which have now passed in our life-cycle, the middle point of the 5th [Great Race] being nearly reached." (Italics mine.)

Then on page 610, Volume I, we find: "But as we are in the mid-point of our *Sub-Race* of the Fifth Root Race — the acme of materiality in each — therefore the animal propensities, though more refined, are not the less developed for all that."

Again, on pages 433-4, Volume II, we read that the *Fourth Sub-Race* witnessed the destruction of Poseidonis some 11,000 years ago, a mere yesterday. We have, then, several unmistakable declarations by H. P. B. that provide a positive foundation for the statement by Dr. de Purucker that we are in the Fourth Sub-Race. What does *The Mahatma Letters* say? It gives very similar statements. For instance, on page 95:

"We men of the fourth round are already reaching the latter half of the fifth race of our fourth round humanity.

"When your race — the fifth — will have reached its zenith of *physical* intellectuality . . . its progress towards *absolute* evil will be arrested . . . and all the sub-races of that race will be found going down their respective cycles, after a short period of glory and learning," (page 157).

Notice the use of the *future* tense "will have reached," and "already reaching," the acme of materiality at the mid-points referred to above.

Now it may be said that at least two statements by H. P. B. are more or less inconsistent with the above claim, but on careful study there seems to be a way of interpreting them or understanding how they were written, so as not to contradict H. P. B.'s main point as shown above. The passage of pp. 444-5, vol. II, that seems to place the Europeans in the fifth Sub-Race may be intended to read this way: 'When the European race finally obtains all its new characteristics it will be the fifth Sub-Race. In America the European race is now beginning to develop the new characteristics which will ultimately make it the fifth sub-race.' This interpretation may appear bold, but taken literally H. P. B.'s words cannot be made to harmonize with her basic position.

In regard to the other apparent contradiction in the footnote on p. 471, vol. II, it looks as if the word 'almost' had been accidentally omitted. With this added it would read: "Considering that our Race has [almost] reached its Fifth Sub-race, how can it be otherwise?" An unimportant remark in a footnote cannot be allowed to upset her obviously well considered statements about the "acme of materiality" etc. It is also possible that she meant that though we are still in the fourth Sub-Race yet we are well on in the *gestation* period of the coming fifth Sub-Race. The gestation begins long before its results become visible.

Let us remember, that as Dr. de Purucker says, H. P. B., like other occult teachers who really know, had to veil many of the teachings in obscurity, and to leave the interpretation to the intuitive who could pick out the grain from the chaff. This is explicitly stated in Theosophical literature. It is part of the methods of developing the intuition. For example, on page 435, vol. II of *The Secret Doctrine*, H. P. B. states the exact length of the Sub-Races of the Fifth Root-Race — 210,000 years each — yet two pages earlier she throws a cloud of mystification over the subject of Family and Sub-Races. The difficulty of the problem is apparent when we learn from page 434, vol. II, that the "Races, Sub-Races, etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them."

However, as we possess her plain statements about the "acme of materiality" and its implications, also those of the Master, and the definite elucidation by Dr. de Purucker in his work of clearing up difficulties, there seems no further need for discussion, though much more could be offered in support of the claim that we are *not yet properly speaking in the fifth Sub-Race.*

QUESTION 114

In "The Voice of the Silence" the disciple is told to "kill out desire," and to "desire nothing." How is that possible?

H. A. Fussell — Paradox enters largely into Occult teaching, because its purpose is to train us to think for ourselves, to "be torches to ourselves," as the Lord Buddha says. Our philosophy is one grand whole, every one of its doctrines presupposes all the others. None can be understood if taken in isolation. So instead of forming hasty and one-sided conclusions by dwelling exclusively on one aspect of it, or on some particular injunction, and neglecting other aspects or injunctions equally important, we should seek to correlate them all. Life is essentially change, growth; and as our knowledge and understanding of life widen and deepen, even if we use the same words — for want of better — their meaning is not the same for us as it was when we were less progressed, and our conceptions less adequate and correct than they now are. The word "desire" is a case in point, for the very injunction to "kill out desire" implies desire — of a higher kind.

We progress by 'self-devised' and 'self-directed' efforts, that is, by the continual exercise of the will; and we know that "behind will stands desire." The will itself is in reality a colorless force, as W. Q. Judge observes; it is inoperative until stirred into action by desire. All our desires have their roots in the mind: the higher or lower *manas*, as the case may be, and derive their complexion from it. Dr. de Purucker tells us so plainly. Describing the *kâma*-principle, he says:

"the word *kâma* means desire. It is the driving or impelling force in the human economy; colorless, neither good nor bad, only such as the mind or soul directs its use. . . ." "Desire is dual. There is a divine desire as well as an evil desire. . . ." "Everything has its opposite, desire included."—*Fundamentals of the Esoteric Philosophy*, pp. 11 and 577.

It will help to an understanding of the real meaning of the injunction to "kill out desire," if we remember that "'man' is not his higher nature; 'man' is that which is called 'human nature'. . . ." A few lines further on, the same teaching is re-iterated: "*Kâma-manas*: the 'man proper' or 'human nature'" (*Ibid.*, p. 166). The above considerations enable us to perceive the appositeness of the following: "O desire, I know where thy root lies. Thou art born of thought, I shall not think of thee, and thou shalt cease to exist as well as thy root."—*Mahâbhârata; Shantiparva*, 117.25

Desire, in its multitudinous forms is closely connected with the Self. Just as we are taught to merge the personal self into the Higher Self, and that into the Universal Self, even though in the process we give up all that the ordinary man holds most dear, so we must learn to do "desireless actions," that is, actions which are not prompted by *personal* or *selfish* desire of any kind, but by the Divine which acts in, by, and through us, and all things. It is only by losing all thought of self, by becoming utterly self-forgetful and impersonal, that we shall be able finally to do such desireless actions: actions which must be done, because they are necessary to the continued existence of human souls, and of the Universe itself.

The life of the lower, personal self consists in the satisfactions of *its* desires: mere reiterations of the idea of separateness — the great illusion from which the world suffers. It is they which must be killed out, in order that we may accomplish the 'desires' of the Universal Self, which is the same in you, in me, and in all beings. We would then live solely for their benefit, ever seeking to lead them onward and upward, by contributing to bring forth the Divine that is in them also, though latent. We would be like Krishna who, in the *Bhagavad Gîtâ*, says of himself: "I am desire regulated by moral fitness," or, more literally, "desire in accordance with *dharma*," which is here the ultimate law of our being.

"Dharma," says Professor S. Radhakrishnan, "formed from the root *dhr*, to hold, means that which holds a thing and maintains it in being. Every form of life, every group of men has its dharma, which is the law of its being. Dharma, or virtue, is conformity with the truth of things; *adharma* or vice, is opposition to it. Moral evil is disharmony with the truth which encompasses and controls the world."—*The Hindu View of Life*, p. 78

The above is sound Theosophic doctrine. In this connexion it will be well also to consider *swabhâva*: "the essential characteristic of an entity or thing . . . its self-generation" (*Fundamentals of . . .* p. 164), that which determines its activities and its destiny, for it is only by the continual unfolding, or bringing forth, of its intrinsic qualities, tendencies, and possibilities, that it persists; otherwise it perishes. *Swabhâva*, like *dharma*, holds it in being; both are the power of becoming: of growing ever closer to Truth and Reality, to the unfoldment and manifestation of the Monadic Essence which *is* the core of the core of our being. These two terms illustrate and elucidate each other in a very remarkable and in-

structive way. And the same is true of other terms used in Theosophy. For instance: "In the *Rig-Veda*, *rta* is the right order of the universe." And so, I would add, it includes both dharma and swabhâva. All three, *rta*, dharma, and swabhâva are great constructive ideas, and worthy of the most serious study. For the many implications of swabhâva, see Chap. x, of *Fundamentals of the Esoteric Philosophy*.

QUESTION 115

How can man have a body so similar to that of the higher animals and not be derived from them? What is his relation to the apes? Was man ever an animal?

H. T. E.—Similarity of two organisms is no reason for thinking that one was derived from the other. It is true that in last century a theory was developed that the various stocks of the animal kingdom were derived one from another, the more complex from the more simple, by a process of gradual transformation transmitted by heredity; and that man was thought to be the end product at the top of this scale. But this theory is nowadays almost abandoned, or so greatly modified as to have lost its significance. But the effect of theories lingers long in the public mind, after the leading authorities have discarded them; and even among the authorities we still find some who are hoping to discover a being intermediate between man and the higher apes. The truth is that a closer study of natural facts has failed to provide evidence for this theory. Students of genetics have not found that there is any tendency for one form to pass into another; but that on the contrary each form tends to remain true to its own type. Members of the lower kingdoms have highly specialized organs and functions, which have not been transmitted to the higher kingdoms; and it was supposed that these had been eliminated by a process termed natural selection. This hypothesis too may be said to have been now discarded.

It will be found that the leading authorities have now given up the theory of an end-on evolution in favor of a theory of derivation which represents the various stocks as having diverged from a common trunk, as the branches of a tree diverge from the stem. They have been seeking for man and the anthropoids a common ancestor much farther back in the scale. The view that the anthropoids are degenerative products of man is now gaining favor; and it is clear that the similarity would be equally well explained by this hypothesis.

We have not space at present to enter into the question of the relation between the Theosophical teachings on evolution and the theories of science; but the inquirer will find what he wants in *Theosophy and Modern Science*, by Dr. G. de Purucker. The parts of this work which deal particularly with evolution are summarized in the form of a catechism in *The Theosophical Path* for July and August, 1932.

It may be said briefly that Theosophy contemplates seven great Evolutionary Cycles, to which are given the name of Globe-Rounds; and that each of these lasts scores of millions of years. Such figures will not daunt those accustomed to deal with the chronology of geologists and astronomers. In what is now to be said we speak (unless otherwise stated) of the present Globe-Round, which is the fourth of the seven.

The oldest and most primitive mammalian stock is the human, and it has

reached the highest development because it started earlier and has had longer to evolve. From this main human stem have diverged the various lower mammalian stocks; all of these have followed their own evolutionary courses, each along its own line, thus giving rise to the multiplicity and diversity which we observe today. The ancestor of man was man himself; but the early races of man, though human and not animal, were unlike the man of today. The first physical man existed on this earth 18,000,000 years ago; and before that, man existed in astral or ethereal form.

The first physical men and the astral-ethereal men who preceded them were the progenitors of the mammalian stocks. At that time man was 'mindless,' that is he was instinctual, for the light of self-consciousness had not yet been kindled in him. He was able at that time to exercise a faculty since lost — that of throwing off from himself what may be called seeds, his own cells and atoms; and these gave rise to the various mammalian stocks. As to the lower orders — birds, reptiles, fishes, etc.—these issued from the human stem in a preceding Globe-Round. The monkeys or simians were born from the 'mindless' human race, some members of which allied themselves with animals. This was in the Mesozoic Age. At a later date, during the Miocene Period, when the fourth great race of humanity was in its decline, certain degenerate remnants thereof repeated the sin of the mindless with certain then existing simians, and thus gave rise to the anthropoid apes.

Was man ever an animal? The question lacks definiteness; but perhaps we shall be right in assuming it to mean, Was there ever a being dwelling in an animal form who afterwards found himself inhabiting a human form? Neither an affirmative nor a negative answer will suffice for the actual truth. It is true that there dwells in the core of every animate being on this earth a spark of the universal life which passes through every kingdom in the course of its age-long evolution from the lowliest to the most potent. It is true that man is a highly complex being, who contains within himself a host of component beings, of various orders and degrees, ranging from physical atoms and up through the various stages of those ultra-physical units which we call 'monads'; and that therefore man includes in himself elements which have performed part of their evolution in the animal kingdom. Yet it would be most misleading to say that man was ever an animal, as this might seem to imply the truth of the theory of transformation of one physical organism into another by procreation. Man was always man; but he is composite of elements which were at one time in the lower kingdoms.

What has been said will doubtless arouse difficulties in the mind of the inquirer, but we can assure him that they are only such as arise from imperfect information, and can be overcome by further study. The subject of cosmic evolution is necessarily vast; but though complex it is simple, for a uniform and symmetrical plan pervades the whole. A truly scientific mind will allow that Theosophy alone has dealt adequately with this sublime topic.

QUESTION 116

What bearing have the Theosophical teachings of Reincarnation and Karman on the subject of heredity?

L. L. Wright — Theosophy explains heredity, while not necessarily agreeing

with all the scientific theories on this controversial subject, some of the most important of these theories being still matters of frequent dispute among leading biologists.

A technical understanding of the working of Karman in connexion with heredity can perhaps best be grasped by realizing the important rôle played by the Skandhas and the life-atoms. A recent popularizer of scientific theories has written : "All the secrets of heredity are inclosed in the cell — the germ-cell." This is a good indication of the point where Theosophy and science are in this matter for the present irreconcilable. The real 'secrets' of heredity lie of course ultimately in the Monad and its swabhâva; but from the standpoint of human incarnation they inhere largely in the Skandhas and the life-atoms.

The Skandhas are the residuents of the personal life which remain intact after the death of the human being. Life-atoms are the living building-blocks which make up the different vehicles of the reincarnating entity. The personality is built up of life-atoms — mental life-atoms, emotional life-atoms, prânic astral and physical life-atoms. Each such life-atom is ensouled by an undeveloped monad; and this undeveloped monad is the offspring originally of the spiritual Monad which over-lightens the personality. These hosts of life-atoms are used, shaped, and changed, developed, or crippled, by the thoughts and actions of the reincarnating Ego whose vehicles they form.

When, at death, the vehicles of the spiritual entity break up and are dissipated, the life-atoms depart on their transmigrations, carrying the indelible impress given to them by the habits and thoughts of the personality in which they have been functioning. Then, to quote from page 43 of *Fundamentals of the Esoteric Philosophy*, the entity's "lowest principles . . . latently exist in space as Skandhas, in what our Teachers have taught us is called in Sanskrit a *laya*-condition."

When the hour strikes for the return of the Reincarnating Ego to earth-life the qualities of the Skandhas thus lying latent are stimulated by the return of their creator, the Reincarnating Ego, and so awakened. They begin then to function as psycho-magnetic energies which combine with the life-atoms, which are now cycling back, having felt the magnetic pull of the 'descending' Ego. Thus the life-atoms, marshaled by the Skandhas, build up and determine the personality about to be born. Quoting from the same work, p. 49, "at the time of reïmbodiment the Skandhas . . . are awakened into life one after another: first the highest ones, next the intermediate ones, and lastly the inferior ones. . . ." (These words are used by Dr. de Purucker to describe the reïmbodiment of a Cosmic Entity but of course are analogically applicable to the reincarnation of man.)

Dr. de Purucker, after explaining how man has been in the past the creator of his own present incarnation, continues: "Thus we see that heredity, if you want to use this name, takes upon itself the shapely and stately lineaments of justice and truth, for we see the reason why things happen thus and so, and the cause of the great diversities as well in human life as elsewhere. Reincarnation, and our doctrine of Karman — otherwise the law of consequences, that ye reap what ye sow — explain fully what men call 'heredity'; for a child comes to the bosom of a family, to the parents only, to whom his own psycho-magnetic in-

stincts attract him by Nature's ever-moving, just operations."— *Questions We All Ask*, Series I, pp. 462-3

The Purpose of Theosophical Fraternization

By CLIFTON MEEK

[An Address delivered at the Stratfield Hotel, Bridgeport, Conn., Sunday, May 8, 1932]

"Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself, then begins the task of learning the laws of life, that the discords may be resolved, and the harmony restored."

— H. P. BLAVATSKY in *Lucifer*, Sept., 1887

TO all Theosophists and Assembled Guests: Upon the suggestion of, and in response to the direct invitation of Dr. Gottfried de Purucker of the Theosophical Society of Point Loma, California, we are assembled as members of the several Theosophical bodies together with those who are associated with no particular group, to pay tribute to the memory of the Great Soul who served the Masters so loyally and so well, and who was known to the world as Helena Petrovna Blavatsky. In keeping with her own request, this day has been set aside and is known as White Lotus Day by Theosophists throughout the world, and many similar joint meetings are being held to commemorate her passing. The invitation has been extended to those who are students of other, but somewhat similar schools of thought, of which there are but few that have not been influenced by, and builded upon the teachings of H. P. B. in a more or less degree. When we consider that the doctrines of Reincarnation and Karma were almost entirely unknown in the Western world until the coming of H. P. B. and the promulgation of the Theosophical teachings, and that they are now accepted as a matter of fact by many schools and individuals not within the Theosophical Movement *per se*, it is quite evident that all are indebted to H. P. B. in some degree, and we welcome all to join and participate with us in paying tribute to the memory of the One whose pioneer work under the most adverse circumstances, and against tremendous odds, left such a marked impression upon Western thought.

Forty-one years have passed since the Flaming Intelligence that over-shadowed the personality known as Helena Petrovna Blavatsky laid aside a tired and shattered body, and in her own words "went home."

Once again the attempt had been made to restore to mankind its birthright and eternal heritage, once again the ancient fires of Light and Truth were rekindled in a world where a crystallized and creed-burdened theology had led men to the morass and swamps of intellectual and spiritual stagnation, while in the other direction a materialistic Science and cold intellectualism led to the precipice of chaos and disaster. It was in this hour of human darkness that a few glowing embers were brought from the hearth of Those who have preserved the sacred fires throughout the ages, and were again fanned into a beacon-light to show mankind the hidden pathway leading to the goal of human perfection.

As a Teacher of the Ancient Wisdom-Religion and Occult Science she frankly stated her position before the world; but this neither qualified nor disqualified her as such. It was simply a challenge to intuitive minds and understanding

hearts, and fortunate were those few who sensed the import of that challenge, and followed it to a logical conclusion. To those few she became Teacher, a kindly friend ever ready to give help and direction to those who were willing to accept it. The final test, the final proof of her qualifications as a Teacher was then as always, wholly a matter of individual initiative and experience for those who had the courage to follow the Path which she revealed. She asked and expected no one to follow in blind faith, for that would have been a most untheosophical procedure. She only asked them to investigate, and showed them the door by which they might enter the Path leading to knowledge and understanding. Those who denounced her as a fraud, charlatan and impostor, by some strange omniscience denied the existence of facts which were beyond the circle of their own limited knowledge and understanding.

Self-introspection is ever the first duty of all sincere Theosophists, and as such we may well pause upon this occasion and both individually and collectively search the recesses of our own inner being, whence spring the qualities of our thoughts and actions. However greatly the Theosophical teachings may have influenced the trend of Western thought, during the past half-century, the external history of the Theosophical Movement is one of which no Theosophist can be truly proud. We have done those things which might better have been left undone, and we have left undone those things which we should have done. The time has passed, if we are to become what we are claiming to be, when we can longer remain unto ourselves, either as individuals or organizations, ignoring, or worse still, mistrusting and directing unkind criticism at other sincere Theosophists whose views may differ somewhat from our own, but nevertheless, are sincerely endeavoring to tread the Theosophical Path.

There is but one altar upon which the Sacred Fire, left to our charge, can be kept burning — the altar of Universal Brotherhood, builded upon the foundation-stones of sympathy and understanding; and it is our duty first of all as Theosophists to set our own house in order that we may become the worthy channel through which the sublime teachings of the Masters may be passed on to the world at large.

It is useless, idle, and vain to prate of Universal Brotherhood unless we ourselves put into practice and incorporate in our relationship with one another the basic and fundamental teaching of Theosophy. Mere lip-service will avail us nothing but deserved ridicule and scorn in the eyes of the world, and we shall have sunk to the level of those religions from which the spirit has long since fled. True Theosophical fraternization is the pet scheme of no individual, but the putting into practice and operation of those basic teachings upon which the whole Theosophical structure is reared. Organizations, personalities, feelings and opinions sink into insignificance when we view the Fraternization-Movement as a sincere spiritual effort to dispel the dank fog of misunderstanding and distrust that has hung so heavily over the Theosophical Movement for many years, and which has been one of the greatest impediments to its progress. The events of the past several years, however, have shown that there is a vast number of sincere Theosophists throughout the world who have recognised the paramount need for co-operation and impersonal work, and who have proved themselves capable of rising above the "idea of separateness" in Theosophical endeavor.

Theosophical Fraternization is not concerned with personalities and opinions. There are innumerable points of agreement, and it is these which we should stress. Dissension and divided effort we can well afford to leave to those whose privilege it has never been to contact the Theosophical teachings, and it is for us as Theosophists to show them, by precept and example, the way to real Universal Brotherhood.

It is a responsibility we can no longer shirk, and what greater tribute could we pay to the memory of the One whom we have gathered here to honor than that we sincerely and earnestly endeavor to understand the problems of those, who like ourselves are treading the Theosophical Path.

By so doing we enlarge our sympathies and broaden our understanding, only through which the true light of Tathâgata can be found, and to the end that the work which was founded by Helena Petrovna Blavatsky, and left to us as a sacred trust, may be more fully realized.

Lodge No. 27 of Bridgeport, under whose auspices this meeting has been called, extends a most cordial welcome to all, and it is our earnest hope that all present may find an atmosphere of true Theosophical good-will and fraternal feeling, and that much permanent and lasting good may result from our efforts and the kindly co-operation and support of all Theosophists, which is so apparently and unmistakably present.

Theosophical News and Notes

AMERICAN SECTION. *Ann Arbor, Mich., Lodge No. 28.* Subjects during August were: 'Gautama the Buddha,' 'The Gods Await,' and 'The Body in Health and Sickness.'

Boston Lodge No. 2 — On August 11th the anniversary of H. P. B.'s birthday was celebrated with readings from the H. P. B. Symposium taken from the August *Lucifer*. At the other members' meetings *Fundamentals of the Esoteric Philosophy* was studied. The following were the subjects at the public meetings, taken substantially from the July FORUM: 'The Unity of All Life,' 'Reimbodiment,' 'Some Secrets of Karman,' and 'What Happens after Death.' President Zangwill by invitation delivered an address on 'Fundamentals of Theosophy' before the New Forum. Much interest was evinced, and a half hour was taken up answering questions. The Lodge accomplished valuable work for the Cause through a series of four radio broadcasts, regarding which Secretary J. Emory Clapp writes, in part: "At the suggestion of President Zangwill, I arranged for four radio broadcasts from Station W. B. S. O. as part of a series which they offered free to the churches. I have already given two of these broadcasts. On August 2nd my subject was 'Religion, the Greatest Reality.' On August 3rd it was 'The Practice of Brotherhood Essential to Human Welfare,' and the last subject is, 'Spiritual Lessons of the Depression.' I quote very freely in the broadcasts from each one of our four Leaders, giving definitions of Theosophy, Religion, and Brotherhood, explaining the purpose and mission of the T. S., Theosophical ideals, etc., and inviting those interested to attend our meetings. I also announce the subjects at two coming Sunday meetings."

Bridgeport, Conn., Lodge No. 27 — On the initiative of this Lodge, and in continuation of the two joint fraternization-meetings previously held, H. P. B.'s birthday anniversary was made the occasion for a fine meeting on August 14th. It was held at the residence of Mrs. Tillmans. There participated besides the members of Lodge No. 7 (Point Loma) and Mrs. Tillman's group, President and Mrs. Justin C. Gruelle and Secretary and Mrs. Clifton Meek and others of Silvermine Lodge No. 13 of Norwalk (Point Loma), and Mrs. Camille C. Tenney (Point Loma) of New Haven, and also Miss Martin and Mrs. Gordon of a New Haven group. The main part of the program was the reading of the H. P. B. Symposium from the August *Lucifer*. Mr. Gabriel of Bridgeport read a paper by Clifton Meek, and Mrs. Tillmans recited an appropriate poem. The three fraternization meetings thus far held have been so successful that plans were discussed for holding another in the near future.

Fallbrook, Calif., Lodge No. 19 — This Lodge arranged for a meeting at the Woman's Club-house at Vista on August 19th, at which Mrs. J. D. Pedersen and Abbott Clark of the Point Loma Headquarters were the speakers. The subject of the evening was 'What is This Theosophy, Anyway?' There was a good attendance of members and interested visitors from the neighborhood of Fallbrook and Vista.

Los Angeles, Calif., New Century Lodge No. 5 — Meetings during August included the usual study and discussion, in which all the members took part with enthusiasm and appreciation of each other's efforts. At a social gathering one of the members had prepared tests in the spelling and pronunciation of Theosophical terms, and another enjoyable exercise tested the power to quote correctly some of the sayings of the Leaders. A deep feeling of harmony is conveyed by the reports from this Lodge.

Minneapolis, Minn., Lodge No. 18 — 'The Secret Doctrine Class,' a weekly study-class, has for the past few months been alternating its regular study with a study of the Leader's new book *Fundamentals of the Esoteric Philosophy*.

'The Secret Doctrine Class' which meets on Friday afternoons at the Point Loma Headquarters in Minneapolis, is composed largely of non-members who are so favorably impressed with the merit of *Fundamentals* that they have contributed a volume to the Minneapolis Public Library.

Except for these Friday study-classes the Lodge has been closed for the summer. We learn from the president, Mrs. N. D. Milligan, that a most interesting series of meetings is planned for the coming winter-season, under the direction of Miss Else Jache, Mrs. A. J. Alwin, Miss Claribel L. Clenth, and Mr. LeRoy Alwin.

Norwalk, Conn., (Silvermine) Lodge No. 13 — Secretary Clifton Meek continues his active propaganda in the newspapers, as the following from the *New York Sun* of July 23rd shows:

SUICIDE REINCARNATION

Life Full of Trouble because Man Makes it so

TO THE WHAT DO YOU THINK EDITOR:

Sir: There are too many thoughtless people like Margaret G. who are today condoning suicide. Such letters reveal a pathetic lack of understanding as to

the real purpose of life, the result of superficial Western thought, and serve only to encourage weaklings to test the theory of self-destruction. A little study of Reincarnation might give Margaret G. and other suicide propagandists a more wholesome outlook.

Any argument which attempts to justify suicide is based upon the unlogical theological dictum that man lives but one short life here upon earth, and when once we are out of it we are through with it forever.

Such a theory contradicts every known operation of nature, which ever follows the law of cycles. Man, the reincarnating entity, returns to earth-life innumerable times throughout the aeons as the life-wave sweeps over our planet, which he can no more escape than he can blot out the sun, for he is an integral part of that life-wave.

If the earth is "the lunatic asylum of the universe" it is only because man makes it so through his own ignorance, conceit and selfishness. The old earth moves in its orbit in perfect regularity and harmony throughout the ages, and the trouble is all upon the surface, man-made. Man in his present state of evolution has developed just enough intelligence and the 'I am I' consciousness to upset the law of harmony in his own realm of activity, and when it comes down on him with both feet he blames his misfortunes upon everything and everybody but himself. He is his own 'creator,' if such a term may be used, although it is a poor one, for life is a process of evolving and unfolding and not one of creation as that term is generally used and understood. He is the product of his own thoughts and actions over a vast evolutionary period of which modern science yet knows very little and theologians know less.

While the Christian church has always taught that suicide is wrong it has never explained why. To say that it is "a crime against God" explains nothing. On the other hand, Reincarnation offers the only explanation for the apparent injustices and inequalities of life, and it places the responsibility directly upon the individual. Possibly that is why many hesitate to subscribe to it, finding it much more convenient and expedient to shift the blame for the circumstances of life upon 'fate' or the inexplicable whims of a deity.

Suicide solves nothing. It is but the weakling's rain check for more trouble, for he must again face life and its problems plus the evil engendered by his own rash act. Margaret G. states that life is "hopelessly rotten." It no doubt is rotten for those who make it so, but it is never hopelessly so, for Reincarnation is the doctrine of "another chance" when past mistakes may be corrected, and wrongs righted, not in some hypothetical hell or heaven, but here upon earth.

— *Clifton Meek*

Oakland, Calif., Lodge No. 4—Mrs. Margaret Ellis, president, reports a fraternization-meeting held on August 7th in honor of H. P. B.'s birthday under the auspices of Lodge No. 4, with the Oakland Lodge (Adyar) well represented, Mrs. Jessie Lovejoy being one of the speakers. Other speakers were Mrs. May Goodall Darrow of the Berkeley Lodge (Point Loma) and Mr. V. F. Estcourt of the San Francisco Lodge (Point Loma).

Rochester, N. Y., (Phoenix) Lodge No. 15—On August 11th there were exercises in commemoration of the anniversary of H. P. B.'s birthday with

readings from an article by W. Q. Judge and from the H. P. B. symposium from the August *Lucifer*. The subjects at other meetings during the month were 'Fundamentals of the Esoteric Philosophy,' and 'Golden Precepts of Esotericism.' The study-class uses *The Key to Theosophy* and *Graded Lessons in Theosophy*. The Lodge is fortunate in getting good newspaper publicity.

Toledo Lodge No. 22 during the summer has been studying the *Key to Theosophy* and the *Dhammapada*. It is considering plans for the formation of a Theosophical Club this fall.

Point Loma, Calif.—Miss Alice Peirce, secretary, reports that the newly-formed Point Loma Lodge holds its meetings in the Temple of Peace twice a month, on Sunday evenings, alternating with the Theosophical Club programs. Genuine enthusiasm has marked the inauguration of this new Lomaland activity. The two meetings held so far took the form of a Theosophical study-hour and had for consideration the subject: 'The Cycle of Man: the Adventures of the Seven Principles from Birth to Rebirth.' Seven three-minute talks were given at the first meeting, each speaker describing the cycle of one of the principles from birth to rebirth of a human being. A pleasant feature introduced by the Program Committee was the invitation to the audience to consider themselves as much a part of the program as those on the platform. Lively discussion followed the talks and general questions and answers filled the hour. So much remained to be considered that it was decided to continue the subject and at the second meeting in August the principle of Manas in its dual aspect was particularly stressed. Illuminating extracts from the writings of the Theosophical Leaders were read and a short paper given on the relation of the Monad to the seven principles. Such thoughtful questions were dealt with as: "Is Manas, or Mind, a universal principle and individualized in man?" "Does Swabhâva rest in the mânasic principle, or is its core in Âtmâ-Buddhi?"

Petaluma, Calif., Lodge No. 6—The study of *Fundamentals of the Esoteric Philosophy* is regularly carried on, with Miss Myrtle Brown conducting it. The *Petaluma Argus-Courier* publishes excellent reports of the work of the Lodge, really enough to give its readers a fair idea of the Theosophical teachings. This is made possible through the kind offices of Mr. Arthur Newburgh.

GERMAN SECTION. Before leaving Essen for Visingsô Mr. Philip Malpas gave a lecture in the hall of the Girls' High School on 'The Secret Doctrine' to a good audience; and on July 26th he repeated his lecture at Bochum by request. An interesting report of the lecture appeared in the *Bochumer Anzeiger* of July 28th.

DUTCH SECTION. A letter from President Jan Goud of the Utrecht Lodge describes a new plan for raising money for Theosophical work. Mr. Goud's large garden is being re-arranged, the shrubs dug up, etc., with a view to establishing a Theosophical vegetable-garden, where one of the Lodge-members, Mr. Hogeweg, will cultivate vegetables to sell to other members in Utrecht. This Theosophical gardener will give his services and the money saved in this way will be devoted to the purposes of the T. S.

LATIN-AMERICAN SECTION T. S.—The Leader has appointed Mr. Barnard Wilson Shaw, Apartado 28, Bogotá, Colombia, South America, Secretary-General

of the newly organized Latin-American Section of the T. S., including South America, Central America, Mexico, Cuba, and the adjacent islands.

SWEDISH-FINNISH SECTION. Letters from Visingsö report fifty-two children in attendance at the Summer School. Among the teachers was Mr. Lars Eek. The family at Kungsgården included members from Stockholm, Hälsingborg, and Malmö. Every day, after dinner at the Refectory, Director Gyllenberg presided at a meeting where there was informal discussion of Theosophical topics, and Mrs. Maja Waerland gave those assembled a short lesson in Sanskrit, which she studied during her stay in Lomaland. Dr. and Mrs. Osvald Sirén, Miss Friedel Schöne of Essen, Germany, and Mr. Philip Malpas visited Visingsö during the summer.

WELSH SECTION. Letters from Kenneth Morris breathe his indomitable enthusiasm, and leave us with pictures of him, whether from caravan and camp, hospital-bed or lecture-platform, sending his heart out over Wales, and stirring in other hearts the love of Theosophy and the longing to share the wise old teachings.

The Leader's Forum-Lectures in the Temple of Peace

OF the first of this series *The San Diego Evening Tribune* of August 8th says in part:

"An audience that filled the Temple of Peace to capacity and overflowed on to the platform greeted Dr. G. de Purucker at Point Loma yesterday afternoon for the first of his series of forum-lectures. After speaking for about an hour on 'Occult Teachers and Disciples,' the Theosophical Leader invited questions from his hearers, which he then answered for nearly an hour. In his introductory address, Dr. de Purucker said in part:

"Truth can be found, because truth is in the universe; and truth is hid, as the old saying had it — it lies at the bottom of a well. What is that well? It is the deep abyssms of universal being; it is the well of consciousness within each human being; for that deep root of us is of the very fabric and the substance of the universe; because I and the universe are one; thou, brother, and the universe — the vast, infinite cosmic space — are in essence one, the well of being, the well of wisdom, the well of truth, the well of reality; and just because each human being, and indeed every other animate or so-called inanimate thing, is an inseparable portion of the boundless infinitude, just for this reason can such an entity drink of the well-springs within himself, the well-springs of reality, of truth, and therefore drink of the vast cosmic fountain, for he and it are one. Oh! try to understand this sublime truth. It lies at the very basis of an adequate comprehension, not only of Occultism and Theosophy, but of any truth of the universe, such even as those that the scientific researchers are today investigating and thinking about and drawing their deductions from.

"What is this pathway leading to this fountain of wisdom, this well? It is what I have so often told you from this platform — a favorite theme of mine, because it is the master-key to truth: Thou and the universe are one. Know thyself, O man! Go deep into the well-springs of thine own being, and thou

shalt know the universe, thou shalt know all truth; for thou and it are inseparably one. *Gnothi seauton*, said the ancient Greek: Man, know thyself.'”

The second of the series was on the subject 'God or Gods' and after his lecture the Leader as usual answered questions asked by those in the audience. In *The San Diego Evening Tribune* of August 15th the report reads:

“A beautiful, bright lecture-hall completely filled with an attentive audience, a learned, convincing and powerful address, a rapid-fire of intelligent questions and satisfying answers — such was the impression given in the Temple of Peace on Point Loma yesterday afternoon at the second of Dr. de Purucker's series of forum-lectures, which he will continue to deliver for several Sundays more.

“In answer to one question from the audience the Theosophical leader said in part: 'I have found in my life that men on the whole are trustworthy. Admitting that there are dismal failures among us, nevertheless on the whole the great majority of men love right and want to do right and to act aright; and every man loves a righteous man — to use the old term — a man who acts rightly. All our civilization is based on that thought — that it is safe to trust others.

“'On account of the fact that some men fail under temptation, we have laws; and we have worked out schemes to protect our trust; but it is not the schemes, after all, that protect — it is the decency innate in men's and women's hearts, which shames them when the thought of treachery arises — the innate instinct of decency, of noble manhood and womanhood. This it is which keeps men straight; this it is which makes men love troth and truth. It is not laws. Laws themselves are but a recognition of the fact. I trust men; and I will tell you why I do: I trust them but I watch them; yet I trust them. I know enough to know that I could trust a fellowman and I could wrap him tight around with legal bonds, and he could 'get away with it still'; but I have discovered a nobler and a simpler bond than anything the lawyers have invented — and that is my heart and his heart. I have proved it. Trust a man and the chances are he will play straight; and if he does not, he knows what is coming to him.'”

On August 21st and 28th the Temple of Peace was again filled with appreciative audiences to hear Dr. de Purucker speak on 'Man, a Citizen of the Universe' and 'Why Do We Suffer?' and many questions of vital interest were answered by the speaker. On September 4th there were visitors from many neighboring towns and again an audience that taxed the capacity of the Temple to hear the Leader speak on 'What Happens After Death.'

We refrain from further quoting of these lectures and answers to questions as, in response to many urgent requests, the lectures will be published in coming issues of *Lucifer*, and the answers to questions will appear in THE THEOSOPHICAL FORUM.

News from the Lotus-Circle Field

OUR international letter-basket is full to overflowing. Reports from Wales, Canada, Sweden, Australia and South Africa jostle each other — but amiably, for there is no difference of opinion as to the value of the Lotus-Circle work and the growing demand for it on the part of progressive parents and teachers. A recent incident is typical — it happened in Norwalk, Conn., where the Silvermine Lotus-Circle is doing such far-reaching work. A non-theosophical friend

spoke critically of the teachings of Theosophy — about which, it might be added, she was wholly uninformed. A Lotus-Circle child was present, and at once took up the gauntlet thrown, giving an exposition of the fundamental teachings of Theosophy as she had received them in the Lotus-Circle that changed the feeling of criticism into one of admiration and respect. A child, only, but it was once said that "a little child shall lead them."

Dr. Georg Saalfrank, President of the T. S. in Germany, reports new Lotus-work being started in Berlin, and growing success in the Lotus-Circle founded a few months ago at Cottbus. In Berlin the Lotus-work is conducted by Mrs. Brückner, Berlin-Friedenau, who is ably assisted by Miss Kleeman of Berlin, Falkensee, and (writes Mr. Saalfrank) "she reports enthusiastically."

The Cottbus Lotus-work is under the Superintendency of Mrs. Lilly Bubner, with Miss Poersch and Miss Nommel as assistants, and here, too, results are beyond expectations, even though these were high.

Holland also reports growing enthusiasm and expansion in several of the centers there. It should not be forgotten, however, that the work of the Lotus-Circles in Germany and Holland is much indebted to the German and Dutch editions of the *Lotus-Circle Messenger* — *Der Lotus-Zirkel Bote*, published at Soltau, Germany, C. R. W. Feder, Editor, and *De Lotus Zirkel*, published at Groningen, Holland, and edited by J. A. Bouvet, the latter being illustrated with original drawings by W. Tholen. While in large part translations of the *Point Loma Messenger*, there is the creative touch on every page of both these magazines and they stand forth, as was Dr. de Purucker's wish, as typical national expressions. Founding magazines is not easy work, under the most favorable circumstances, and these have made their way under conditions that have sent hundreds of old, established magazines to the wall.

Despite the fact that the children of the Lotus-Circles use the magazines published in their own language, there is a large demand for the English edition of the *Messenger* for various reasons such as English-study and propaganda. Writes Mr. J. Kooistra, Joint-Superintendent with Miss Cor den Buitelaar of the Lotus-work in Amsterdam, Holland: "Although we do not use your English *Lotus-Circle Messenger* in the Lotus-Circle, we send in our usual renewal, for it is very fine for propaganda among cultured people who are interested in Theosophy." He also adds: "We are now able to form an idea of the love which by his balance, his simplicity, and above all by his kindness Dr. de Purucker must evoke in those whose privilege it is to assist him at Headquarters. And it seems most natural that such large audiences are regularly drawn to the Point Loma Temple of Peace to hear him deliver his lectures, given in such crystal-clear language."

Miss Anna Månsson writes from Visingsö: "We have continued the Lotus-Circle this summer — Mrs. Maja Waerland, Naema Roth and I . . . we are packing and arranging to go, but I wanted to send you just a word before leaving. It has been a wonderful summer."

Reports are acknowledged from Miss Ebba Johnson, Miss Månsson's successor at Malmö as Supt. of the Lotus-Circle work there; and from Mrs. Greta Bergman, Supt. of the recently opened Circle at Höganäs. Mme. A. M. de Lange-Goude, formerly in Lomaland but now in Theosophical work at Blaricum, Holland, where she has christened her home "The Golden West," writes:

"The *Messenger* is greeted here with an ever-growing enthusiasm. It is so attractive in its form, and every number is more interesting than the last. As a magazine for children, it yet finds a rightful place among adults who are little prepared." She adds: "I know, and have always felt that the distance between Lomaland and the Dutch "Golden West" is very, very short, and although various duties of love prevent regular private correspondence, something far greater has touched the hearts of those who are so privileged as to have understood the underlying spirit of K. T.'s wonderful work."

*The Lotus-Circle Messenger — Preview**

A GREAT play at Christmas-time, with parents and friends as guests, is a Lotus-Circle tradition, and in deference to this the October issue of *The Lotus-Circle Messenger* is largely taken up with "The Golden Chain," an original play on the theme of the Great Teachers. Incidentally it affords material for some months of study on the subject of the Great Teachers, one of the two main lines of Lotus-Circle work. The other line, Nature-study, is charmingly followed in the Introduction and first chapter of "The Children's Key to Theosophy" which is, as the title indicates, a simplified exposition of Theosophy under the form of question and answer. In this the teachings are taken up in quite a new way, and as with "The Strange Adventures of the Atoms" the principles of Theosophy, "few and simple in themselves" are shown to be capable of a full, yet wholly simple, presentation. The number contains the usual children's stories and a page entitled "How to use the *Messenger*" will be welcomed by parents and teachers alike. Says Miss Ida Cella, of Los Angeles, who sends the *Messenger* to all of her young friends, "When I find I cannot understand the teachings in the other magazines, I turn to the *Messenger* and there I find them always explained so clearly." Writes Mrs. Gruelle of Silvermine: "The *Messenger* is a veritable Mimer's Well to the children. I hope I may be able to give them a little of what I have learned from it."

*Preview of The Theosophical Path**

THE existence of an ancient white race in the wilds of Africa is the subject of an article in *The Theosophical Path* for October from the pen of a new contributor, Capt. P. G. B. Bowen. It is entitled "Africa's White Race" and gives Capt. Bowen's experience, when on Government service among the natives of South Africa, with Mandhlalanga, a Teacher of Occultism in a mysterious region near the Limpopo River. This experience, although certainly authentic, reads like a romantic tale or an incident from *Isis Unveiled*. "The Sayings of the Ancient One" is his translation of the remarkable old MS. lent to him by Mandhlalanga. H. P. Blavatsky's "Elementals," concluded in this issue, gives vividly

* *The Lotus-Circle Messenger*, monthly, 16 pp., illus. 50c. a year. Order from Theosophical University Press, Publications Department, Point Loma, Calif.

†*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.

a picture of many classes of the invisible beings which people space. "Great Seers and Visionaries," Dr. de Purucker's sub-title in the leading article presents the Mahâtmanas, Messengers, and great historical Teachers from a new angle as members of "the University of the Great Sages and Seers." It touches upon Atlantis and the Mysteries, besides the work and ideas of 'visionaries,' like Emerson and Swedenborg. "Is the Sun Really Hot?" is convincingly answered by C. J. Ryan and in "Notes on Man and Nature" Mr. Ryan talks entertainingly on popular topics. "Goethe, Weimar, and Faust" is by Grace Knoche, M. A. and illumines with new light this remarkable character. P. A. Malpas' "Cagliostro — A Messenger Long Misunderstood" follows his extraordinary career into Russia and describes his attempt to found there a school of Occultism. There are several shorter articles of varied interest: "Esoteric and Exoteric Religion — Christianity" by H. Alexander Fussell, D. Litt.; "Leader or No Leader?" by Oscar Ljungström; "Executive Thought," by Wm. A. Dunn; "The Swing of the Pendulum" by Dr. H. T. Edge; and "The Mystic Death" by Leoline L. Wright. This number continues its new and excellent feature, a review of most of the leading current magazines dealing with Theosophy and mystic thought.

Theosophical Libraries

THE Publications Department has for some time been cataloguing a large number of second-hand books dealing with Theosophy, Occultism, Spiritualism, and kindred subjects. Most of these books have been left to us by members who have devoted much time to acquiring such literature as would corroborate our Theosophical teachings, and in particular, books quoted by H. P. B. in *The Secret Doctrine*, *Isis Unveiled*, and her many articles in *The Theosophist* and *Lucifer*.

In addition to the above we are now offering for sale old sets or single volumes and copies, as the case may be, of *Judge's Path*, *The Irish Theosophist*, *The Theosophical Forum* (Judge), *Theosophical Siftings*, and *Oriental Department Papers* published by the American Section of the Theosophical Society. As these are very difficult to get nowadays and only a limited number of copies is available here, Lodges and members who desire to build up reference libraries are advised to send in their orders at once. First come, first served. The catalog which has been prepared with some expense will be available at 5c. a copy.

We should like to draw your attention to the great propaganda value that well-furnished Theosophical and Occult libraries offer to the Lodges. Our experience has been that even Lodges numerically small but which, through the kind generosity of one or several members, have been able to organize some sort of a library, have quickly built up their membership and enhanced the influence of Theosophy in their communities.

Dr. de Purucker is very desirous that as many of these old 'records' as possible come into the hands of our own people. The Theosophical Society has of course in its library at Point Loma a sufficiency of all these books and magazines; but with our rapidly growing membership all over the world such copies as we are now offering for sale are few. In many cases we have only one copy each of a book or magazine.

Autograph collectors will be interested to know that in addition to the above, permission has been given for us to sell autographs of William Q. Judge, Katherine Tingley, and other well-known Theosophists.

Graded Lessons in Theosophy

THREE lessons have been added to the series *Graded Lessons in Theosophy*: No. 8 — The Masters of Wisdom; No. 9 — Death and After; No. 10 — Psychic Powers. Theosophical Clubs and study-classes are deriving great benefit from the use of these Lessons. Price, per copy, 1c.; 100 copies, 75c. (postage extra). Send orders to Theosophical University Press (Publications Dept.), Point Loma, California.

Lomaland School

APPLICATIONS for the regular session of Lomaland School are now being accepted. All readers of THE FORUM are invited to be of assistance by recommending the School to parents and guardians.

The scholastic training covers all grades from the primary through the high school. Special attention is given to foundation-work. Enrolment is permitted at any time and for fractional parts of the year.

For particulars and further information, address: *The Secretary, Lomaland School, Point Loma, California.*

International Theosophical Headquarters

THE International Headquarters of the Theosophical Society and of the E. S. will, for the purposes of intensive propaganda in Europe, be temporarily transferred to Oakley House, Bromley Common, Kent, England, where the Leader will have his headquarters for the next eighteen months or two years. To this address, until further notice all communications intended for the Leader should be sent. Temporary telegraphic address: Purucker, Earthstar, London.

The members of the T. S. and the E. S. Staffs accompanying the Leader are the following: Dr. J. H. Fussell, secretary-general, T. S. and E. S.; Dr. Peggy de Purucker, the Leader's sister; Miss E. V. Savage, the Leader's private secretary; Mr. Iverson L. Harris, assistant to Dr. Fussell; and also the following secretaries and assistants: Mrs. Helen Harris, Mrs. Hazel Minot, Miss Ila Beale, Miss Helen Savage, and Miss Margherita Sirén.

Oakley House is situated near Bromley on the outskirts of London. The securing of this residence as adequate Headquarters for the Leader and the T. S. and E. S. Staffs at a moderate rental and involving a minimum of expense for upkeep has been accomplished through the co-operation of the President of the English Section, Mr. A. Trevor Barker and Mrs. Virginia Barker.

Lomaland Headquarters

THE following appointments of trusted officials at the Point Loma Headquarters have been made by the Leader for the continuance of the successful operation of the various Lomaland Departments during his absence abroad:

Captain John R. Beaver, Treasurer-General T. S., Chairman of Headquarters' and Executive Committees, and Manager, Lomaland Headquarters.

Mrs. Ethel Lambert, Point Loma Representative of the T. S. in the office of the Secretary-General.

Mr. Oluf Tyberg, President, Theosophical University.

Dr. Gertrude W. van Pelt, President, Lomaland School.

Professor Henry T. Edge, Vice-President, Theosophical University; and Principal, Boys' Department, Lomaland School.

Mrs. Marjorie M. Tyberg, Principal, Girls' Department, Lomaland School.

Mr. Charles M. Savage, Secretary, Theosophical University; Director, Lomaland Conservatory of Music; and Assistant Principal, Boys' Department, Lomaland School.

Miss Madeline Savage, Librarian.

Mrs. Jessie D. MacAlpin, Assistant Librarian.

Mr. M. G. Gowsell, Manager, Publications Department, Theosophical University Press.

Mr. Sven Eek, Assistant Manager, Publications Department, Theosophical University Press.

Other appointments have been made to fill offices left vacant by others of the Leader's party.

Remittances of Dues, Donations, etc., to the T. S.

IN regard to the remittance of membership dues, the same procedure will continue in force as heretofore, namely that all dues of members in any Section shall be sent (a) in the case of Lodge-members, through the Lodge to the President of the Section; (b) in the case of members-at-large, direct to the President of the Section, who in each case (a) and (b) will remit the proper proportion to the International Headquarters temporarily located, as above stated, at Oakley House, Bromley Common, Kent, England.

In respect to donations to the T. S. and contributions to the Emergency Fund, these may be mailed direct to the International Theosophical Headquarters, Oakley House, Bromley Common, Kent, England. However, so far as concerns the U. S. A. and Canada, in order to avoid the expense of obtaining international money orders, donations may, if deemed desirable, be sent as heretofore to "The Theosophical Society, Point Loma, California," in which case Captain John R. Beaver, the Treasurer-General, will remit such donations as they accumulate, monthly or oftener, as the case may be, to the International Headquarters in England.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

The Leader in New York

ON the morning of September 16th, the day of the Leader's departure with his party for England, a farewell-meeting was held in the rooms of the New York Lodge, which was attended by lodge-presidents and members of several eastern T. S. Lodges. Mr. Isidore Lewis, president of New York Lodge, took the chair at the meeting, and after welcoming the Leader and party he called on the president of the American Section, Colonel Arthur L. Conger, who had arrived in New York from Washington, D. C., to meet the Leader. Colonel Conger responded in part as follows:

"Dear Leader and Comrades: This is one of the turning-points in Theosophical history. If you think back to the year 1875, you will realize that the world that H. P. B. came to teach, through her first efforts in founding the T. S. in New York and through the publication of her first book, *Isis Unveiled*, was very different from the world of today. The Theosophical Movement has progressed from stage to stage to meet those varying phases of the evolution of the Western social world, economic world, and political world. And with the changed situation and the changed conditions as they developed from year to year and from decade to decade, we have had a change of Leaders — H. P. B., followed by Judge, by Katherine Tingley, and now by Dr. de Purucker. Each one of those Leaders has had a different situation to deal with and changed conditions to meet; and some amongst us have been startled by the changes in the methods and the policies of the Leaders, as they have had to meet these altered conditions.

"Now, fifty-four years after H. P. B. departed from New York on her first Theosophical Crusade, we again have the Leader departing from New York, with a new policy apparently, to meet the new condition which has grown up in the world, with Europe seemingly about to burst into flames, the Orient at war in all but name — the most crucial moment in the history of the world perhaps since the world-war — and the Leader is again setting forth on his mission of mercy, carrying the torch of truth to the human race.

"I think it is a rare privilege for us to be here, and it is a moment that we shall never forget. And as we look forward with hope to the success of the

mission of our Leader, and to the success that is bound to react upon us here in America, with the greater success that will come to Europe with the presence of the Leader on that side of the ocean, the thought that comes uppermost in my mind is the old repeating of history — the departure of the Leader on this wonderful new crusade to meet the conditions that have been confronting the world on every side, and at the same time the repetition of the single little group of crusaders leaving, sailing across the water, with hearts and minds full of hope and peace and trust.

"Yet, what a difference there is between the situation now, and the situation when H. P. B. sailed, with a handful of people bidding her God-speed, in place of the larger handful of people that is here to bid the Leader and his party God-speed. What is that difference? A devoted band of Theosophists is now awaiting the coming of the Leader in England; a devoted band is awaiting hopefully his coming to Holland; another devoted band is awaiting him in Sweden; another in Germany; a band of Theosophists in Australia is wishing him well on his journey, although they may not yet look forward to seeing him at any specific date. So, unlike fifty-four years ago, we have the Leader setting out supported by the loyal hearts of thousands of Theosophists all over the world. Backed by this world-wide organization, backed by the trusting hearts of all the members throughout the world, what joy there must be in the heart of the Leader over what awaits him on the other side, and what an opportunity it is for him and for us at this crucial moment of world-history to be, on his part the torch-bearer of Truth, and on our part the supporters of the torch-bearer of Truth!"

There followed short addresses by Mr. Justin Gruelle, president of Silvermine Lodge; Mr. Sam Zangwill, president of Boston Lodge; and Mr. Emory Clapp its corresponding secretary; by Dr. J. H. Fussell, secretary-general of the T. S.; and by Mrs. Hazel Minot, president of The Theosophical Club (Point Loma), Women's Section,—the two latter speakers members of the Leader's party.

The Leader's address was as follows:

"Mr. Chairman, Mr. President of the American Section, Lodge-Presidents, and Comrades: It is, as you have heard this morning, the real Lomaland spirit which is here. But, as our Brother Joseph Fussell has pointed out to you, Lomaland is a spirit itself rather than a place; and the geographical location which we call Lomaland, has exemplified this spirit of the Great Lodge for a number of years past. Wherever this spirit lives in human hearts and sets them on fire with its holy flame, that is the spiritual Lomaland. That indeed is what we mean by the 'Lomaland spirit'; and you can have or rather be this spirit wherever you are — on mountain-top or in desert, on the sea or in prison, for it is the spirit of intellectual and spiritual freedom, which is of the very essence of Theosophy.

"Your national president, Colonel Conger, has spoken ably and well of the journey which our beloved H. P. B. took in 1879. You know at that time, Comrades, everyone thought that because here in New York, in the New World, the Theosophical Society was founded, here it must stay, forgetting that Theosophy is universal, and that, strictly speaking, if we live in the esoteric spirit,

in what the Quakers call the inner light, moving us to do and to dare noble things, then wherever that spirit lives, there is the heart and center of the Theosophical Movement, no matter what its geographical location may be at any time.

"Every one of you is a Theosophical headquarters, and not only as our beloved Judge explained it: Make each one of you to be yourself a center of the Movement, a lodge of one; but I tell you more: each one of you should be and actually is a leader, a leader of men, a Theosophical leader, one more or less trained to guide his fellows. Oh! I pray that you do not forget this; for if this idea prevail among us, no matter what one may say about the relatively small number of adherents that the Theosophical Society at present has as compared with the many millions of humanity — if this spirit prevails, I repeat, we Theosophists shall be not merely the leaven raising the general average of humanity, but verily you will be leaders, guides, teachers; and that is what each genuine Theosophist should aspire to be. Tell yourselves and tell each other that you are leaders. Your present Leader by his position merely exemplifies that fact — the spirit of self-devotion to a grandiose Cause; and every one of you could have that same spirit, and I believe you actually have it.

"It is not only puzzling, but it hurts me, when I hear our Brother-Theosophists of other societies say that they don't believe in leadership in the Theosophical Movement, and that they don't like that kind of thing. They don't understand! They don't see that it is the duty of every Theosophist to be a leader, to be a guide, to be a teacher, and to give full-handed and in measure overflowing, of what he himself has — flowing forth from his heart. Any man who does this is a natural leader of his fellow-men; and all Theosophists should aspire to be true leaders, teachers, guides — not centers only, but leaders and teachers.

"Nothing can daunt this spirit of self-devotion. It will prevail over everything, because its fountain is love — love of mankind, love of all that is — of the sweet and gentle breezes, of the howling hurricane, of the stars and of the sun, of the sea and its deeps, of the earth and all that it holds, of the great spiritual realms of Being and all that they contain. All these are held together by love; and the divine flame working through all Being is love. Love is no mere sentimental emotion: love is vision; love is harmony; love is that which flows forth from one to others; and when a man or woman has this in his heart or in her heart, then he or she is a natural leader. I desire you all to be leaders. Don't be ashamed of this lofty calling. Proclaim yourselves as aspiring to be true leaders. No one in the T. S. is too humble to help someone else, to show the way, and the way-shower is the leader, the guide, and the teacher.

"Remember, Brothers, that Theosophy is the Wisdom of the Gods. *There* is the keynote of all our work — for this is Divine Wisdom; and remember also that each one of us, because each one of us is a child of the Universe and flows forth from the Universal Heart, can not merely know and be all that this Universal Heart contains, but can pour it all forth from himself. This is true Leadership again!

"The very gods are behind our Theosophical work; but our task is to set afire the imaginations of the thoughtless and dumb millions surrounding us, to

awaken them, to show them the path, to lead them along that path, although perchance their feet stumble in the way at first. I long for you to be leaders. I long for you to get the leadership spirit! I yearn for you to be aggressively active in Theosophical propaganda, as indeed you are now beginning to be. It is our common duty! Think what we have to give — fountains of wisdom which never run dry, the very love of the Universe which keeps the stars in their courses and the atoms of our bodies in harmonious union and working! Nature is with us! Time is with us! Destiny is with us! The very hearts of those who oppose us are with us — and they don't know it! There is the pathos of the situation.

"But mark you, Brothers, because of this fact, it means that we can win those hearts. If we study wisdom in action, cleverness in action, a little of the diplomacy of the heart, then before you know it, our opponents will be taken by storm and we shall be with them in our union. They will accept our outstretched arms of fellowship.

"Never neglect an opportunity to set wrong things aright, when these wrong things are said about us and our work. Do like Brother Meek over there in the corner, who is gifted with a facile pen. (Forgive me, dear Brother Meek, for speaking thus publicly of you.) He writes well; he knows how to do this kind of thing; he seizes every opportunity to correct a false impression about us that a newspaper may print. This work is also good advertising. He does it, because he, too, is getting the spirit of genuine leadership; he is beginning to see, and to feel, and to hear the inner voice. Every lodge-president has an onerous responsibility upon him, because he is a leader of leaders — or, to put it another way, he should be a leader of people who should be Theosophical leaders. I desire you all to be Theosophical leaders and teachers.

"I emphasize this, because it is going to be a part of what I shall have to say to the peoples in the countries to which we are going. Our sojourn abroad is going to be a period of intense Theosophic activity and I hope of awakening — a new gospel with new thought. Beautiful is the feeling that comes with realizing that the Masters are behind our Work and that we have remained true; that we have not wandered from the path; there is nothing to be undone. Oh, how beautiful this is! It is wonderful to feel that the path is clear before us; that all we have to do is to walk it; and we must walk it by letting the love in our hearts flow forth to all, to foe and to friend without unjust discrimination.

"Let us learn to forgive, because that is one of the first lessons of love, impersonal love, of course. Let us learn to love; because then we may easily and can easily guide. When we love we become leaders despite ourselves. You simply cannot avoid it. When you love a thing you will begin to do it; you will begin to work aggressively for it; you will love it evermore; you will want more of it; you will want to share it; you will want to give it; and despite yourself you become and are leaders — true Theosophical leaders. Here is the difference between mere worldly, human ambition — the desire of small-minded and often mistaken men to 'lead,' as they think, and the natural-born Theosophist giving from the abundance of his soul.

"The true leader, the true lover, gives all; never questions; never asks, but

gives; and oh! the recompense, the guerdon, that comes unto him a million-fold. It is beautiful to love one's fellows. Under love's sunny influence the human heart opens and expands and grows; and the more it opens the larger is the power flowing forth from within, which is love. Here again is a thought: love gives wisdom; because true love is clairvoyant; it sees; it knows; you cannot deceive it. It is only personal love, the love of the lower things, which misleads us. Simply because it is a distorted form of love has it the power that it does have. But impersonal love flows out without question to and for everybody. Wisdom follows in its train; for I tell you that wisdom and love are truly one.

"Remember that when you love, you lead, despite yourself. Try to set aflame the hearts of others with this idea. Don't be afraid of being a *Guru*, to use the old phrase. I am not afraid of any 'Gurus' who ever lived! I can control them because I know how to take their hearts by storm when I find it best for my work to do so; and I want you all to be Theosophical gurus — of course in the proper way. I don't want you to set yourselves up and pose and all that kind of thing, because you really could not help anybody or hold anyone by acting like that; you could not long hold the attention of the people you would try to teach; but the genuine Theosophical teacher commands attention and devotion everywhere and it is the latter you should strive to be."

Leaves of Theosophical History

[The original (or in some cases a copy), unless otherwise stated, is held in the archives of the Theosophical Society, and is here reproduced *verbatim et literatim*.]

The following is taken from a pamphlet headed "American Section Theosophical Society, Office of General Secretary, 144 Madison Avenue, New York City," entitled "Suggestions to Branches," and signed (printed) "William Q. Judge, General Secretary." The pamphlet is undated but from the reference at the end to "Branch Paper No. 8" which it is said "is already in possession of the Branches" the date may be fixed as shortly after November, 1890.

THE THEOSOPHICAL SOCIETY

WHILE it is true that the Society was organized in November, 1875, at a meeting in New York at which Col. H. S. Olcott was made presiding officer under the chairmanship of William Q. Judge, and that thereafter Col. Olcott was made President for life with H. P. Blavatsky as Corresponding Secretary, it is also the fact that the impulse and direction for such beginning came, as is asserted by the three persons named, from a body of Adepts or perfected men who have come to be called in theosophical writings the *Ma-hât-mâs*, the Masters, Initiates, and the like. These, H. P. Blavatsky said, told her to have the Society begun on a broad and free platform and to help Col. Olcott and all others in doing it, to the end that a definite attempt might be made to form the nucleus of a universal brotherhood through the means of which the truth as to Man and Nature might be discovered, and toward which latter

end the said Masters promised their help in messages sent to H. P. Blavatsky. These general facts and assertions were always made from the beginning. But at the same time the Society has not and cannot as a body officially declare those beliefs, and no one is asked to assent to them, nor does dissent disqualify anyone from membership. All that is asked is adherence to Universal Brotherhood. So too, while H. P. Blavatsky, Col. Olcott, and many others firmly believe that the Society is the outer body which for this century represents the great Inner one composed of the Adepts of whom H. P. Blavatsky spoke, members are not obliged to believe it nor debarred from membership or help because they do not believe it. But it is well for all members to know in the beginning what the founder said on the subject, and that she also said, claiming to speak for the Adepts, that once in every hundred years an attempt is made by them to bring to the world's attention the great and universal truths taught by all great world-religions in their beginnings, and that this Society represents the attempt made for this century.

By reading the last of the *Key to Theosophy*, written by H. P. Blavatsky, you will find on pages 304-307 what she says on the matter of the end and aim of the T. S., of its opportunity, and of what is needed. Certainly all that should be looked into by those who have joined the body in which she was so important a person at its founding.

Before pointing out what would lead to the failure of the real mission of the Society, it is necessary to advert to the fact that in consequence of the success of the T. S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them. These spurious and misleading bodies and teachers have come up since the T. S. was founded, and a very large number of them take a part of what this Society has given out or portions of what has come out of the Eastern Occult methods and use them for their own ends. There could be no objection to promulgation of good ideas, even without any acknowledgment, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done. Through most of them some one or other Theosophical doctrine has been partially expressed, the rest of their teachings being platitude or unverifiable, unphilosophical matter, and the trusting student has frequently to pay large sums of money to get but a bad imitation of the teaching which is all given out in Theosophical literature free of charge. It is therefore necessary to point out definitely to all members that before hurrying away from the Theosophical Society to obtain what may seem to them spiritual food from "occult" bodies they should examine carefully the literature now before the world to see if all that is or may be taught in these schools does not already exist in print, and if it be not merely a copy of that which has been said hundreds of times before.

The possibility of failure of the Theosophical Society lies in the following:

Dogmatism. That is, the definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against. The Society was formed without distinction of creeds,

and for any member to lay down the law to any other member or to any person as to what he should or should not accept as a belief of the T. S., is to commit a distinct breach of the contract he made on applying to join the ranks of the body. So too, members must not abuse their individual rights, asserting that belief in any doctrine or person is necessary in order to be a member or a Theosophist.

Priesthood. The possibility of forming a priesthood in a Society as free as this one may seem almost to have no existence. Nevertheless, so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger is always present of priestcraft. This can be readily seen in the fact that not a new self-styled instructor turns up without his easily finding some pupils, and nearly every Hindû that visits our shores is run after by and often receives pledges, and also money, from persons who are too weak to think for themselves. This has to be guarded against.

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves. Of course the study of the writings of agnostics and so-called materialists is invaluable in order that the Western ways of viewing life may be known, but it should be recollected that we too easily tend to be drawn away from a study of the causes of things—the spiritual side of Nature—to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Non-Cosmopolitanism. Many of the attempts made in past centuries have failed because they were kept confined to the minority, or to some particular race, or to some selected stratum of society. As far as possible, the work done by each Branch should extend all over the city or locality in which it is placed; the members not failing to recollect the existence of the law in Nature of compensation,—the more help that is given to the race necessitating a greater help in return from Nature.

These are the main causes of possible failure in the Society as a whole and in the Branches as parts. And now another warning:

In the true Spiritual Philosophy there has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or of a person giving occult instruction for money first to be paid, let him be sure that it is "of the earth, earthy." He will not be aided by it in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever. Many members who failed to take benefit by this warning, given out when the Society was first established and repeated at intervals ever since, have found by experience its truth. Besides that, it seems only just and right that members should first help the T. S. before they spend money on self-styled occult guides who wish to be paid.

The Theosophical Society is formed on such a basis that each member can think as he chooses, yet maintain a willingness to learn from and to help others. In it all members are helped to learn, and will receive what aid can be given them through its ranks, and through older members, and through the information periodically given out by the Great Order of which it is a part. Like a great mother, the Spirit of the T. S. constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning, spiritual and otherwise, silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from that most dangerous and difficult of roads, the road of the Study of the Self.

WILLIAM Q. JUDGE, *General Secretary.*

Sidelights on "Fundamentals of the Esoteric Philosophy," the Theosophical Mid-century Cycle Revelation

BY A LEARNING, GROWING ENTITY

(An address delivered before Blavatsky Lodge, No. 26, Washington, D. C., July 4, 1932. With revisions and addition.)

Giving the Wheel Another Turn after a Half-Century of Theosophy

NOT long after *The Secret Doctrine* was published in 1888, the Master K. H. wrote that it would serve as a storehouse of knowledge for many years to come. The Theosophical Adventists who believe that there must be a standstill till 1975, which figures 84 years from the time of H. P. B.'s passing away in 1891, might naturally be expected to interpret "many years" as meaning precisely 84; but as they are such firm believers in cycles, what about the law of intermediate, half-way cycles which H. P. B. taught us about? For example, the beginning of each Root-Race is initiated by a Buddha, and then before the midway turning point of the Race on its journey of entry upon the upward arc a minor Buddha comes. Under the law of Theosophical analogy even an Adventist would have a right to expect an important outflow of teachings midway between 1875 and 1975, which would be about 1925.

It is a coincidence that in 1924 to 1927 there was delivered in the Esoteric School at Point Loma, under the personal direction of Katherine Tingley the Outer Head, a series of lectures of extraordinary character and volume by Dr. G. de Purucker, based exclusively on fundamentals of *The Secret Doctrine*, the first venture, since the publication of H. P. B.'s greatest work, of an elaborate unfoldment or rejuvenation of it.

The law of analogy operating on all planes, microcosmically as well as macrocosmically, it should be permissible for even an Adventist to admit that something unusual should happen at about the half-way point of the 84 years between 1891, the date of H. P. B.'s passing away, and 1975, the date of the expected new coming; which half-way point would be 1933. But the minor Buddha of the Racial cycle does not wait until the exact half-way point is reached, for it then would be too late to give a strong impulse; he comes a

little earlier. And so there is the coincidence of analogy that while these esoteric lectures on *The Secret Doctrine* by Dr. de Purucker were privately delivered at a time averaging approximately 1925, the exoterization of these lectures (published under the title of *Fundamentals of the Esoteric Philosophy*) occurred in 1931 — just about the appropriate margin of allowance for coming ahead of the exact midway point, which would be 1933.

But rejuvenation of *The Secret Doctrine* would not be the only work to do at the mid-way point. How about the Bedlam of confusion in Theosophical thought that for decades had been crying for a qualified Theosophical *Pedant* to straighten out? What good of pouring out new teachings into a maelstrom of bewilderment? Whether sent by the gods or moved by his own pity, there comes along a profound scholar, a student of philosophy, religion, science, and languages all his life; a linguist who can address most of the nations of Europe in their own language; a professor of Sanskrit and Hebrew in the Theosophical University at Point Loma — Dr. de Purucker.

Then if there was to be any Theosophy left by 1975 it was worth while to see whether in an organization having Brotherhood as its first object some kind of fraternization could not be arranged between warring Theosophical factions. It is another coincidence that in 1930 Dr. de Purucker should have come forward with his Fraternization movement, paving the way, among other things, for a shoulder to shoulder study of *More Light on The Secret Doctrine*.

Then, again, it was high time for some Theosophical friend of Science to step forward to avert a dearth in future discoveries: a dearth from the time that *The Secret Doctrine* (unless rejuvenated) would no longer serve as the storehouse through the period till 1975. For we all know, of course, that the scientists have been making their greatest discoveries in *The Secret Doctrine* before locating them in the stars and atoms. Since H. P. B. passed away they have made important discovery after discovery, and if we concede that they had a right to do this so long as *The Secret Doctrine* without additional rejuvenation would serve as a storehouse — suppose they continue to make discoveries beyond the period (whatever it was) included in the "many years" allotted by the Master K. H.?

Suppose we make what would seem to be a liberal enough estimate that the Master meant, say, 45 years? This figure is convenient because it would bring us to right now as an ending point — 45 years from 1888 (the date of the publication of *The Secret Doctrine*) leading us to 1933. If so, no discovery made by science next year could be lawful, nor in any year between now and 1975. But suppose the scientists continue — lawfully or unlawfully — to make discoveries, year after year? What then? Would it possibly signify that the scientists had seized the H. P. B. *Line of Succession*, hooked up with the Great White Lodge, and made off with the birthright of the Theosophical Adventists? Since G. de P. never could stand for that, in the absence of ample assurance that the scientists would be more spiritual in the future than they have been in the past, but as he wants to see the scientists keep right on making discoveries, — is it another cyclic coincidence that prior to publishing *Fundamentals of the Esoteric Philosophy* he should a few years previously have rushed out his

important two-volume work *Theosophy and Modern Science*, followed by two even more important series: *H. P. Blavatsky: the Mystery*, and *Theosophy, the Mother of Religions, Philosophies, and Sciences?* What an outpouring in preparation for the big mid-century cycle event — *Fundamentals of the Esoteric Philosophy!*

But not the least of the reasons why we might have been on the lookout for an important new book, or books, is that the Theosophical Law of Evolution calls for unfoldment from within outward, not only at cyclic intervals but also whenever the lower vehicle — the Society — has developed the capacity for more spirituality. The storehouse of wisdom being above, not below, the teachings evolve from above downward, not involve from below upward, the Masters not being in need of our earthly wisdom. In the evolution of the Races in *The Secret Doctrine* we have an analogy worth noting, that the *inner* race of one round became the *outer* of the next. Teachings previously hidden in the bosom of the Great White Lodge became the book *The Secret Doctrine*. The book came from above, not below; from within, not without.

In obedience to the same law, H. P. B. formed an Esoteric Section within the exoteric Theosophical Society, wherein were imparted teachings for which the Society as a whole was not yet ready. This established an esoteric lesser storehouse on our own plane, to serve as a link between the greater one of the Masters and the exoteric T. S. And from the day of the formation of the E. S. new teachings for the T. S. (that is, authorized ones — not alleged memory of past lives on the Moon-chain going billions of years back; not instruction on how to communicate with angels; not on why all fairies dress alike, etc.) have been unfoldments from the E. S.

The E. S., formed in 1888 by H. P. B. (at the suggestion of William Q. Judge, who wrote the first Book of Rules), continued unbroken under Judge and Katherine Tingley, and it is the same School of which Dr. Gottfried de Purucker now is the Outer Head. Thus, whether or not the T. S. is doomed to 84 years of headlessness, the E. S. has had a *Line of Succession*; and if the T. S. wishes to replenish with E. S. teachings it must look to the Line of Succession in the E. S. for them.

During the 45 years that have elapsed since the E. S. was formed by H. P. B. (which very nearly coincided with the date of the publication of *The Secret Doctrine* the same year) the T. S. has had time in which to make sufficient progress to entitle it to further teachings. And during all that time E. S. teachings have been released. But in a form unnoticeable. H. P. B. and her successors would give out new teachings in an inconspicuous form in magazine articles, new books, etc. The T. S. has been getting some E. S. teachings right along without knowing it. These E. S. teachings in the past have been given out largely on the instalment plan because the T. S. was making its progress on the instalment plan. But as the time for the expiration of the half-century cycle approached, when the wheel would have to be given another turn — a major one — to carry the Society through as a living, healthy organism to 1975, the policy changed from instalment unfoldment to unfoldment in bulk. And thus it is that we witness such an outpouring of extraordinary works by G. de P.

during the past few years. Has it occurred to students that the joint publication by Katherine Tingley and Dr. Gottfried de Purucker of *H. P. Blavatsky: the Mystery*, was in itself a significant event, coming as it did shortly before the end of the mid-century cycle, and through its portrayal of the true inside H. P. B. causing the *inner*, so to speak, to become the *outer*?

But although *H. P. Blavatsky: the Mystery*, and the various other writings of G. de P. all have contained a great deal of esotericism, the special importance of *Fundamentals of the Esoteric Philosophy* may be judged from the fact that it marks the first time in the history of the T. S. that authorized, exclusively esoteric teachings have been given out in large bulk. True, the book is printed in words that can be read in English so that from that angle it can be understood; but the function of the printed words in esoteric exposition has always been to serve as a garment for, and links with, the esoteric lining that runs throughout.

Some well-meaning critics who don't see how there possibly can be a real lining of esotericism if *they* can't see it, must nevertheless be perplexed to account for the fact that *Fundamentals* consists *exclusively* of lectures delivered in privacy in the *Esoteric School* at Point Loma, among the students in which are many of the best-known members of the Theosophical Society. A considerable percentage of those who heard those private lectures have been members of the Society for thirty, forty and upwards of fifty years. Some were personal pupils of H. P. B. and members of the E. S. from the time of its formation by her. Numbers of them are well-known Theosophical authors. If there was nothing new in these lectures, strange was it not, that these veterans should have sat through them for three years and left the meetings thinking!

Also, is it without significance that Katherine Tingley should have taken the pains to direct in person these lectures, when G. de P. without her direction was able to give very good E. S. lectures?

Apparently, the friend-critics have not looked deeply enough, have not given the right knock, or something. Maybe a little faith would help out. Jesus, it may be recalled, was such a powerful believer in faith that he promised it would move mountains!

The following, also, may be not without significance: The lectures were *esoteric* when given in the period from 1924 to 1927; in 1931 they were unfolded as *exoteric*. This besides illustrating how the *inner* becomes the *outer*, incidentally suggests that there is nothing snail-pace about development at Point Loma.

We have seen that the T. S. had had time in which to make sufficient spiritual development to entitle it to a release of more instruction, and that G. de P. responded with a large body of E. S. teachings, strictly in accordance with the law of unfolding from within outward, which ought to rule in the T. S. as well as in the mineral kingdom.

And the following is an interesting corroboration. At an esoteric meeting at Point Loma in about 1903 Katherine Tingley stated that the T. S. had developed to the point where it was occupying the plane of what previously had been the first degree of the E. S.

IS THEOSOPHY SERIOUS? — IS IT SACRED? — IN WHAT SPIRIT
SHOULD WE STUDY DIVINE WISDOM?

BEFORE we approach for study *Fundamentals of the Esoteric Philosophy* suppose we challenge ourselves with the inquiry, "For what purpose?"

Is it to gratify curiosity? Is it to fill to overflowing an already crammed brain? Is it to check what G. de P. says with what others have said, to find material for an argument over the differences? Is it to see whether what he thinks is the same as what we already think? Or is it that we are seeking MORE LIGHT?

Theosophy was never intended to be toyed with; it is serious; it is sacred. H. P. B. did not suffer a lifetime of martyrdom for the sake of providing us with intellectual diversion. She had a holy purpose. It was to raise ignorant, unhappy humanity out of what in the view of the Masters is a living hell. Everything she ever wrote or said had for its one object to lift us to a higher plane. The reason she wrote books was to disseminate information regarding the laws which govern life, so that knowing those laws we would perceive that all our misery comes from violating them; and, once thoroughly convinced that selfishness was the road to unhappiness and selflessness the way to happiness, we would be moved to change our course.

No one who fails to realize that the most serious object of *The Secret Doctrine* is to infuse into its readers an aspiration to live on a higher, wider, nobler plane, will ever get much out of it, not even if able to commit it all to memory.

Nor will any student ever get at the heart of any genuinely Theosophical book who leaves out of account certain considerations of vital importance upon which such a book depends for its own life.

Authorized Theosophy Comes from Above, not Below

I will undertake to enumerate ten such considerations, of which I believe not one may be ignored without loss.

(1) That the Theosophical teachings emanate from Beings much higher in the scale of evolution than ordinary humanity.

(2) That the Theosophical teachings have been handed down from age to age without change except in outer formulation.

(3) That the Messenger who brings these teachings is under pledge to limit himself strictly to passing on the doctrines *as he has received them*.

(4) That the Messenger is in possession of far more knowledge than he is permitted to give out to a humanity which, as William Q. Judge put it, is selfish to the last degree.

(5) That even the comparatively little given out (however much to us it may appear to be) must be *veiled* sufficiently to *prevent discovery of the connection* between the knowledge revealed and that which must remain concealed until some future time.

In case of any disposition to dispute this point, it should be necessary only to remind readers that in *Isis Unveiled*, although there are many references to Karman, they are so veiled that this important law attracted no attention at all, and the name is not mentioned once. There are also many references to

Reincarnation, but masked under such disguised titles that although touched upon with great frequency in one form or another, when H. P. B. later gave out the true doctrine of Reincarnation she was accused of not having known of Reincarnation at the time she wrote *Isis*. As for the Seven Principles of Man, this doctrine, if I remember correctly, was not even hinted at.

(6) The main body of knowledge is esoteric (concealed); the comparatively little given out is an exoteric covering: and just as our present Theosophy was esoteric until revealed by H. P. B., so all future official additions to our present exoteric Theosophy must come from the esoteric source in the custody of the Masters, *and not be accretions evolved by any brain-mind on our plane.*

(7) As the original teachings could reach us only through a Teacher able to contact the Masters on one side and humanity on the other, so must it be inferred that further authorized Theosophy would reach us through a similar channel. This does not bar individuals from the possibility of personal direct relations with the Masters, but it does make it illogical that, so long as the Society remains true to its objects, the Masters should ever fail in having a Messenger to work through directly, through whom to make their further authorized revelations; or that they should change their age-old methods by putting forth teachings promiscuously through here-and-there individuals over the head of their chosen representative.

(8) Since of alleged Teachers there are many, there should be a standard by which to judge a real one. To this end we should note: Do the teachings of this teacher conform to those of the Masters and H. P. B.? Does he allow himself to indulge in speculations? Does he make an advertisement of supposed relations with higher beings? Does he make mistakes, the instructions for which never could have come from the Masters? Does his mode of life indicate that he is the kind of person Masters could work through? Does he appear to understand his Theosophy? Has he all-around qualifications? Does he betray personal ambition, vanity, desire for glory? Do those about him love and respect him? Does he appear to be honest? Has he among his other credentials the Buddhic Compassion?

(9) If we do not like the idea of a *Line of Succession* to H. P. B., we must resign ourselves to having no reliable extensions of the teachings imparted by her, and we shall have to feed forever on *The Secret Doctrine*. If there is no Line of Succession, it means a Headless T. S. from 1891 to 1975; and if so, what would hold the T. S. together and keep it from flying off into hundreds of by-paths during that period of 84 years? If only H. P. B. herself, living or dead, can be the Messenger, how upon her return in 1975 should we recognise her? The standard for judging her legitimacy would have to be along the lines suggested in item 8, for even if the 1975 Messenger should perform wonderful phenomena it would be no additional credential, there being hundreds of Hindû yogîs and fakirs who have that qualification. However, in any event there would be a line of succession; if not a legitimate one, then by false prophets.

But if there can be no such thing as a Line of Succession of Teachers; if the Masters are to be denied the privilege of adding links of their own choosing to the Hermetic Chain; then they would have to work — if they could — for 84 years through a *Succession of Uninitiated Students!* Besides the insupportable

infliction this would be upon the poor T. S., what a cruelty would it be to the 1975 Messenger! H. P. B. in the closing chapter of *The Key to Theosophy* utters a fervent prayer that by 1975 the T. S. will have made sufficient progress that the new Messenger may be able to lay the foundations for a Heaven on earth. But if we are doomed to feed on dry bones till 1975, the poor Messenger must begin his work in a Theosophical Graveyard. Or if the new links in the Line of Succession are to be Uninitiated Students, then in a Theosophical Lunatic Asylum!

(10) The standard of test to apply to any Theosophical book or teaching purporting to be in the nature of further authorized revelation or extension of H. P. B.'s teachings should include: Does it appear to be in harmony with her teachings? To what part of my nature does it appeal? Does it hold before me a grander vision? Does it illumine my mind? Does it warm my heart? Does it ring true? Does it fire me with a resolve to give up more of myself to humanity? If it can stand that test—it is safe!

How to Study G. de P.'s Book

AGREE with the foregoing ten propositions, or with the general principles involved, and we shall have a standard in the light of which a study of *Fundamentals of the Esoteric Philosophy* may mean more to us than it otherwise might.

We are studying the book because we are seeking MORE LIGHT, and so it seems to me we ought first to try to enter into the spirit of the work before attempting too much analysis.

It is a book so different from the ordinary that if we wish to get the maximum of benefit out of it I believe it requires to be studied in a special way. And I wish to make some suggestions, which I believe, if followed, should prove helpful to any student, and very especially so to hard-heads.

The book unquestionably contains much new instruction, not only in what is veiled but also right on the surface—a great deal, indeed! It also presents old instruction in a new light. Also, much is conveyed in the form of hint and suggestion. And the methods of imparting the instruction constitute a drilling for the Brain-Mind that is little short of an initiation.

When upon the first reading you encounter anything that stirs you to over-analysis or combativeness or upsets you because so apparently revolutionary—do not stop to analyse. Open the mind and allow the idea to enter as though on faith; actually, however, admitting it as a hypothesis on probation. After making the pretense of accepting it as gospel truth, subject it to all the analysis you please. If after analysis you can't accept it—don't! However, even then do not dismiss it, but store it away in your memory in a state of suspension. Upon a second reading of the book the idea under suspension will bob up of its own accord, and this time, in the light of what you have since studied, you may view it differently. No harm possibly can come from receiving an idea on probation, and carrying it around even a year.

But I believe that the best way of studying this book is to indulge in little analysis during the first reading, absorbing like a sponge what you can, and getting a perspective of the work as a whole. Then on the second and subsequent

readings (for it will stand many a reading) analyse to your heart's content.

Esoteric Instruction in Layers

I believe that an intuitive student who can bring himself to read this book with an open mind, and who occasionally allows what Katherine Tingley called the *Beaming Thought* to enter his brain, may come to the conclusion that it not merely contains much hidden esotericism, but that there are layers of it, one within the other. Although they are purely speculative, of course, I offer the following classification for consideration as a possibility:

(1) A layer of purely *exoteric* instruction that means what it says and that all who run may read.

(2) A layer of *exoteric* instruction that means what it says, but is made *semi-esoteric* by being scattered around, a little here and a little there, requiring to be pieced together by an alert mind.

(3) A layer of *esoteric* instruction which is sufficiently linked with suggestive words to place it within reach.

(4) A layer of purely *esoteric* instruction that has to be read between the lines, behind the words and within the words, to dig out which requires: (a) a receptive mind; (b) close attentiveness, and (c) intuition.

(5) —and maybe a 6 and 7: layers behind the 4th layer which can be dug out only by students of unusual intuition or who have had higher esoteric instruction.

*Why G. de P.'s Book Must Be All Wrong: — the Range of Criticism
Extends from Spelling to Parabrahman*

VARIOUS and curious have been the criticisms of *Fundamentals of the Esoteric Philosophy* on the part of well-meaning Brothers in other camps.

Adventist friend-critics object that G. de P. had no right to undertake a further unfoldment of *The Secret Doctrine*, on the ground that it should have waited until H. P. B. comes back in 1975. But G. de P. can take refuge behind the precedent that after Vyasa had written a perfectly good *Bhagavad-Gîtâ*, Śankarâchârya with no certificate of authority from *Bhagavad-Gîtâ* students ventured to expand it — The Song of the Lord! — with commentaries.

Some friend-critics resent the way in *Fundamentals* one Parabrahman is piled on top of another, when the understanding in the T. S. has been that Parabrahman is the Absolute, and *how can there be more than one Absolute?* But to make matters worse G. de P. goes to the length of declaring that *the Absolute was once a MAN!* Which certainly goes the limit! But although it may be true that this revelation is startling, yet if read in the light of accompanying instruction it is seen to be a logical necessity and mathematically demonstrable. These friend-critics overlook what even some European philosophers have perceived, and what G. de P. once and for all clears up — that there is no such thing as an Absolute, the term being necessarily relative and representing nothing but a convenient philosophical abstraction. He demonstrates with ease that there must be as many grades of Parabrahmans and Absolutes (being only actualities in a Universe made up of nothing but relativities) as there are different entities. He destroys the illusion that for all things large or small, high

or low, there is an identical Parabrahman. In other words, no more than a grain of sand has the same degree of intelligence as a man, has an apple-pie (if the comparison be permissible) the same Parabrahman as a Solar System.

Another class of critics would like to quarrel with G. de P. over the *Seven Principles*, but he has them so bewildered they don't know where to begin. In Chapter II he deals with the Seven Principles in a way to win any orthodox heart. In Chapter VII, however, without a word of warning he tells us that if we want to be real men and real women we need *Ten Principles*. Then as if that were not revolutionary enough in Chapter XLV, in answer to a question as to whether he is hinting that there are *Twelve Principles*, he coolly replies that we may so consider it if we wish!

But what has riled more friend-critics than the dethronement of the Absolute has been G. de P.'s tinkering with *Sanskrit spellings*. After having for more than a half century become comfortably accustomed to Mahatma, Atma, Karma, etc., any attempted reformation to Mahâtman, Âtman, Karman, etc., constitutes a trampling upon institutions that have become sacred. And nothing but a spirit of pedantry, they feel, could have inspired it. From the standpoint of grammatical merit, I am sure I don't know, although I have heard that the dictionaries favor G. de P.'s final *n*.

But there are other considerations that G. de P. conceivably may be taking into account. Take the word, Mahâtman, for example. Split it, and it may be made up either of Mahâ-Âtman (Great Âtman) or Mahat-man (Universal-Mind Man). Either could be correct, there being no radical difference. But note that in either case the termination suggests the masculine gender, and it is possible this may have significance. A Man is not quite the same as a Ma, one representing a Father, the other a Mother. It may be more than a coincidence that we find words in Sanskrit spelled the same and having the same meanings as in English. Our word 'man' certainly is derived from 'manas' or 'Manu.' As for 'ma' (mother), in various instances it denotes feminine in Sanskrit. An instance is Mâ-yâ (Illusion), which in one form means World-Mother. The wife of Gautama was Mâyâ; hence a feminine name. The Egyptians had a goddess named Ma. So in Sanskrit it is possible to read into Mahat-man a Great Man, and in Mahat-ma a Great Woman. Purusha, who is the cosmic Âtman, is, I believe, sometimes referred to by the Hindûs as the 'Eternal Man,' which suggests that Âtman equally should be regarded as male. Brahman is the Supreme, while Brahmâ is his offspring. Here the final *n* marks the difference between a Father and a Son — a not inconsiderable one. Then, if we turn to the Hebrew Amen (A-men), 'a' is the beginning and 'n' the ending, which also may be suggestive to some students. Finally, if we were to ask some qabalistic juggler with numerical values whether he could see any difference between Karma and Karma-n he would wonder how much we knew about qabalism.

However, pedantry or what, I wish to suggest in the interests of the Fraternization movement that those who are partial to the gentler sex stick to Mahâtma, Ât-ma, Kar-ma, etc., leaving free to adopt Mahât-man, Ât-man, Kar-man, etc., whosoever wills.

But as this controversy unless settled may threaten to upset the whole Fraternization movement, and as justice should be done even to G. de P., if necessary, it seems proper to call attention to the following.

The Secret Doctrine and Isis Unveiled do not agree on the spellings of many Sanskrit names, and *Isis* frequently disagrees with itself, many Sanskrit words in the last-named work being spelled two different ways, and sometimes even three. Then, *The Mahatma Letters* has its own preferences, reserving the right to disagree with *The Secret Doctrine* and *Isis*. In *The Mahatma Letters* the Masters M. and K. H. could not even agree on what should be the spelling in English of the name of one of their high chelas. One spells it Djual Kul, while the other prefers Gjual Khool; and the difference was no accident, for the Master K. H. admits to A. P. Sinnett that there was no disposition on either side to give in. To make matters worse, H. P. B. spelled this chela's name in a yet different way. The upshot was — possibly to avoid need of starting a Fraternization movement among the Mahâtmanas — that they finally seem to have compromised on referring to the chela as "D. K.," which, however, was a partial victory for one of the Mahâtmanas.

Surely, G. de P. would have a right to express an opinion in a case like that.

Some who are not so much interested in the Absolute and Sanskrit spellings do not like to see G. de P. make what they call so many *fine-spun distinctions*. They say it is a positive nuisance the way he splits hairs. But they raise no objections to scientists analysing the millionth part of an atom, forgetting that Theosophy is more important than atoms.

They also overlook the carloads of so-called Theosophical literature that have been thrown on the market since H. P. B. passed away, to the general blurring of Theosophical conceptions as to what H. P. B. really taught. Many of these authors have been students who might be unable to attain a rating of 25 percent in an examination on *The Secret Doctrine*. Other authors, judging from the way in which they succeeded in improving on H. P. B., felt that they could make 150 percent in a *Secret Doctrine* examination. Some even have improved *The Voice of the Silence* by amendment. I have not heard whether there have been any amendments to *Light on the Path*. It goes without saying that the *Bhagavad-Gîtâ* has been brought strictly up to date. Friend-critics who reproach G. de P. with being a Pedant ought to put themselves in his position and try to imagine how a Pedant must feel after checking up these carload teachings with the original doctrines of H. P. B. Not even one neo-Theosophical fairy could he identify in the list of elementals given in *Isis*, nor anywhere find an authenticated record of a Mahâtman who could remember small details of past incarnations billions of years back.

Then there is a class who would rather take a thrashing than have to swallow some Râja-Yoga training while holding out their hands for esoteric revelations. Why does G. de P. have to hop, skip, and jump from one subject to another and then back again, and do this same thing over and over again until it becomes a punishment? If they want to learn how to control the modification of the thinking principle, how to develop attentiveness, how to concentrate, do they need G. de P. for that? Can't they study *Patañjali*? Give them the

esotericism first; the yoga training, the mental discipline, they will attend to themselves.

It is believed that another reason why some friend-critics have not quite understood everything in *Fundamentals* is that they thought because it was printed in large, clear type it was intended for rapid reading.

Besides all these there is a class who don't like even the title of the book — it is too classical for a work of revelations. Why could not G. de P. have been a little more clever, and instead of offering the mere *fundamentals* of esotericism as a bait, have given the book a title that would lead one to expect to find something real? Would not this, for example, have been more attractive:—“*Latest Esoteric Revelations*”? Or this:—“*The Chela's Esoteric Handbook*”? Or would this be so bad:—“*Secrets of the Esoteric School*”? Or this:—“*Esotericism Simply Put: By a High Initiate*”? Or, finally, how would this one do:—“*The Private Teachings of H. P. B., W. Q. J., K. T., and G. de P.*”?!!!

Says an unusually kind-hearted critic in a recent issue of a Theosophical magazine: “Dr. de Purucker, in his attempts to comprehend and explain what is essentially unexplainable in words, takes the original hint [from *The Secret Doctrine*] and, as it were, expands it to infinity on the brain mind plane.”

This criticism is not unkindly. It credits G. de P. with the laudable ambition, first, to comprehend the unexplainable, and then even to explain it to others. It also admits a commendable effort toward an elaborate expansion of *The Secret Doctrine*. And it concedes to him an ability that would make a Mahâtman blush—the power to *extend a mere hint to infinity on the brain-mind plane!*

He goes on: “Generally speaking, he passes over lightly the more concrete topics dealt with in the *Secret Doctrine*, but expatiates at great length on the most abstract and abstruse subjects.”

Already the brain-mind charge is withdrawn, for now we find that G. de P. *passes over* the more *concrete* topics in favor of the *most abstract and abstruse*. He is becoming almost infinitely spiritual.

He continues: “A clue to the mode in which his mind works is found when he says, P. 144: ‘What endless realms for speculation open to us here!’”

The realms for speculation being endless, G. de P. by now has risen completely above brain-mind infinity and become a confabulator with the Infinite itself.

But has the Brother read the paragraph (Pages 143-144) in *Fundamentals* from which he quotes only the concluding sentence? Let us see to what G. de P. refers. Here it is:

“Now among the lowest of these hells, the Buddhists place Avichi; this is a Sanskrit word, and its general meaning is ‘waveless,’ having no waves, or movement, suggesting the stagnation of life and being in immobility; it also means ‘without happiness’; or ‘without repose’; and below this another Hierarchy begins, a new world! What endless realms for speculation open to us here!”

In *The Mahatma Letters* the Master K. H. tells A. P. Sinnett that Avichi

is a subject on which little can be said, and H. P. B. in her sparing references no less gives to understand that Avichi, though not holy, is forbidden ground. It is a subject on which there has been less given out in proportion to the amount of speculation there has been over it than perhaps any other. Now comes G. de P. and makes by actual count a 53-word contribution — but enough to shock H. P. B. He even calls attention to them with a trumpet blast, although the friend-critic sees in the "endless realms for speculation" only more evidence of a G. de P. twofold infinity.

The Brother passed over, unnoticed, ground beneath which was located a treasure worth a day's journey, unmindful of *The Voice of the Silence* injunctions — "Be humble if thou wouldst attain to wisdom," and "Persevere as one who doth forevermore endure." Just a little humility, just a little perseverance, and he might have understood that he was reading a *blazing advertisement of an Avichi revelation!*

I don't know how well G. de P. will like it, but when I see such well-meaning Brothers see yet see not, hear yet hear not, and fail to understand, I can restrain myself no longer, and I am going to reveal part of a hidden G. de P. I have discovered through having some regard for *The Voice of the Silence*. Behold the truth:— *when G. de P. reveals, he conceals; and when he conceals, he reveals!* Understand? When you think he is making a revelation, he probably is hiding something; but when he acts as though he is hiding something, he probably is letting out something. But in order to even up, give everybody a chance, and not be too cruel, he not infrequently gives a trumpet blast to call attention to a revelation. He does not wish to leave us with the excuse that although regularly we listen attentively to the instruction, at that particular moment our minds happened to be on something else. Further, sometimes our lack of intuition drives him nearly to distraction, and to see if we have any perception at all he takes a gamble, shocks H. P. B., and posts a revelation on a bill-board!

That is precisely what he did in this case. Seeing that the Brother seemed earnest and honest and had the laudable ambition to find infinity, even if it had to be on the brain-mind plane, he shouted at the top of his lungs:— "WHAT ENDLESS REALMS FOR SPECULATION OPEN TO US HERE!" — pointing straight at the Avichi paragraph. But although the Brother could not help hearing the words, which made his ear-drums rattle, nobody could fool him — it was only some more G. de P. infinite spirituality!

Comrades, do not, as this good Brother, lightly pass over that paragraph. Take a gamble, and believe that G. de P. said not without a reason that it opened up realms for endless speculation. Having discovered a few of G. de P.'s esoteric tricks, partially as the result of having once read a rule of Patañjali on the subject of *attentiveness while receiving instruction*, I think I can see a whopper of glimmering ensconced among those 53 words. But out of consideration for an already sufficiently shocked H. P. B. I dare say no more.

But I am going to say a little more, anyhow! If after going over that paragraph repeatedly with the perseverance that forevermore endures, if after having applied Patañjali's rule of attentiveness, if after having faith as a grain of mustard seed, you still can't see anything that opens up realms for endless

speculation, then do this: Go through the book with a fine-tooth comb for a something possibly tucked away somewhere else in the book, that if linked up with those 53 words may throw a further light. But do not expect that such collateral, isolated references, if any, will necessarily mention Avîchi by name, and be sure not to pass by too hurriedly any *innocent-looking, apparently off-hand remarks!*

G. de P. can be trapped, and in his own snares, and there is reason to believe that he even will enjoy it if you can do it. But if we wish to learn something about the fine art with which esotericism is revealed and concealed in this book he insists as a minimum preliminary that we shall *listen and try to understand*. If we do that it touches a particularly soft spot in his heart, and after that he hardly can resist being more generous.

But a class of critics who require to be more seriously dealt with is those who would insinuate that teachings of G. de P. new to them are *theories being palmed off as facts*. Although in view of the present low standard of our civilization, and having in mind unfortunate experiences in the past history of some branches of the T. S. their skepticism may not be so unpardonable, they overlook that the Masters have never temporized in matters affecting truthfulness in Theosophy. A. P. Sinnett learned a lesson along this line he never forgot when he questioned whether the dealings of the Masters with him were straightforward, and received from the proverbially gentle K. H. a reply that made the issue so sharp that Sinnett was glad to drop it.

There is in the Great White Lodge an immemorial tradition, "As I have received it, so will I pass it on." H. P. B. explains the meaning of Tathâgata as "one who follows in the footsteps of his predecessors"—one of the most sacred of obligations to avoid perversions of the ancient wisdom.

More than once in his public utterances has G. de P. declared, in substance: "*Were I to invent one teaching, or utter one word of conscious untruth, I would be unworthy to stand before you. As I have received the teachings, so will I pass them on.*"

These are solemn words and admit of no two interpretations. There is no room for compromise between honesty and dishonesty in passing on teachings handed down by divine beings for the salvation of humanity. There is no need, nor can there ever be any justification, for falsification of Theosophical doctrine.

In the Point Loma organization one of the most serious purposes traditionally has been to preserve the teachings of the Masters and H. P. B. *pure and undefiled*. As a member of that organization for forty-one years, and having worked personally under William Q. Judge, Katherine Tingley and G. de P. I can testify that I have never known one of them to offer a teaching that had to be withdrawn, nor one that I ever could find to be out of harmony with either the Masters or H. P. B. If they have had other failings, all three have been infallible in at least that one respect. I can also declare, and every member of our organization, I believe, will support me, that if ever we should find our Leader uttering a conscious untruth, or consciously palming off a theory as a fact, we should lose our confidence in him forever.

G. de Purucker on "The Absolute and the Infinite"

(The following questions and answers are taken from the stenographic report of an informal gathering at Point Loma, in which a discussion arose regarding the use of the term, 'Absolute,' in *Fundamentals of the Esoteric Philosophy* by G. de Purucker)

G. de P.: It is the philosophic *One*, the originant, which is the Absolute: from the *One* comes the *two*; from the *two* the *triad*; from the *triad* the *tetrad*, etc. The point is this: the philosophic *One* or the cosmic *One* is the cosmic Absolute; but it is not the *zero*, representing Infinity; consequently the *zero*, Infinity, holds an infinite number of such *Ones* or Monads, whether cosmic or not.

O. L.: I understand the way you use the word 'Absolute' in *Fundamentals of the Esoteric Philosophy*: you there define it, so that it is quite clear; but what is the real reason for your emphasizing that meaning of it, which is of course in the etymological derivation of the word? It is different from the usual meaning carried by the word 'Absolute' in philosophy here in the West.

G. de P.: That is true. I so use it, first for purposes of accuracy; second, because it is a wonderful philosophical key: every Absolute being the Hierarchy of its Hierarchy, the One from which all series thereafter outflow — one, two, three, etc.—to the end of the Hierarchy; and each such *One* is an Absolute or *Mukta*, *Jivan-Mukta*, *absolutus*, signifying 'free,' 'set free,'—free from servitude to all the lower planes and master thereof.

O. L.: I have understood that; but still, could not that fact be said and explained without using the word *Absolute* for it?

G. de P.: It could, but it seemed inadvisable. You see that the word 'Absolute,' derived from the Latin, is an exact equivalent of the Sanskrit word *Moksha* or *Mukti* of Bráhmanism; and I deliberately chose that word and tried to point out the inaccuracy of the use of this phrase 'The Absolute' in the West in order to signify 'Boundless Infinity.' This is not only an etymological, but a logical, fault, and I desired to point this out. The word as I used it is a true key to great things.

O. L.: It will arouse criticism; and people will say: "Of course, your etymology is true; but what is the use of it? The word 'Absolute' has acquired this specific meaning in our Western languages, in all philosophies: what therefore is the use of your change? Why make use of it with a different meaning? It only mixes things up for ordinary people studying philosophy, and therefore arouses criticism."

G. de P.: Many people will doubtless say just that; but I do not object to criticism. It arouses comment and thought. My use, outside of anything else, has the virtue of being accurate, of being philosophically exact, of employing a word in its proper, original, exact, etymological sense; and best of all, it is a wonderful key to greater things. It is perfectly indifferent to me if the entire Occident uses a word wrongly, because I am going to use it aright; if by that use I can strike a new keynote of thought, point out a pathway of consciousness, and give a key to a wonderful doctrine. Do you now see? If

it arouse comment and criticism, as in fact I knew it would, all the better!

O. T.: I think that your use in *Fundamentals of the Esoteric Philosophy* is one of the most wonderful parts of the whole book.

G. de P.: Once that you miscall Infinity by the word 'the Absolute,' it becomes a being, therefore limited, therefore finite. It is impossible in true philosophy to predicate absoluteness of Infinity. It is neither absolute nor non-absolute; *absolute* is a definite adjective, having certain logical attributes. *In-finitude* has no such attributes; Infinitude is neither conscious nor unconscious; it is neither alive nor dead; because consciousness and unconsciousness and life and death belong to manifested and therefore limited and therefore to non-infinite beings and things.

O. L.: All those things Occidental philosophers say about the Absolute; they give that meaning to 'Absolute.'

G. de P.: That is just what they should not do; and that is just what I am challenging; my use therefore is a challenge.

O. L.: It is a challenge; but even apart from what the word itself means etymologically, if we investigate that, there are many such words. They have acquired a different meaning in the language; and they are used with this meaning different from the words in the language, apart from how the words themselves originated.

G. de P.: That is perfectly true, my Friend, but remember that a mere fact, however common, is no proper plea in extenuation of a fault.

O. L.: One cannot say that such a word is wrongly used in this way.

G. de P.: True, in a way; but the word nevertheless is wrongly used; and it has obtained currency. Let me illustrate my meaning: In English there is a most extraordinary grammatical, or rather ungrammatical, expression, which has obtained universal currency in the English tongue, and it is wrong. This expression is, "I am mistaken." The current meaning is, "I am wrong: I have expressed an erroneous view." But the real meaning of the words is, "I am *misunderstood*," and this was the original meaning of the phrase, "I am mistaken."

I have heard your argument time and time again. People say: "Why do you bother your head about it? Everybody knows what you mean by the common usage. Why not employ it because it is a common usage?" Yes, I answer, but it is a wrong usage and foolish logically, historically, and grammatically. Among my many other faults, as some people say, I try to make people think. Why not correct an obvious error? "I am mistaken" means literally, "I am taken amiss: I am misunderstood." But when a modern Englishman says, "I am mistaken," he means, "I have misunderstood." He uses an entirely wrong grammatical form.

O. L.: You will never succeed in changing that usage; because it is universally common, and everybody understands it.

G. de P.: Assuredly so, my Friend, nor am I trying to change this particular phrase. But as regards the Absolute, here is a case of a specific philosophical doctrine of the first importance; and I desire to challenge thought by challenging a crystallized and hoary error—so far as Europeans are concerned. This misuse arose out of the psychology in all European philosophers' minds of

the Christian theological scheme, which they could not shake off: the personal god, the infinite person, the Absolute. They pursued a logical train of thinking arising in a proper conception; but the term used to express this fundamental conception is absolutely wrong; for this term 'Absolute' does not mean infinity. A person cannot be infinite: this is a contradiction in terms. But there can be an absolute person, a Hierarchy, the summit of a Hierarchy; and this Hierarchy is only one of an infinite number of other Hierarchies, of other Hierarchies — an infinite number of such Ones; but the Infinite, without number, attribute, qualification, or form, is therefore non-absolute. 'Absolutus' means 'freed,' and can apply only to a limited entity, however grand and sublime. I want to make people think! I am furthermore striking at the roots of old theological superstitions, and old philosophical superstitions. If my use arouses argument, if it arouses attack, and if this makes people think, it does not much matter to me personally. They can charge me with trying to introduce new things, or with any other foolish motive. The charges being untrue, I don't care particularly about them.

O. L.: In that way of thinking your use might be well worth something.

E. L.: It is breaking the molds of mind.

G. de P.: If Occidental people had only studied, or studied a little more carefully, even the elements of some of the greater Oriental philosophical systems, they would see the difference between the *Jivan-Mukta*, which is an Absolute, a Freed One — and *Tat*: THAT.

H. P. B. does use the word 'Absolute' apparently in the usual Occidental way; but if you examine carefully every instance where this occurs, you will find that actually she is referring to some great or super-great cosmos — in every instance. 'Absolute' is a relative term. There are no 'Absolutes' in the sense of 'Infinitudes.' Everything that is, no matter how great, how vast, is relative — related to something else and to all else.

The critics seem to think that I mean by 'Absolute' an 'Infinite Being,' because they have such a vague, nebulous, undefined, and cloudy idea in their own minds. They are tangled in a web of words. This very word 'Infinity' is but a human word, and it acknowledges that human imbecility of intellect, as compared with frontierless time and space, can find no better word to describe it than 'Infinite,' which means 'Non-finitude.'

I would like to tell you something more. You know that Sanskrit is probably the most perfect language for the expression of philosophical human thoughts that is known. It is, nevertheless, an offspring of human consciousness; and even the great Sages and Seers at times find themselves hard put to it to express the children of their consciousness in human words, *i. e.*, to express their thoughts adequately.

Now, as an illustration of what I mean, there is absolutely no such sphere of *esse* or consciousness as what the Occidental calls the 'Infinite' — really a word with which he cheats his mind, an abstract term. The Occidental, when he says 'Infinite' and 'Eternity,' means by these terms *endless extension and duration*, which is as far as he can go intellectually — which is merely another way of saying: 'Things as they are now, more or less changing continuously, but lasting endlessly'; and as regards the former word especially, 'Infinite.'

the average Occidental's mind becomes a blank when he uses it. He sees, or thinks he mentally sees, non-understandable, frontierless Space. That to him is Infinity. But really it is a cheating of his consciousness.

In the Sanskrit, Infinity is not commonly expressed by a negation, such as 'Non-finity,' but by the words *Parabrahman* and *Mūlaprakriti* — two sides or elements to the one fundamental conception. What does *Parabrahman* mean? *Brahman* stands for the Absolute, the Hierarchy of a Universe, a Cosmos. *Para* means 'beyond.' Do you now begin to get the thought? Infinitude thus is simply that which is beyond the loftiest reach of human consciousness. Human consciousness does not pretend to limit it by saying anything about it; it does not qualify it with any adjective; no operation of human consciousness can reach it. *Parabrahman* is confessedly a mere term: 'Beyond Brahman,' and Brahman is the Absolute.

Mūlaprakriti: *Prakriti* means 'Nature'; *Mūla* means 'root'; therefore *Mūlaprakriti* signifies 'elemental,' or 'originant' Nature. *Parabrahman* therefore is but a word: 'Beyond Brahman'; 'Originant Nature,' *Mūlaprakriti*; and thus you get a different conception from the vague, Occidental mental abstraction signified by a negation — 'Non-finite.' The Oriental conception accepts the manifested universe and points to endlessness beyond it, and says 'Parabrahman' or 'Mūlaprakriti.' The Occidental also accepts the manifested universe, but does not point beyond it, and simply uses a term signifying 'something different from the manifested universe'; and this latter conception is philosophically and fundamentally erroneous, for it makes a distinction in *esse* between the This and the Beyond.

The Orientals, and likewise the Ancient Wisdom, never use the word 'Eternity.' This is a conception which is rejected, because it is merely like a mental cloud in any human mind to speak of 'Eternity.' The best way in which Occidentals can express this conception is by saying 'Endless Duration' — not 'Endless Time,' because 'time' is a human limited conception but 'endless enduring' — that which endures for aye.

All that the human consciousness is authorized to postulate is that Parabrahman, 'Beyond Brahman' or the Absolute, is exactly what we see around us, as far as our human physical sense-apparatus can translate it to us, but limitlessly so. Parabrahman, therefore, is not an entity; it is not a being; as a term it is a descriptive adjective turned into a noun, and means simply 'Beyond Brahman.' "As above, so below" — and there is no fundamental essential difference between the 'above' and the 'below.' Every atom has its home in a molecule; every molecule has its home in a cell; every cell has its home in a body; every body has its home in a greater body; the greater body, in this case our Earth, has its habitat or dwelling or home in the solar ether; the solar system has its home in the Galaxy; the Galaxy has its home in what we humans call the Universe — our telescopes carry us no farther; the Universe has its home in a larger, greater, vaster Universe; this vaster Universe again has its home in one still more vast; and so on, as Occidentals say, *ad infinitum*; and that *ad infinitum* is exactly the Occidental's way of saying what the Oriental means when he says *Parabrahman* — 'Beyond Brahman,' with this profound and radical difference, however, that the root-idea in the mind of the Oriental is the

inner, invisible, spiritual worlds, which the modern Occidental almost universally ignores.

Everything exists in something else greater than itself, and contains hosts of beings inferior to itself; and *Parabrahman* simply means 'beyond our Absolute,' 'beyond our *Brahman*.' *Brahman* is the Absolute; and *Parabrahman* H. P. Blavatsky has called 'SPACE'—not meaning 'emptiness,' but using here just a descriptive word, a descriptive noun, just as when she says 'Duration.' *Duration* is filled with time, moments, time-instants. *Space*, similarly, is filled with manifested Monads, and Absolutes which are Monads of a far advanced type; and these Absolutes contain armies and hosts of evolving inferior Monads.

This, then, is all that *Parabrahman* means, and *Mûlaprakriti* is but its other side—the side of expansion and change, so to speak. You can say that *Parabrahman* is the consciousness-side of it, and that *Mûlaprakriti* is the space-side of it. It hurts me sometimes to hear Theosophists talk about *Parabrahman* as if it were a kind of god. It is simply *Space*. It does not mean anything in particular, however, because it is a purely generalizing term. The word *Parabrahman* simply means 'Beyond *Brahman*.' It too is a confession that here the human consciousness stops: it cannot go any farther.

O. T.: I would like to ask you a question. We Western minds think more analytically; and when you spoke, a little while ago, about the Infinite as being the only thing that was not relative, it also occurred to me that the center of consciousness which each one of us is, in the, from the, middle point of that consciousness, reaches out in opposite directions; that is, inwards and outwards— inwards towards the infinite, and outwards towards the finite; and the two are equal at all times.

G. de P.: Yes, but I did not speak of the Infinite as "being the only thing that was not relative." Even this word 'Infinite,' if you analyse it, simply means 'not finite.' It does not mean anything in particular. It is man's confession of ignorance and of inability to penetrate deeper. It is a word exactly like *Parabrahman*; it simply means 'not finite,' meaning by that, that the human consciousness can no longer reach into what we call the frontiers of the finite, and seize, grasp, comprehend, what is there; and being unable to do so, it simply says, "Ah! that, that is beyond all we know; it is in-finite, not finite, the All." The very word 'Boundless' so often used in Theosophy, is simply a counter, a verbal counter. This very 'Boundless' is filled full of, made up of, composed of, finite, bounded things— individuals, beings.

J. H. F.: Would you not say the same of 'Infinite'?

G. de P.: Absolutely the same, therefore just so. People use these terms which are pure abstractions as if they were concrete realities, and create thoughts about them, and thereby they cheat themselves. I repeat that these words are mere abstractions.

S. E.: With your definition of *Parabrahman* we can no longer say that *Parabrahman* on the one hand and *Mûlaprakriti* on the other, are two aspects of the same thing, which have produced the first Logos; because *Mûlaprakriti* then is a definite noun, while *Parabrahman* is merely a descriptive adjective.

G. de P.: No, that is not the idea. *Parabrahman* and *Mûlaprakriti*, simply meaning 'Boundless Space' with all its indwelling hosts of beings, at any one

particular point of itself finds a Logos springing into manifestation from its pralaya. That may happen here, there, or anywhere: millions of these Logoi may contemporaneously be bursting forth into new manyantaras; but millions of them contemporaneously may be passing into their respective pralayas.

Now then, in order to describe cosmic evolution and its beginning, the Teacher—whoever it may be, any great Sage—says: “In the beginning was THAT”; and this beginning is not merely an absolute commencement of all infinitude, which is absurd, but one of any beginnings of a system in Boundless Duration. At its commencement of time the Logos springs forth, the Logos merely meaning one of these innumerable monadic points in THAT; and from this Logos—one such Logos—is evolved forth a Hierarchy—whether it be a Cosmic Hierarchy, or a solar system, or a planetary chain, or a human being, or an atom. Do you understand the general idea?

S. E.: I understand you; it is a wonderful conception.

G. de P.: And these logoi points are numberless. Every mathematical point in Space is a potential Logos. Also there are many kinds of Logoi; some are much higher in evolution than others; but the doctrine as I have stated it is given in generalizing terms applicable to all.

S. E.: I understand that perfectly well; it is a wonderful explanation. But when you said that *Parabrahman* really was not an entity, but merely everything beyond what the human mind can reach to, then *Mûlaprakriti* must be an aspect of something else.

G. de P.: No, the other side or *alter ego* of *Parabrahman*, but more particularly the root-matter of any and therefore of every hierarchical system or cosmos.

S. E.: The other side of something—yes, but they must be the abstractions, nevertheless, of something else which is above them.

G. de P.: That is included in the conception of *Parabrahman*.

S. E.: Yes, I understand; because being qualities, they have to qualify something.

G. de P.: I think I see your point. A universe is both; it is *Mûlaprakriti* in its essence; it is also in its essence *Parabrahman*; because it is formed of hosts of individual monads. The heart of a monad is boundless space; and boundless space has two aspects, life or energy, and substance or form. You cannot separate the one from the other. Life or energy is what we may call *Parabrahman*; the substance-side or vehicular side is the *Mûlaprakriti*-side. Wipe out *Mûlaprakriti*, if it were possible, which it is not, and you would have pure consciousness, pure energy; and that is not possible, because energy and matter are two sides of the same thing; force and substance are two sides of the same thing; electricity, for example, is both energetic and substantial; consciousness is both energy (or force) and substance.

S. E.: What you have just said there has cleared away a few of the greatest difficulties in my mind.

G. de P.: Your body, my body, any body, is fundamentally *Mûlaprakriti*, Root-substance, fundamental Essence, manifesting in form. So is everything else—a star, a bit of wood, a stone, a beast, a bit of thistledown floating in the air. Its essence is *Mûlaprakriti*; and out in the abysmal spaces, in the deepest deeps of Space, is *Mûlaprakriti*, but also *Parabrahman*.

S. E.: But even so, having said that in the deepest deeps there are Mûla-prakriti and Parabrahman, and as far as our imagination can penetrate, they are nevertheless mere words; because beyond 'That' there is again something.

G. de P.: Absolutely; but only because everything—even what we call That—is contained in something greater. But the word THAT is nevertheless sufficient to include the entire range of this conception. The entire Galaxy is a Cosmic Cell; and what the modern astronomers call the Island-Universes, are other Cosmic Cells; and these Cosmic Cells are bathed in the inter-galactic ether—using human words—and these Cosmic Cells are united into some ultra-cosmic, incomprehensible BEING, just as the cells of a man's body, viewed only under the microscope and under the microscope apparently separate from each other, are united in a man's physical body; and a man's physical body lives in a world. Our Galaxy is therefore like a Cell in a Cosmic Body surrounded by the abstraction we call Infinitude.

S. E.: May I ask you another question, following the other direction in thought: Let us take the atom or the very smallest possible form of an atom or molecule that we can think of—an electron: is there no end, as it were, on the downward scale of smallness?

G. de P.: None. There cannot be an end; otherwise you would have an ending, after which, what? Let me tell you that your difficulty is reasoning in forms familiar to our human conceptions. It is much easier to reason along the lines of energy: an electron, for instance, is but a bit of compacted electricity, and electricity is particular, that is, formed of particles; hence the electron is particular, formed of particles. Consequently the electron is divisible and these divisions or sub-particles cannot be considered to be indivisible, because then we should reach an ending, which is absurd, because we should immediately have to ask ourselves what lies beyond or beneath.

S. E.: Is it correct to think that on one of such electrons there are White and Black Masters, Śambhalas, and other things such as we know them in our world?

G. de P.: Think for yourself, my Friend: consciousness is not limited by space, because consciousness is an energy, one of the highest forms of energy, perhaps the highest, if indeed there be a 'highest.'

O. L.: The 'small' or the 'great' depend only upon what measure one begins with.

G. de P.: Just so. We measure things by the human yardsticks of ideas which we in our consciousness are accustomed to.

S. E.: You did answer one question in the Temple recently, to the effect that greatness of form does indeed represent a higher evolutionary development.

G. de P.: It does in a certain sense; but not necessarily so, and not so much from the standpoint of consciousness as from the standpoint of *Prakriti*—evolving Nature. You have often heard me speak of the expansion of consciousness as one evolves to greater things. Consequently, the consciousness co-extensive with our Galaxy is more highly evolved than the consciousness co-extensive with an electron, for instance. But contrariwise, it is quite possible that an electron of a certain kind might contain a more evolved consciousness, individually speaking, than that which functions in our Galaxy. We must free our minds

absolutely from the limitations imposed by our conceptions of 'space' and 'time.'

It is the same thought here that I have elsewhere often tried to explain as the 'reach of consciousness'—an idea deliberately chosen and suggesting a continuously increasing enlargement of the consciousness. Do you now understand me? A man can constrict, can shrink, his consciousness to the point of being suited for inhabiting an electron, and yet in still deeper profundities of his being be as free as the wild winds or the free bird, because consciousness is not and cannot ever be bounded by material space or extension. Space is *Mûla-prakriti*; therefore in a sense limited, however vast; but sheer or pure consciousness is free, whether it be expanded to cosmic dimensions, or whether it be, as we humans say, shrunken to electronic magnitude.

On certain ones of the electrons composing even our physical matter, there actually are entities as conscious as we are, thinking divine thoughts, thinking about the Universe, just as we humans do. We humans are still very imperfect in our evolutionary growth. There are beings on other planets of our solar system—you would not call them humans, and yet they are actually more evolutionally advanced than we human beings are—who think diviner thoughts than we do. There are also entities inhabiting the Sun, and consequently the Sun has inhabitants thinking godlike thoughts, having a godlike or solar consciousness. All these questions are relative, please remember, and not absolute, for there are no absolute absolutes in the grotesque Occidental sense of the word that I am opposing and arguing against.

O. T.: Is there any reason why we may not consider ourselves as being on one such cosmic electron?

G. de P.: Certainly there is no reason against that idea. Quite to the contrary. We are on such a cosmic electron, but on one of cosmic magnitude; nevertheless it is an electron, relatively speaking; and compared with one of the super-Galactic Entities that I have just spoken of, we on our tiny little Earth, whirling about our protonic aggregate, which we call the Sun, are inhabitants of such an electron, which is our Earth. Now, such a vast Cosmic Entity of super-Galactic magnitude, might look upon us in his thought, and wonder and think: "Can such infinitesimals have thoughts as I have them? Is their consciousness free like mine? Can it reach into the abysmal bosom of things?" My answer is, of course, Yes, because consciousness is the very heart of things, the essence of things; and when you ally yourself with pure or sheer consciousness, you then enter the Heart of the Universe, the Heart which is nowhere in particular because it is everywhere; and the more you reach out in consciousness, the more you expand, following (as I said a little while ago) the *mûla-prakritic* idea, the greater you become.

For instance, our human consciousness, limited to this Earth and possessing vague concepts and dreams of a solar life, enables us to look outwards through our telescopes into the Galaxy and towards the Island-Universes beyond the Galaxy, and have thoughts about them; but they are *thoughts*; they are not the actual becoming of our consciousness *into* those things—*i. e.*, actually becoming those things. But as our consciousness expands through evolution, it expands self-consciously to take in the solar system, and then still later in aeonic time to comprehend the Galaxy.

O. L.: Can it not happen that an entity on an electron, say on one in our body, may evolve to such divine power that it give to the whole human entity a saving divine impulse, because it is so spiritually mighty?

G. de P.: Yes; but do you know what that electron is? That electron is our individual spiritual Monad — the very one you speak of. My answer to your question is Yes. Our spiritual consciousness is the entity on the spiritual Monad that you speak of, for the Monad is itself, both the entity and its habitat.

You will remember how the Hindû *Upanishads* nobly express this thought: "Smaller than the smallest atom; vaster than the Universe." It is verily so; for *this* is consciousness. The *Upanishads* speak of Brahman, as you know, as being more minute than an atom, and yet comprehending the Universe. Oh! How lofty is this conception to think about! Why our Theosophists do not ponder over it more, is amazing to me. Try to enter into the cosmic atom within you, the cosmic electron which is your own Monad. It is the very heart of you, and you are the inhabitant of it, and it is your habitat.

Questions and Answers

QUESTION 117

(a) *Has a monad to dwell in every form of the animal stock before incarnation in the human kingdom is possible?*

(b) *If so, which animals are the most evolved?*

(c) *Is it necessary for every beast-monad to dwell as Elemental before reaching the state of human evolution? Or is this the case only after "the door has been closed"? In "The Secret Doctrine," Volume I, page 188, H. P. B. says: ". . . and commingle with the Elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."*

H. T. Edge — The one universal Spirit-Life-Mind acts everywhere through sparks of itself — monads. Each monad enters upon its course of evolution as an un-self-conscious god-spark, and, passing through an age-long pilgrimage through all the grades of living beings, it eventually attains to self-consciousness in the human kingdom. But this does not mean that the human stock has sprung from the animal stock. We must not confuse the organism with the monad that tenants it. We must also remember that the evolutionary period is divided into great cycles called globe-rounds, each of which lasts scores of millions of years. In our present (fourth) globe-round the human stock is the oldest, and the mammals have proceeded from it; and the lower orders of animals proceeded from the human stock (in its then existing form) in previous globe-rounds. We must try to free the mind from ingrained ideas due to the influence of Darwinism, which have accustomed us to think of living beings as proceeding always upwards from the simplest to the most complex. In Theosophy the scheme of evolution is cyclic: the monad has first to *descend* towards planes getting ever more material, and then to reascend. The whole body of teachings, so far as at present available to us, concerning the passing of the life-waves from globe to globe of the septenary chain, and the seven rounds on each globe, is complex and cannot be briefly summarized. It is sufficient to account for the fact that the human kingdom is the oldest in this round, while yet the monad

in man must have passed at one time or another through the lower kingdoms.

'Every form of the animal stock' is probably too strong an expression; the idea is evidently that the monad must pass through a sufficient variety of forms to gain the necessary experience, but it can hardly be that it must inhabit every one of the countless genera and species.

(b) The 'if so' puzzles me, as I cannot see how the condition affects the answer to the question. I see no reason for departing from the usual classification of animals into orders of progressively complex and elaborate structure.

(c) On referring to the reference I find that the writer is speaking of certain fallen Asuras — an exceptional case evidently.

QUESTION 118

Is there any connexion between maleficent elementals and, for instance, the bloodthirsty beasts?

H. T. E.—Elementals are of very many and various kinds, as seen from the articles on them by H. P. Blavatsky reprinted in recent numbers of *The Theosophical Path*. I gather that they include discarded remnants of evil humans, who are in process of breaking up, and that these are on the look-out to find a chance of venting themselves through living beings — beasts included probably. But I rather object to giving bad names to the higher carnivora, snakes, etc., who are incapable of human vices and are fulfilling their own vocation in their own proper way. The evil human being engenders elemental force which, when liberated by the breaking up of the human personality after death, may find harmless and natural expression in appropriate forms in the animal kingdom.

News from London

Bromley, England, October 9, 1932.

Theosociety, Sandiego, Calif.

"Memorable Convention five National Sections extraordinarily impressive."

— EARTHSTAR

The above cablegram has been received at Point Loma and also a letter from Mr. A. Trevor Barker announcing that the telegraphic address in England for the International Theosophical Headquarters is "Purucker, Bromley Common," and the full postal address is: Oakley House, Bromley Common, Kent, England.

*Lucifer**

R EQUESTS have been received by the editors of *Lucifer* to issue some statement calling attention to the excellent study-and-reference-material now regularly appearing in the pages of this international organ of The Theosophical Club, and to urge upon fellow-subscribers the wisdom of preserving their copies for binding and ready reference.

Attention is drawn, therefore, to the following important features: *Graded Lessons in Theosophy* (No. 10, on 'Psychic Powers,' in the November issue); *Sanskrit Study-Classes*; the *Club Cyclopaedia*: containing Theosophical Questionnaires, and authentic and reliable information arranged in question-and-answer form.

*Subscription: \$1.00 a year; foreign postage 20c. Single copy, 10c.

swer form on modern scientific research and archaeology. The November and December issues conclude respectively Dr. de Purucker's translation of the *Bhagavad-Gîtâ* and the *Commentary on the Bhagavad-Gîtâ* by W. Q. Judge.

Other contributions of intense interest are the Club symposia. Those already printed include: 'Cagliostro,' 'The Story of Odysseus: a Theosophical Interpretation,' 'The Buddha,' 'The Blue Pearl of Lao-Tse,' 'The Teachings of Śankarâchârya,' 'Fohat,' 'Lost Continents and Races,' 'What is Theosophy? A Conversation,' 'H. P. Blavatsky.' New and valuable material will be given in this semi-dramatic form in the forthcoming symposia on: 'The Teachings of Zoroaster,' 'The Orphic Rites,' 'The Druids,' 'The Ramâyâna,' etc., etc. The printing of these symposia alone should make *Lucifer* invaluable to all Club members.

The editors will continue to do their best to provide good measure of wine from *Lucifer's* Theosophical vintage; but in turn they earnestly call upon every club-member to help them by doing his mite to increase the subscription list. *With every issue a new subscriber!* Try it for a slogan — not on any badge or banner, but reflected in the actions of your mind and heart. — W. E. S.

REVIEW OF "LUCIFER"

Lucifer for October, 1932, is full of good study-material. Theosophy is presented in its true light as Religion-Science-Philosophy in an article by Henry T. Edge; and in line with this G. de Purucker answers the question, "What is Theosophy?" in the words of his address broadcast last year from the great station at Hilversum, Holland. 'The Birth of the World,' by O. I. Clark, amplifies some of the general statements made in the first-named contributions, and further fascinating facts as to the history of mankind on this planet are given by Dr. de Purucker in some paragraphs on 'Rounds and Races,' taken from his recent book, *Fundamentals of the Esoteric Philosophy*, and by Prof. Edge in a discussion of geology in relation to *The Secret Doctrine*.

A lively and very human colloquy on 'Reincarnation' is contributed by E. J. Dadd, and in 'The Heart of an Atom,' by Clifton Meek, we are given straight Theosophical teaching on the much-discussed scientific question of the ultimate basis of matter. The reprint of an article by W. Q. Judge answers 'The Question of the Month': "Are incipient occult powers proof of spirituality?" in a sane and authentic way; and in 'The Club Cyclopaedia' C. J. Ryan gives similar wholesome comment on the subject of Psychoanalysis.

Miss Elsie Savage shows her usual constructive enthusiasm in discussing the question: 'Why do we Join the Theosophical Club?' Reviews of two books: *Legends of the Maori*, by Hon. Sir Maui Pomare and James Cowan, and *Child and Universe*, by Bertha Stevens, complement the books themselves with apt Theosophical explanations; and this is not all of the good things the number offers. — M. S.

"The Lotus-Circle Messenger"

A FEATURE of the November *Lotus-Circle Messenger** is 'The Magic Carpet' by Captain Waldemar Brunke, who knows the Seven Seas as we

**The Lotus-Circle Messenger*, monthly, 16 pp., illustrated, 50c. a year. Order from Theosophical University Press, Publications Department, Point Loma, Calif.

know our tables, and who carries the children with him this time over the polar lands, "the cradle of the race." It is the first of a series that will be full of instruction and delight. 'The Children's Key to Theosophy' is continued, and Uncle Sol explains why it is Spring in Australia now. The smaller children have a charming story in playlet-form, *Storm and Sunshine* by Topelius, translated by Miss Naema Roth. The 'Atoms' continue their adventures, and there is an original dance by Miss Florence Collisson: 'The Dance of the Golden Chain,' designed to follow the Lotus-Circle Christmas Play.

With its third volume the little *Messenger* has stepped into a new life. Contributors are appearing unexpectedly from (literally) the four quarters of the globe. "We like the magazine; we like its viewpoint; may we write for it?" is the substance of five very recent communications, two of them with excellent articles inclosed! That is real help! Within the year we have had several appeals to enlarge the department for the smaller children. The little paper seems to be outgrowing its present 'clo'es'—apparently before a locked door! There is an *Open, sesame!* however, if we may be forgiven for mentioning it. It is, very simply, MORE SUBSCRIBERS. *Verb. sap. sat.*

The *Messenger* is earnestly trying to meet a need not met by any other publication. It is the only mouthpiece, at present, of our world-wide children's work, which will repay a thousandfold your active help. *May we not hear from you?*

Special Notice. Owing to the demand for Volumes I and II of *The Lotus-Circle Messenger* we are obliged to appeal for just a few back numbers. Those urgently needed are February, September, and December, 1931, and January, March, April, and May, 1932. Copies of other issues would be gratefully received, and would be very useful for Lotus-Circles just starting, but the urgent need is for the numbers mentioned. This is *not* addressed to those who wish to file or bind their copies; but many do not, and might be glad to have them put to further good use. Send to: *Gen'l Supt. Lotus-Circles, Point Loma, Calif.*

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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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

The European Convention of the T. S.

“**M**EMORABLE convention, five national sections, extraordinary, impressive.”

The above cablegram despatched to Point Loma tersely but very incompletely summarizes the general impression created by the historic convention held at the English Headquarters of the T. S., in London, on Saturday and Sunday, Oct. 8th and 9th last past. The convention proved indeed one of the rare experiences of a lifetime for those who filled to capacity the fine lecture-hall at 70 Queen's Gate, S. W. 7.

The Leader was present at each of the four long sessions. Inevitably he was the unifying center towards whom all turned for guidance and light — and turned so not in vain. A. Trevor Barker, president of our English Section, at whose suggestion the convention was called, presided over it with dignity and distinction. The secretary general, Dr. Joseph H. Fussell, and the other members of the Leader's staff at the new international headquarters, Oakley House, Bromley Common, Kent, lent the full force of the spirit of Lomaland to the gathering. Bro. Arie Goud, president of our Dutch Section, with a numerous and imposing delegation of Netherlandish comrades, captured the convention with their splendid enthusiasm and devotion. Bro. Georg Saalfrank, president of our German Section, delivered the message of the forward-looking Theosophists in the Fatherland with an earnestness that warmed all hearts with sympathy and good-will. Dr. Kenneth Morris, our Welsh Section's president, poured forth his eloquence and wit on behalf of Theosophic brotherhood in 'poor, proud, and hopeful Wales.' Dir. E. A. Gyllenberg, personal representative of the president of the Swedish-Finnish Section, Dr. Erik Bogren, brought a message of greetings and love from our comrades in the far North. Capt. P. J. B. Bowen, putative president of the future Irish Section, told of his plans and hopes for the lighting of new Theosophic fires in old Ireland. Dr. Osvald Sirén spoke unofficially on behalf of the faithful hearts in Finland. There were also greetings and messages read from various lodges and Theosophical clubs in different parts of Europe. Finally, there was a loyal and devoted band of British comrades present, standing as a unit back of their president and of

their Leader for an intensive and enthusiastic campaign of Theosophical propaganda in England.

The entire proceedings of the convention were pervaded by an uninterrupted spirit of harmony, enthusiasm, and lofty devotion to the teachings of Theosophy, to the Masters, to their Messengers and chelas, and to humanity. There was not a dull minute at any time. There were heard from every speaker expressions of high thinking and of practical common sense. There were deep and difficult questions of Theosophic doctrine asked by earnest and learned members; and to these there were satisfying and inspiring answers given by the Leader and others. There was noticeable a spirit of unaffected impersonality coupled with moments of delightful humor and sparkling repartee. There were heart-warming expressions of genuine fraternity unmarred by sentimentality or personal adulation. In short, the whole convention was an indisputable proof that the effort launched in 1875 by the Masters M. and K. H., and faithfully pursued ever since then by their Messengers and true-hearted chelas, had not failed, but, to the contrary, was just on the eve of its greatest triumphs and most signal successes. The European T. S. convention of 1932 lighted fires from which the flame of spiritual knowledge and high thinking and living will spread over the world as surely as the sun rises over the mountains of the Mystic East.

The detailed printed program is appended hereto. It was not strictly followed, as there was a gratifying absence of 'red tape' and unnecessary formality about the whole proceedings. But practically all the items appearing thereon did find a place eventually somewhere on the program.

A full verbatim stenographic report of the proceedings was made, and it is hoped that when the various addresses are transcribed they will find places in our Point Loma periodicals — *THE THEOSOPHICAL FORUM*, *The Theosophical Path*, and *Lucifer*. Dr. de Purucker's principal address, which closed the first morning's session, and his answers to questions on Theosophic doctrine, will appear in *THE FORUM* as space and other circumstances permit.

So great was the enthusiasm aroused by the convention that it is almost certain that similar gatherings will be held regularly from now on in the different European countries. — I. L. H.

Program of the European Convention

OF THE THEOSOPHICAL SOCIETY; SATURDAY AND SUNDAY,
OCTOBER 8 AND 9, 1932, AT 70 QUEEN'S GATE, LONDON, S. W. 7
SATURDAY, OCTOBER 8th, 10.30 a. m.

10.30 a.m. Reception of Delegates. 11.00 Inaugural Address by the Chairman, Dr. A. Trevor Barker. (a) Principles of Government of Lodges and National Sections ('Hierarchical versus Democratic'). (b) Constitutional Problems. (c) On being in 'good standing' in the Theosophical Society. (d) The Work of The Theosophical Club. 1—2 p. m. Luncheon Interval.

2.00 p. m. (a) Address: 'The Mahatma Letters,' by Mr. Iverson L. Harris. Replies to Questions on the Teaching of 'The Mahatma Letters' by Dr. G. de Purucker, Mr. Iverson L. Harris, Dr. J. H. Fussell, Dr. Kenneth V. Morris,

Dr. A. Trevor Barker, and others. (b) 'Fundamentals of the Esoteric Philosophy.' Replies to Questions by Dr. de Purucker. 5.30 Convention adjourns until Sunday, 10.30 a. m.

SUNDAY, OCTOBER 9th, 10.30 a. m.

10.30 a. m. (1) Study Class and Propaganda Methods in use in National Sections. (a) Holland: Mr. Arie Goud, president Dutch Section. (b) Germany: Mr. Georg Saalfrank, president, German Section. (c) Sweden: Dir. E. A. Gyllenberg and Dr. Osvald Sirén. (d) Wales: Dr. Kenneth V. Morris, president, Welsh Section. (e) England: Dr. A. Trevor Barker, president, English Section. (2) 'The Ocean of Theosophy.' chapter vii: Demonstration Study Class — Summaries, Questions and Answers, by Members of the English National Section. 1 — 2 p. m. Luncheon Interval.

2 to 5.30 Replies to Questions on *The Secret Doctrine*, *The Mahatma Letters*, *Fundamentals of the Esoteric Philosophy*, *Theosophy and Modern Science*, *Golden Precepts of Esotericism*, 'The Chela Life and the Heart Doctrine'; by Dr. de Purucker and others.

The Leader will be present throughout the Convention, and will speak as, and when, occasion arises.

Dr. de Purucker's Address at the European Convention of Theosophists, October 8, 1932

[The first subject brought up for discussion at the European Theosophical Convention held in London on October 8th and 9th was 'Principles of Government of Lodges and National Sections' ('Hierarchical versus Democratic'). Mr. J. W. Hutchin, president of the Liverpool Lodge, spoke on behalf of the hierarchical form of government, and Mr. A. H. Barlow, treasurer of the English Section, spoke on behalf of the democratic form of government. The Leader's remarks called forth by these two addresses were as follows:]

MR. Chairman and Comrades: Brother Hutchin spoke so beautifully that it seemed to me that it was one part of my own heart that was speaking in his words; and then when Brother Barlow arose and also spoke so beautifully, it seemed as though it was another part of my heart that was speaking; and I said to myself in answer to the first speaker: Verily, thou persuadest me; and I said in my heart in answer to the second speaker, Brother Barlow: Verily, thou also persuadest me!

I think that we may find here the clue to what is, and always has been — at least to me — a most unfortunate and misfortunate division of men's minds and hearts between systems of belief which have wrongly been called divergent and opposing. Brother Barlow pointed out so truly that the very essence of democratic government is that the individual shall feel himself and actually be a component and integral part of the governmental machinery; but mark you, can there be a hierarchy composed of individuals disconnected and separate? The very structure of hierarchical government is that the fire of life and of thought, *i. e.*, the delegation of authority, exists from the hierarch or summit

through all intermediate stages down to the lowest, and that each individual member throughout the hierarchy is an integral portion of the government of which he forms a part. I never have been able to see any essential difference between the hierarchical and the democratic forms — never. It is merely political illusions in these respects which have led men's minds astray, and have disturbed their intellects. There cannot be a hierarchy without a delegation of authority from top to bottom, which is equivalent to a delegation of responsibility from the head to what men call the lowest integral element of the hierarchy. In a hierarchy every individual is not merely an integral and component part of the hierarchy, but *de facto* takes his own individual work and is individually responsible therefor; and in a democracy it is exactly the same — or should be.

Remember that these two terms, *hierarchy* and *democracy*, were derived from the Greeks — a people of subtil and nimble intellect, but likewise one known throughout their history as possessing little political coherence, and therefore subject to all the political weaknesses. They never were able to form a really efficient and advantageous government among themselves, even since the time of the best period of Greece — say the era of Pericles of Athens, for instance; and yet we Europeans have followed these inadequate Greek principles of government, and particularly in modern times their democratic ideas, as being the ideals of governmental systems. Equally with the Greeks of ancient times, we Europeans have contrasted the Greek ideals with the ideals that prevailed, for instance, in Persia, where what moderns in the Occident called an 'autocracy' or at times even a 'tyranny' prevailed.

I now submit that these Greek theories of government, however admirable ideally speaking, are wrong and inadequate for purposes of modern civilization; and I have always felt that we, members of the Theosophical Movement and aspiring children of the Light and in a sense servitors and representatives of our Masters, should be leaders of our fellow-men in spiritual and in intellectual thought, and not merely followers or trailers behind. I have always felt that our Society should not adopt and be subservient to the inadequate theories of political administration which prevail in the outside world, but that our own internal form of government should be truly hierarchical; and I will tell you why I think so. First, because the hierarchical idea is copying Nature's own system by recognising its value from above, so to say, *i. e.*, looking down on the general scheme of social and administrative action, and cognising the life-currents running from the brain and the heart of Mother Nature into her outmost portions — a net-work of living intellectual and vital fire streaming everywhere. Thus a thought arising in a human brain finally acts, but acts indeed within and through its own lines and according to its own inherent responsibilities. This is the principle of hierarchical administration, and this likewise, I submit, is the essential principle of what men call responsible democracy. Mind you, if democracy had no principle of delegated responsibility inhering in each one of the administrative elements, it would be simply anarchy. The democratic form of government, just as much as the hierarchical, involves responsibility to superiors in a rising scale.

I see no essential difference between the two forms, because the differences

appear to me to be rather differences of structure than of essence; and if we had a form of government in which all the power resided in the head, and the arms and the limbs and the stomach, the heart and the spleen and the liver, and all the other organs of the body corporate, did exactly and slavishly and without individual responsibility what that head commanded — what kind of a body should we have? But fortunately we are builded differently. We are linked with the very heart of the Universe, and there is a delegation of life and of intelligence and of authority reaching from that Universe's heart right down to our feeble human brains; and our feeble human brains do not directly control heart or liver or digestion or blood-flow or, indeed, anything else — for the actions of the latter are what are called automatic, or relatively so, because all interlinked and interconnected and interresponsible according to the hierarchical idea.

Think what it would be if we could at will change the processes of digestion, or if we could change our blood-flow, or if we were, following some feeble human desire, to tell our liver to do this or that! What havoc we would wreak in our helpless bodies. O my Friends, just think a moment! Consider Father-Sun: all within his kingdom are subject to his jurisdiction, and yet all are individually relatively responsible. From his heart are sent forth all the currents of life into the outermost fields of the Solar System, and every atom responds instantly and spontaneously and inevitably to the mandates flowing forth from the heart of Father-Sun. Yet, are not the planets individuals and responsible each within its own sphere? Are we men not bound to mother-planet as mother-planet is bound to the Solar System? And is not Father-Sun but a link in the ascending Chain of Beings comprised within the directing and administrative sway of some Intelligence still more grandiose than the Sun? Pause a moment in thought, Brothers. Don't let your ideas wander, I pray, I beg you, to dwell permanently in the feeble and inadequate methods of western Occidental governmental theories. Let us take facts. Let our minds and our hearts govern our actions — compassion, discrimination, pity, judgment — these are the principles that we as men should be governed by.

H. P. B. came forth from her Masters into the world to do a great work; she was charged to found a Society, and this Society was originally intended to have as its fundamental principle of government the utmost freedom for every individual member thereof, combined with individual inalienable responsibility; because only in this manner can a true hierarchical government exist. Tyranny is not hierarchical government; autocracy is not truly hierarchical government. Either involves a deprivation of essentially hierarchical elements. Hierarchy means a delegation of authority — and of identically the same authority — from top to bottom, to use human words, making every individual composing the army of beings in the hierarchical system responsible for what each such individual does; *and just because* each individual is as an integral part responsible, is the system a hierarchy. Indeed, there are hierarchies everywhere. Even in ordinary commercial affairs in the Occident a man is responsible to his superior, this superior is responsible to his superior, and this latter superior is responsible to the head of the system and to the laws of the land — to which latter indeed everybody is responsible. A country, for instance — and this is growing more

evident as civilization advances — is morally and even politically held responsible to the consensus of the general opinion of mankind — what the great Dutch jurist, the founder of modern European international law, Grotius (Hugo de Groot), called the common law of mankind. Again, we humans are all responsible to the laws of Nature, including as a minor example the laws of our common spiritual, intellectual, psychical, and physical health. Nature's structure and governmental system are hierarchical everywhere.

Frankly, I am amused at the distinctions commonly and wrongly drawn between the hierarchical and democratic forms of government. You could not have a proper hierarchical government unless there was a delegation of authority, and a trust, a sacred charge, passing from the highest to the lowest and through all the intermediate stages, and exactly this principle prevails in any democracy that is worthy of the name.

If we are, then, to carry on the tradition of the Esoteric School, the School of the Masters of Wisdom and Compassion and Peace who rule this Earth as our spiritual and intellectual Leaders and superiors, we must have in our Society an administrative system which is hierarchical-democratic or democratic-hierarchical; and I prefer, in common with our Chairman, Dr. A. Trevor Barker, to call it simply hierarchical, because this manner of speaking involves looking at the system from above instead of from below.

I regret exceedingly to have to state that in my judgment the Theosophical Movement in general has failed in the past properly to understand these matters, my Brothers. Consequently, trouble and anxiety naturally came when what we know as the split in the Society took place at H. P. B.'s death. I do not desire to go into those painful details of past history which harrow our feelings, especially in this new and promising era of fraternization and attempted interorganizational brotherhood, for you and I and dear devoted hearts everywhere, with our Spiritual Leaders' help, are now trying to reunite these *disjecta membra*, the separated portions of our Theosophical body corporate commonly called the Theosophical Movement. I don't care to dwell upon these things at present; but nevertheless the split occurred because a failure in the ranks came about. As soon as our beloved Katherine Tingley took office at Brother Judge's death, slowly, little by little, she builded up a new psychology; and when she in her turn passed on, the Theosophical world was in such mental condition that it was ready for this psychology to become more widely current in the minds of Theosophists and to be better understood.

We must keep the spiritual link with our Masters forever unbroken. No matter what else happens, keep the link unbroken! If any one of you belonging to the T. S. fears that his prerogatives or rights as a human individual ever run any possible risk of being ignored or forgotten, then, Brother, you do not understand! Consider the work that I am striving to do. Do I, as the head of the Society, ever say to any Section: Do this, Do that? Never! As our General-Secretary, Brother J. H. Fussell, has told you, my whole governmental policy is a delegation to responsible individuals of portions of my own authority, thus making these individuals and those in their care fully responsible, arousing the interest of those into whose hands responsibility is thus put, and calling upon them to work within our structure of government as integral factors pos-

sessing individual initiative as well as delegated authority and responsibility. Arise, therefore, and take your proper place in our Masters' work. No single individual of the Society is dispossessed of delegated responsibility and the prerogatives of individual initiative. Is this 'tyranny'? Is this 'autocracy'? Assuredly not! To me, as Brother Barlow has put it, it is pure democracy of the highest kind, because it is pure hierarchical government. There could not be a hierarchy without individuals composing it, and the very essence of hierarchy means a series of steps or stages, on each of which stages there is a responsible individual in charge, each one deriving authority from the supreme head; and that supreme head again is but one of an army of others collected under one supreamer head; and so forth, we may say, virtually *ad infinitum*.

If the day ever come, my Brothers, when you find that the Leader of the Theosophical Society, or any President of any National Section thereof, becomes what the Americans call a 'boss,' you will then know that structural decay and degeneration have set in amongst us. The very essence of the hierarchical system of our Masters' work is brotherhood, love, compassion, strong intellect and vigorous and alert discrimination, including the incessant stimulation of the spiritual and intellectual faculties in the individuals composing our body-corporate. Remember these words. I look with pain and sorrow upon political discussions which I have seen arising in some of the other Theosophical Societies. It is obviously not my business to suggest changes or to interfere, because I am in these respects a mere observer, an interested watcher; but I observe and I watch with pain, for these Brothers to my mind do not seem to understand what a true Theosophical Society's government should be. What is mere gain in membership unless such gain is brought about by the yearning to attain a greater spiritual and intellectual evolution or growth?

I say to you to trust your superior officers, as, for instance, the respective Presidents of your National Sections. If you don't trust them, then I ask, in the name of conscience, why do you stay within our ranks? It is all a matter of proper feeling and of proper understanding, for the life is greater than the form and our objectives are far nobler than any systems of striving for them. The Theosophical Society, as formed today, is indeed a hierarchical system of government, and for that very reason it is the most democratic institution on earth that I know of. It is no tyranny, it is no autocracy. Indeed, it is not a democracy as the word is ordinarily understood, but nevertheless it is most democratic, for its very principle of existence is the betterment of the individuals composing it, the spiritual growth of the individual F. T. S., and the sense of individual responsibility and of delegated authority which every genuine F. T. S. should not only recognise as his possession but which he should likewise strenuously cultivate. No one has ever heard me give an 'order.' Brother Barker will tell you—I believe he has already told you—that although the Constitution of the T. S. puts in my hands one or two rather extensive powers, I virtually never exercise them because there is no need to do so. I don't care to do so. If I were to exercise powers, as an irresponsible head, which in very truth I am most certainly not, the exercise would either be tyrannical or democratic, in the popular Occidental sense of the word, and I abhor both. There is no such tyranny as the tyranny of the mob—an acephalous tyranny without

a responsible moral head. No, we Theosophists are linked with the gods, I repeat it, *linked with the gods*, and with their hierarchical systemic organization, and it is our duty to recognise this fact and to obey, to use the word of Brother Hutchin's, but to 'obey' not as slaves obey, but as free men obey the dictates of conscience and the impulses to do noble deeds. Obey the Voice within! This is spiritual hierarchical government. Abstractly speaking, there would be no trouble about governments at all if all men simply followed the dictates of the god within them.

Now then, one last word. Every member of the Theosophical Society is by virtue of his membership a leader of his fellow-men. If he does not recognise this and if, in fact, he is it not, he is not doing his full duty. He should in duty be such a leader; he should strive to lead. Is it not obvious that we have a work to do in the world? What are we here for? Why have we as individuals joined the T. S. — for selfish purposes, each one to return to his own little hole of seclusion and there selfishly to meditate on the teachings that he has received, and try to grow greater by shutting ourselves within self-imposed restrictions? No, we must open our hearts, and expand our intellects so as to take the world into our brotherhood. We must lead spiritually and intellectually. Each one of you is by right and by duty such a leader. Therefore lead, and let the god within you guide you. Be proud of saying: I am a leader, I try to be one. I feel that I am not following the dictates of my own conscience and have not done my duty if I don't try to lead my Brothers along the pathway of Wisdom and Peace and Love. Don't you understand me? Every Theosophist should strive to be such a leader; and over the leaders composing a Theosophical Lodge is their own leader, the Lodge-President; and over all the Lodges in any Section of the Theosophical Society is the leader of the leaders of the Lodges, the National President; and over all the National Presidents there is the Leader of the National Presidents, the Leader of the Theosophical Society; and over the Leader of the Theosophical Society extends the authority of the Hierarchy of the Great Ones ascending to the stars. I mean this literally, my Brothers. Ours is a spiritual Movement; we have a new gospel, a new message, to give to men; it is the message of the spiritual structure and operations of the Universe. I am happy that Brother Barker has put these agenda, in particular this agendum, down today for our discussion, because it gives us the opportunity to bring out the thoughts that we have been exchanging. We Theosophists are trying to demonstrate among men today, however imperfectly, the principle that the world is ruled by spiritual government — spiritual intellect, and cosmic brotherhood, love — and each one of us should exemplify these principles in his individual life.

I have now had my say albeit imperfectly and inadequately, but I have 'got it off my chest,' as folks say in the States; and I call upon you from my heart: Remember that in our own beloved Theosophical Society we are bound to follow not only the ideals but even the principles of governmental administration which the Masters attempted to bring into the Society when H. P. B. first began her work in the world. It is the principle of Universal Brotherhood, of cooperation, of mutual love and trust. Trust your National Presidents; trust your Lodge-Presidents; put the man whom you may choose by vote into office,

but once chosen then trust him or trust her. Then as a Society we shall succeed, because we shall be working with mutual affection and confidence guiding our footsteps. Nothing will prevail against trust, which is but one of the forms of brotherly love.

Leaves of Theosophical History

[The following is a verbatim reprint of the original now held in the Theosophical Archives, Theosophical Headquarters, Point Loma, Calif.]

The following letter, and two others which will appear in subsequent issues of *THE THEOSOPHICAL FORUM*, written to William Q. Judge by Dámodar K. Mávalankar, will be of special interest to those who remember reading the "Diary of a Hindu Chela," published in the first volume of *The Path*, issues of June, July, August, and September, 1886, also written by Dámodar. Some of the statements appearing in these letters do not appear in the *Diary*, while others which are in the *Diary* are not in these letters, which were written personally to W. Q. Judge.

— J. H. F.

Bombay 24th January 1880

My dear Sir and brother,

I read with great interest yours of 8th November which I received on the 20th ultimo while I was at Benares. I left this place on the 2nd ultimo with H. P. Blavatsky and Col. Olcott for Allahabad whence I proceeded alone upon my arrival, to Benares to see Pandit Dayanand Saraswati Swámiji, on the business of the Ritual. Col. Olcott and Madam joined me there after about ten days; and when I showed your letter to them, Madam ordered me to write to you all I had personally witnessed at Benares. Having, however, left that place shortly afterwards for Allahabad where I stopped only for two days, I could not find leisure to give you the whole account. After I came to Bombay I was engaged for a long time in doing my work and could not spare time to write to you, for which I hope you will excuse me. I once or twice attempted to do so, but I did not know what to write. Because if I were to give you simply an account of what I had seen at Benares, it might read simply but as a sort of story. Again I found myself incompetent to add to the account any reflections of my own. Not that I doubt what I have seen, but quite the reverse of that. I know that Madam Blavatsky whom I revere as my Guru, esteem as my benefactor, and love more than a Mother, and others whose mere recollection gives my heart a thrill that makes me quiver with veneration, have done me favours I am not the least deserving of. I therefore look down with perfect contempt upon myself when I see how much they have done for me and what opportunities they had given me for bettering myself, and how very foolishly I let those opportunities slip by. It is about six months since I was admitted into the Society and now I do not think I am a bit better in any way than I was before. I therefore consider myself as the lowest of all the Theosophists for although there may be some (if any, at all) who may be as bad as myself, they are not yet to be blamed for their actions as they had no such opportunities of improvement which I had. Being so very low as I have shown myself

to you, I can not comment upon what I mean to write to you. I shall simply give you mere facts as they were personally witnessed by me — Gather what moral you may from them, I can not give you my reflections on this matter for the reasons already stated to you, and because (judging from your letter) I find you are far superior to me in intellect and have made a greater progress.

About a month after I joined the Society I felt as it were a voice within myself whispering to me that Madam Blavatsky is not what she represents herself to be. It then assumed the form of a belief in me which grew so strong within a short time that four or five times I thought of throwing myself at her feet and beg her to reveal herself to me. But then I could not do so because I thought it would be useless, as I knew that I was quite impure and had led too bad a life to be trusted with that secret. I therefore remained silent with the consolation that she herself would confide the secret to me when she would find me worthy of it. I thought it must be some great Indian Adept that had assumed that illusionary form. But there a difficulty occurred to me. I knew that she received letters from her aunts and that she communicated with persons almost in every part of the globe. I could not therefore reconcile my belief, as I thought she would then have to practise the illusion all over the world. Various explanations suggested themselves to me except the right one. I was, however, right (as I have subsequently ascertained) in my original conception that she is some great Indian Adept. At various times I talked to her about these adepts, because that is the only subject I am interested in, although I fear I am not, and shall not be for many years to come or perhaps in this life, worthy of their company. Since I was a child of seven years, my inclination has almost always been in this direction. I always thought of retiring from this world and giving myself up to devotion. I also expressed several times to Madam my intention of retiring from this world and studying this philosophy which alone can make man happy in the true sense of the word. But then she usually asked me what I would do *there* alone. She said that instead of gaining my object I would become perhaps insane by being alone in the jungles without any body to guide me; that I was foolish enough to think that by going into the jungles I could fall in with an adept; and that if I really wanted to gain my object I should have to work in the Society and when the Higher ones whom I dare not mention by any other names, and who had started this Society, would be satisfied with me, they would themselves call me away from the busy world and teach me in private. And when I foolishly asked her many times to give me the names and addresses of some of our Brothers she said to me once: — “One of our Brothers has told me that as you are much after me, I better tell you once for all that I, being a European, have no right to give you any information about them; but if you go on asking Hindus what they know about the matter, you might hear of them; and one of those Higher ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do.” Having received these orders I had but to obey and wait; although having an implicit confidence in H. P. Blavatsky I knew that I would have my object fulfilled only through her, and through her alone. I thereupon asked one or two of my Hindu friends, who were inclined

in this direction, if they knew any such persons. One of them said he had seen two or three such men but that they were not quite what he thought "*Ráj Yogs.*" He also told me that he had heard of a man who had appeared several times in Benares but that no body knew where he lived. My disappointment grew bitter and more bitter but I never lost the firm confidence I have that adepts *do* live in India and can *still* be found among us. Shortly afterwards I was ordered to Benares to see Swámiji on that business of the *Ritual*.

A few months before we left Bombay, Pandit Mohunlál Vishnulál Pandea, one of the Councillors of our Society, had written to Madam that there lived in Benares a woman called "Máji" who practised Yog and was his Guru. I had known from Madam that Swámiji also knew that science and that he knows "Máji." Being, however, ordered not to let him know what I knew of him, I could not say to him any thing directly but when I made indirect references to these things, he pretended to laugh at me for believing in the powers attained by a Yog. And when I asked him if he knew a woman named "Máji," he replied — "If there be such a woman here at all, she is not known." — Whenever I asked him any thing in regard to these matters, he gave evasive answers. I was disappointed when I saw that all my expectations in going to Benares were but castles in the air. I thought that I had gained nothing except the consolation that I was doing a part of my duty as a Theosophist. Consequently I wrote thus to my most revered Guru: — "As directed by you I have neither let him (Swámiji) know what I know of him nor what my true intentions are. He seems to think that I work in the Society to make money. I have as yet kept him in the dark as regards myself and consequently am myself groping in the dark — Expecting, however, enlightenment on the subject from you."

Shortly afterwards Madam and Col. Olcott accompanied by two or three European members of our Society joined me at Benares. To my great surprise, when asked by Madam, Swámiji mentioned the place where "Máji" resided and offered to take us there, adding that he knew her well and that she very often came to see him. The Europeans that had come to Benares from Allahabad were Mr Sinnett, the Editor of the "*Pioneer*" (a Government organ and one of the most influential newspapers in India), and his wife, and Mrs A. Gordon, the writer of the article "Missions in India" in the January number of the *Theosophist*, the wife of a Colonel in Bengal, also a Theosophist; who had come on purpose from Calcutta to Allahabad — thus crossing all India,— to be *initiated*. They all wanted to see some great **phenomenon** performed by Madam, and especially the former two had come down to Benares for that purpose, as Madam had refused to show them any such thing unless permitted by Swámiji. Swámi having declined to grant the permission asked for, was consulted by Madam and Col. Olcott as to the best way of satisfying these two persons, as it was found that the interests of the Society would be greatly increased, if the full sympathy of Mr Sinnett was secured, who had already done so much for us by making the Viceroy issue an order published in the November Number of the *Theosophist*, which set us all right in the public estimation, and who had made the Viceroy promise to write to Madam a letter approving of the plan of the Society, which will be published in the next number. It was then resolved that we should see "Máji" for the purpose. But when we went the

next day to her she gave the same reply as Swámiji that it was too sacred a science to be thus treated as a "*Tamásha*" (Show). Madam could not accompany us at that time as she did not feel well, but when we told "Máji" accordingly, she turned a glance of significance at Col. Olcott who returned it, thereby asking her to remain silent, as they alone had then felt Madam's presence near them. "Máji" then said that though she had never visited Europeans, she would herself come to see Madam once or twice before our departure from Benares. Mr and Mrs Sinnett being thus disappointed were talking at night about the matter with Madam and Col. Olcott. Mrs Gordon also formed one of the company. During the course of conversation some one made reference to flowers and immediately afterwards a sound was heard as of something dropping from above. It was found that a number of flowers were thrown by invisible hands on the table around which they were all sitting. When I had gone to Swámiji a short time before the occurrence, I found him in an unusual state, such as he was always in, whenever explaining the Ritual. And I found that the phenomenon exactly corresponded to the time when I saw Swámiji in the strange state of "*Samádhi*" described to you above: "*Samadhi*" being, as you perhaps know, that state when the adept leaves his body. There was therefore no doubt left for me as to what and how it had happened. The next day Mr and Mrs Sinnett left for Allahabad and we three with Mrs Gordon remained at Benares. The next day came "Maji" (who never speaks of herself but as "This body") to see Madam, and I alone was then with them, as Col. Olcott and Mrs Gordon had gone with Swámiji to see the girls' school. I then gathered from what she said that she had been first in the body of a Fakir who, upon having his hand disabled by a shot he received while he passed the Fortress of Bhurtpore, had to change his body and choose the one that was now "Máji." A girl about seven years of age was dying at that time and so, before her death, this Fakir had entered her body and taken possession of it. "Maji" is not therefore a woman but a real Hindu Fakir in the body of a woman. It is but one by one that I gathered all these particulars. In his former body, this Fakir had studied the Yog science for 65 years, but his study having been arrested and incomplete at the time his body was disabled and consequently unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the "Inner Máji" is 118 years old. She then asked Madam whether she knew that they had had the same man for their "Guru." But Madam desiring her to give some proofs of what she said to me, she readily furnished them. She said that Madam's Guru was born in Punjab but generally lives in the Southern part of India, and especially in Ceylon. He is about 300 years old and has a companion of about the same age, though both do not appear even forty. In a few centuries he will enter the body of a "*Kshatriya*" (the Warrior caste among the Hindus) and do some great deeds for India, but the time had not yet come. When Madam and Col. Olcott had gone last summer to Karley Caves, they saw a certain Sannyási with a five-legged cow, who took Col. Olcott aside and gave him the Theosophical grip. He had then told Col. Olcott that he was "Maji's" disciple. I communicated this fact on this occasion to "Maji" who laughed and replied that it was none other than Madam's Guru in the Fakir's body, who had given Col. Olcott the grip, and that if we

were to see that Fakir again, he would not be able to give us the sign again, as he was for the time being, taken possession of, by Madam's Guru who often performs such things. Then she went home, promising to see us again before our departure.

I must state here that about a fortnight before I left Bombay Madam had asked me how I knew that it was not an Indian adept who took occasional possession of her body and who did all these things which are attributed to her. My inference then is that the real H. P. B. is nothing but either a paralyzed soul or a dead body under the control of some adept. I shall now continue the thread of my account.

"Maji" then came for the second time and on this occasion all of us were present except Swámiji and Madam who came afterwards. Col. Olcott then asked "Maji" some questions about Madam. And "Maji" said that Madam was not what she seems to be. Her interior man had already been twice in a Hindu body and was now in his third. She also said that until that time she had never seen a European but, having got the information from her Guru, about Madam, she had come to see her. I then asked her if the real H. P. B. was still in the body, but she refused to answer that question, and only added that she herself — "Máji" — was inferior to Madam. She then told Col. Olcott that he had once been a young Hindu in the Southern part of India, but had died and had to be reborn again. She then explained to us the meaning of the action of the Fakir in having brought a five-legged cow at Kárli when he saw Col. Olcott there and gave him the Theosophical grip. She said that every person has a right to repeat the Gáyatri Mantram which consists of three "*Páds*" (Metres) but a Brahmachári has a right to repeat one "*Pád*" more while a Yog could repeat as many as he liked and thereby perform wonders. Thus a Yog has a right to repeat a Mantram consisting of five "*Páds*" which is equal to "*Om tat Sat*," and as the word "*Pád*" also means a foot or a leg, he had purposely brought a five-legged cow to signify this meaning. And she moreover said that this symbol was with Madam on her seal-ring, although neither she (Madam) nor any of us had intimated to "Máji" the fact. You will have thus seen how Indian instructions are conveyed by means of symbols and one who can decipher the ancient Aryan symbols will find a vast field to be explored. She first tried to tempt me, trying to make me relinquish my object; but when all this failed, she told me that if I wanted to make any spiritual progress and see any of our Brothers, I must depend entirely for that upon Madam. None else was competent to take me through the right path. If I were to go alone anywhere, I may wander about here and there for years together but that will be quite useless. I must stop entirely with Madam and lay my full and only confidence in her. She told me to work in the Society and practise regularly twice a day what Madam had ordered me to do. In every respect I must act in obedience to her instructions. Then she told me that I should go once with Madam to the mountains of Junágad where these adepts usually live and even if I were not to see any body the first time, the magnetized air in which they live, will do me much good — She said that they do not generally stop in one place but always shift from one place to another. They however, all meet together on certain days of the year in a certain place near Bhadrinath in the Northern part

of India, of which you can read in the January *Theosophist*. She remarked that as India's sons are becoming more and more wicked, they (these adepts) have gradually been retiring more and more toward the north of the Himálaya Mountains. I have written here as far as I can recollect what "Mâji" had told us —

You will thus have seen of what a great consequence it is for me to be always with Madam. From the beginning I felt all that "Mâji" had told me. Only two or three days after I applied for admission into the Society I said to H. P. B., what I really felt, that I regarded her as my benefactor, revered her as my Guru and loved her more than a mother. Ever since I have assured her of what I then told her. And now "Mâji" tells me the same thing, strengthens my faith and asks me to confide in her (Madam). And when I afterwards consulted Swámiji in regard to myself, he, without my telling him a word of what "Mâji" had said to me, urged me to do the very same thing, that is to say, to put my faith in H. P. B. All along I have felt and *do still* feel strongly as if I had already once studied this philosophy with Madam and that I must have been once her most obedient and humble disciple. This must have been a fact or else how can you account for the feeling created in me about her only after seeing her not more than three or four times. All my hopes and future plans are therefore centered in her and nothing in the world can shake my confidence in her, especially when two Hindus, who do not speak English and could not have pre-arranged these things, tell me the very same things without previous consultation and what I all along had myself felt. My trip, therefore, to up-country did me one good, that of strengthening my belief which is the chief foundation on which the grand structure is to be built.

Before concluding I shall speak of an incident that happened in my presence at Benares. The night before we left that place seven or eight persons were in the drawing room when I was present. We were all sitting around a table. Madam was talking with me and a Benares Pandit, the writer of the article on "Brahma, Ishwara and Máya" in the October Number of the *Theosophist*. On one side was Col. Olcott talking to a pleader in Benares, who has since joined our Society. Near them was Swámiji sitting silent in his chair. On the other side was Mrs. Gordon talking to Dr Thibaut, Principal of The Benares College. Near them was a disciple of Swámiji sitting silent in his seat. In the course of conversation Mrs Gordon happened to talk of flowers. Madam then said to the Benares Pandit that she would try if any of our Brothers would give him a sign — And lo! and behold! within two seconds a shower of flowers at his feet, thrown by invisible hands. I immediately looked at Swámiji and found that he looked no better than a dead man. His cheeks were pale and the flush of life gone. It was evident that his inner man was not then in his body. I then asked Madam who had done the phenomenon of flowers, and her only reply was "One of our Brothers," but which one she left for me to find out. All of us then took a flower for ourselves but the smallest of all fell to the lot of Dr Thibaut, the Principal of the College. At the time of going he asked Madam if he could have another that was lying on the table. When she said, — "You may take as many as you like, You will have many more." She repeated this twice or thrice and I looked up to see from which direction they came. But I found that they came down directly from the ceiling and fell right near Dr

Thibaut's feet. All then left the place and as it was dark outside I took a lamp to show them the way out. By the time they came in the outer veranda the light was almost out. Mrs Gordon was surprised and wanted to bring another lamp. But I said that there was no matter with the lamp, but that it was Madam that was doing something with it. When Col. Olcott heard the words that thus passed between us he called back all the visitors who were by this time near the steps, to see the phenomenon. When they returned, Madam came out, took the lamp from me, and placed it on the table. Then she said "What is the matter with you, come up," and immediately it shone with an unusual brilliancy. She then said "Go down" and within a short time it was almost dark. Afterwards she brought it up again, thus clearly establishing to the visitors what a Yog can do by his will-power. The next day I asked Swámiji who it was that had twice thrown the flowers the night before. But he first refused to answer my question, saying that I had to do nothing with it. I told him that I wanted to know it, because I could explain it in two ways and I wanted to know which one was correct, viz.,— (1st) that Madam herself did the thing; or (2nd) that some body else did it for her. He replied that even if it were done by some body else, no Yog will do a thing unless he sees the desire in another Yog's mind. I said it was quite true but that I wanted to know which of these was a fact. And then he told me that it was not Madam but some body else that had thrown the flowers. Who that some body was he would not tell me, and it is quite evident he should not tell me when it was done by himself.

I suppose I have sufficiently tired your patience and therefore beg to conclude, especially as I do not see that I have got to write to you any thing more for the present.

Hoping soon to see you here, in whom I take so much interest, I beg to remain, My dear Sir,

Yours in life and *after death*

DÁMODAR K. MÁVALANKAR F. T. S.

[Written on the back of the last page, in Col. Olcott's handwriting, is the following:]

Bombay 1|24

Dear Judge, Instead of making this "private and confidential" you will please see that it is pretty well read by our Fellows in NY. & then send it to Massey for the information of our British Fellows. H P B has not seen its contents, but she at once acceded to my suggestion that it should be so disposed of. H. S. O

[On the left margin of the above note is written the following:]

But not for publication, of course.

Questions and Answers

QUESTION 119

(a) *I have been taught, and have come to believe through my own thinking, that there are not merely Messengers of the Masters such as H. P. B., and successors of those Messengers such as the successive Leaders of the T. S. are said to be, but also a whole host of 'Minor Messengers' H. P. B. and her successors are bearers of the Message to the world at large. The 'Minor Messen-*

gers' are the bearers of some specific message to particular sections of humanity. Some of those Minor Messengers may be conscious of their function, but most are not so, except in a vague way.

How do these ideas square with the teachings of Theosophy? — P. G. B. B.

G. de P. — If the question is correctly understood, the points of fact contained within the question square quite accurately with the teachings of Theosophy, both exoteric and esoteric. There are, indeed, not only the special Envoys or Messengers of the Masters who come at certain periodical intervals in world-history, but also there are the 'Minor Messengers' that the questioner refers to. These Minor Messengers are individuals, more or less — and mostly less — conscious of the work that they are to do, *i. e.*, most of them are but vaguely conscious, and many entirely unconscious, of the fact that they are instruments for the carrying into the world of certain ideas or ideals which the Great Teachers desire the spreading of.

I would not say that the Minor Messengers are bearers of a specific Message to "particular sections of humanity," although this is true enough if we consider merely national or geographical frontiers. Giordano Bruno, for instance, may be called one of these Minor Messengers, and yet it would hardly be correct to say that his message to, or his work among, men was devoted to "a particular section of humanity." The work that Bruno did profoundly affected the philosophic thought of Europe even during his own time, and perhaps more so after his death. Giordano Bruno was only vaguely conscious of the fact that he was the bearer to mankind of a philosophic message of great value at the time, and, indeed, a message which has real value even today, especially to a certain class of minds.

The fact of the appearance of such spiritual and intellectual leaders among men is, of course, well known to every tyro-student of world-history.

In this connexion I feel it incumbent upon me also to state something which is obvious enough, and yet which most people seem to ignore, and it is that every human being in a sense is, or should be, a Minor Messenger or Envoy of the spiritual life; or, to put the matter in other words, every human being can be a messenger or teacher of truth to his fellow-men, and, in fact, *is* so exactly in proportion as the individual human allies himself with the spiritual part of his own constitution and thus becomes a transmitter to other men of the particular message of which he himself is the vehicle or agent of transmission. This fact is constantly overlooked, and it is a thousand pities that this should be. Every normal human being is, or should be, a spiritual leader of his fellow-men, because every normal human being has a particular message of his or her own to give to mankind; and his or her life-work on earth is not done, or is incomplete, unless this message is passed on to others. Few men, very few indeed, are cognisant or self-conscious of this fact, because the great bulk of mankind are sleeping both spiritually and intellectually. This is, of course, no appeal for the growth of a spirit of egoism among men — which supposition would be fantastically false — but is just the contrary, for any such increase of the egoistic spirit in a man would be fatal to the transmission of his spiritual-intellectual message. A genuine or true teacher is always impersonal; and the greater his

or her egoism is the more imperfectly is the spiritual-intellectual message, of which he or she should be the vehicle, given to others.

People foolishly rail, because they understand it not, at the idea of leadership, because the theory of individualism, with all its limitations, has obtained hold on men's hearts in our era. Every human being actually is a leader, or should be, of his fellow-men — a leader in thought or in action, in religion, in philosophy, or in science — and the man or woman has lived in vain who has not led at least a certain portion of his fellows to nobler ideals and to loftier thoughts. The failure lies in not giving his or her message to the world, in other words, in failing to be a genuine spiritual-intellectual leader. Here is the doctrine of spiritual individuality in action as contrasted with the brain-mind theory of egoistic individualism. The former is ennobling. The latter is both foolish and degrading. It is a man's duty to strive to be a spiritual and intellectual leader of his fellow-men, and hence a leader only in things which are grand, which elevate, which refine, which truly instruct, which encourage, and which give light and help to others.

The cases of the Masters' Messengers and the cases of the Minor Messengers are merely outstanding and notable examples of the general rule that I have tried to set forth in answer to this question.

(b) Is it not the fact that a 'Messenger' is chosen by the Masters because of his or her fitness to impress the world, or particular section of humanity, with the message, and not at all because he or she is nearing, or has reached, perfection? The rules which govern disciples in general do not apply to 'Messengers' at all, as they are in fact a peculiar order of being, not to be judged except by the message they bring? — P. G. B. B.

G. de P.—To the first part of this question I would answer with an emphatic affirmative — Yes! The Messenger is invariably chosen by the Masters because of fitness to deliver a Message to humanity, and the Messenger so chosen may or may not be far on the path of relative perfection; but the supposition that the Messenger in any case has 'reached perfection' is simply preposterous and is false. 'Perfection' is a very relative term indeed. What men call 'perfection' would, among the gods, be considered to be something very low in the rising scale of evolutionary progress.

I must stress the fact that the Messengers are chosen not merely because they are fit and able to carry the Message, which the Masters desire the spreading of to the world, but also because such Messengers have themselves reached a more or less advanced degree or stage on the evolutionary pathway. It should be obvious that the Messenger cannot properly deliver the Message unless the Messenger is himself or herself a capable and understanding agent, and capacity and understanding are the fruits of evolutionary growth.

As to the latter part of this question, I would not say that the rules governing disciples in general have no application at all to the Messengers, because the Messengers themselves are disciples, although advanced disciples, and therefore fall within all the rules of discipleship and disciplinary training, although, on the other hand, they perhaps in one sense may truly be called "a peculiar order of beings." Nor, in conclusion, would I say that they are "not to be judged

except by the message they bring," because it is obvious that Messengers, just as much as ordinary human beings, are to be 'judged,' if indeed we have a right to judge anybody, by what the Messengers themselves are. There is perhaps some danger in supposing that a Messenger is to be judged solely by the message which he brings, because this idea easily might be misused. A fish-barrel would hardly be chosen to contain the fragrant essential oil of roses.

QUESTION 120

Is there any contradiction in teaching regarding the Sub-Races of the Fifth Root-Race?

G. de P.—There is no contradiction in teaching, simply a confusion of terms. The phrase, 'Sub-Race,' can apply to half a dozen or more minor or branchlet-Races. We are indeed in the Fifth Root-Race. There is no doubt of that. Each Root-Race is subdivided into a certain number of minor great cycles, which properly should be called Primary or Major Sub-Races, merely for purposes of distinction. These Primary or Major Sub-Races themselves are subdivided into still smaller divisions, still smaller parts or portions, to the number of seven likewise; and these we might call subsidiary Sub-Races or branch Sub-Races, or subordinate Sub-Races, or whatever other name you may choose: some day we Theosophists will have to decide on a regular nomenclature for these minor divisions.

Then these subsidiary Sub-Races in their turn are divided into family-races. The family-races again are subdivided into what I may call family sub-races; and these family sub-races are in turn divided into sub-races which we may call tribal generations. These latter are all terms invented by me, merely in trying to find expressive names for these various subdivisions. These tribal generations are again divided into smaller sub-races or branchlet-races, which we may call tribes, or by any other appropriate name.

Each one of all these various minor divisions, obviously, is a 'sub-race,' sub-race, of course, merely meaning an under-race, a subordinate race forming a part of a mother-race, whereas that mother-race itself may be a branchlet-race of some still larger division.

If I were to see printed the statement that "we are in the Fifth Root-Race and in the Fifth Sub-Race thereof," knowing the teaching and the facts apart from this statement, I would immediately say that the author intended to assert that we are in the Fifth Root-Race of the Seven Root-Races of a Globe-Manvantara; but that we are in a particular subordinate and minor branchlet of a sub-race thereof, which minor branchlet actually now is a fifth sub-race. I should say this because we actually are in the fifth sub-race of the European family-race. Here is where such assertion is perfectly true. We are actually in the fifth sub-race of the European family-race; but on the much larger cycle we are also nearing the middle point of the Primary or Major Fourth Sub-Race of the Fifth Root-Race. In other words, of this Primary or Major Fourth Sub-Race of the Fifth Root-Race, we are a small minor branchlet, which is the fifth of its own septenary cycle. The European Races form a family-race, and we are the fifth branchlet or sub-race of that European family-race—a 'sub-race,' to be sure, just as the family-race is a sub-race of a greater Division,

and just as the great Primary or Major Sub-Races are the seven Sub-Races of the Fifth Root-Race.

'Sub-Race' is merely a generalizing term; and can apply to any branchlet-race. The need is to employ some descriptive adjective describing to what larger racial division any sub-race belongs. Here is where the whole difficulty has come in. People are confused when they see or hear the words 'Fifth Sub-Race,' they immediately think it must be the Fifth of the Seven Primary or Major Sub-Races. If people would only really study H. P. B. and understand what she writes, and comprehend her methods of using blinds, they would not be so dogmatic and their equanimity would not be disturbed. H. P. B. used the term 'Sub-Race' for several branchlet-races — just as I would, or any Theosophical writer might according to circumstances — signifying either a great Primary Sub-Race or some smaller or much smaller branchlet of some particular larger portion of a Primary Sub-Race.

We belong to the Fifth Root-Race, and are nearing the middle point of the Fourth Primary or Major Sub-Race thereof; and we are also in the fifth part or sub-race of a minor branchlet of the Fourth Primary Sub-Race. Consequently, the bare statement that we are in the Fifth Root-Race and are a fifth sub-race is perfectly true. As no particular Sub-Race is specifically defined here, the mind naturally searches for the serial location of this 'Fifth Sub-Race.'

Every Root-Race, every Sub-Race, every Branchlet-Race, in short every minor racial division, is cut in two at its middle point or its fourth portion — *i. e.*, the fourth sub-race of it. The fourth in a racial series is always the lowest point, the most material part of any racial division.

When H. P. B. says in *The Secret Doctrine* that we have reached the middle point of the Fifth Root-Race and have almost reached the acme of materiality in it, she means that we have almost reached the middle point of the great Fourth or Primary Sub-Race of the Fifth Root-Race; because it is obvious that our Fifth Root-Race has not had its racial cataclysm, which racial cataclysm comes at its middle point, which is also the middle point of the great Primary Sub-Race. This is obvious, this is clear. Consequently we have *not* passed the Fourth Primary or Major Sub-Race, and therefore are not in the great Fifth Primary or Major Sub-Race. This is a conclusive argument to anyone who knows his Theosophy, for the immediate deduction is that we are still in the Fourth Primary Sub-Race and have not quite reached its middle point — the point of cataclysm.

QUESTION 121

I am asked questions like these about the law of cycles: (a) If cycles recur inevitably, wherein is progress? (b) Can we learn to make cycles counteract each other? (c) Why does not progress go straight onward or upward? (d) What good does it do to study cyclic law?

G. B.— (a) Progress is made just because cycles do recur inevitably: if they did not we could not accomplish anything satisfactorily. All our habits are formed by a continued recurrence of a series of thoughts and acts; when a series of acts has become so automatic that it may be done without requiring our whole attention, we may consider that series completed, and set about

making another series based upon the experience and result of the former series, so that a move forward may be made towards the desired end in view.

Cycles recur inevitably because Nature is repetitive in its workings; nevertheless no two cycles are exactly identical, just as no two blades of grass are identical.

By study, we may ascertain that cycles are made up of advances and retardations (or retirements), and our aim should be to determine when an advance is due to be made, so that we may concentrate our efforts in carrying each advance a little farther forward; at the same time reining in when a retardation sets in, so that the retarding motion becomes less and less and the advance greater and greater. Thus by taking advantage of the recurrence of cycles may progress be made.

(b) Yes, we can learn to make the *effects* of cycles counteract each other; the means of doing so is by starting into motion a new cycle more potent than the one we are attempting to counteract. Once a cycle has been set in motion, however, it must continue until the force that set it in motion has been expended: just as in the swing of a pendulum, when the swing has reached its limit the return swing commences. It is similar to the problem of one's *karman*: acts have been done which set going a series of effects, which must accrue; nor can these effects be side-stepped; the only way to counteract these effects is by setting into motion new acts of a more potent quality.

An illustration may be helpful: we are seated at the edge of a pond and with a gentle paddle set ripples going along the surface of the tranquil water. The ripples set out and continue until they reach the opposite margin of the pond and then come back to the starting-point; but we can counteract the return of this gentle ripple by sending off a new ripple stronger than the returning one, which meets and deflects the rebounding ripple.

(c) Ah, but it does: it all depends upon the viewpoint taken. Leaving aside the aspect of the question that progress proceeds in a helical progression (which might have been implied in the question), one might first answer that generally, progress only too often seems to be going along quite 'straight' without any going up or down. As to the viewpoint: let us illustrate in the following manner. A climber has set out to ascend a mountain, the sides of which are densely covered with shrubs so tall as to shut out all light, and the undergrowth so dense that the only method of progress is on hands and knees. To the climber, apparently he is not making any upward progress; in fact at times he must go downwards in order to skirt obstructions, and then again he must travel in a circle. To an onlooker, however, the climber is making steady progress upwards, and in all probability will reach the summit.

So is it with the evolutionary journey of mankind: man has made the full descent of the 'Shadowy Arc' and is now commencing the ascent of the 'Luminous Arc.' Although to the men undergoing this phase of the evolutionary climb progress seems not 'to go straight onward or upward' (to use the words of the questioner), nevertheless viewed with the perspective of a Dhyân-Chohan man is making a steady upward progress (in spite of the valleys he must sometime descend into during Kali-yuga).

Turning to the philosophical aspect of the question: it is one of the fundamental laws of the universe that there must be an advance and then a corres-

ponding retardation: and being fundamental it acts in the great and in the small—to whatever we may direct our attention. As is so well stated in *The Secret Doctrine*:

“The second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.”—I, 17

(d) Indeed, it does a great deal of good to study cyclic law: especially if one applies to one's daily life the hints given in answers to questions *a* and *b*.

It has been said: “Light for the mind, love for the heart, understanding for the intellect: all three must be satisfied in every man before he has real peace” (*Golden Precepts of Esotericism*). A study of the law of cycles brings light to the mind: it enlarges one's horizons and stimulates new thoughts. It brings understanding to the intellect, for after having had the fundamental law of periodicity stated, an understanding of the processes of Nature is gained. It brings love to the heart: for only by thinking thoughts of love and doing corresponding deeds can the enshrouding veils be dissipated which shut out the light that is within each one and prevent true visioning. By sending forth *one* thought of sympathy and love, a cycle has been set in motion: how many loving cycles may be thereafter set in motion!

QUESTION 122

How is it we have an animal soul? — F. L. G.

G. B.—In order to answer this question satisfactorily, it is first of all necessary to define the meaning of the words ‘animal soul.’ Unquestionably, to define the word ‘soul’ would be difficult, had we not a specific way of using the word in Theosophical literature, which is: “‘Soul’ in our ancient Wisdom, means ‘vehicle’ . . . a general expression for any ‘bearer’ or ‘carrier’ of an egoic center, or ‘ego’” (G. de Purucker, in *Fundamentals of the Esoteric Philosophy*, pp. 205, 193). Likewise the definition of the word ‘animal’ is given in the same work, p. 199: “‘Animal’ means any being which has an *anima*, or *vital soul*. Man is an ‘animal’ in that sense, but he is not a ‘beast.’ His vital-astral-physical body is a ‘beast,’ and he works in and with a human soul through a beast- or vital, soul, enlightened by a spiritual Soul.”

This gives us the key to answering the question—how is it we have an animal soul?—*we* have it in order to be able to be active on this plane, for it is the animal soul which ‘runs’ or governs the body. The corresponding term for ‘animal soul’ as regards the principles of man is Kâma-Prâna. The Kâma-principle is the driving force, the seat of the living electrical impulses, desires, aspirations, considered in their energetic aspects.

As to the importance of the Kâma-principle the following quotations from *The Mahatma Letters to A. P. Sinnett* may be studied to advantage:

“It is but at his fourth round when arrived at the full possession of his *Kâma*-energy and is completely matured, that man becomes *fully responsible*.”—page 75

The description of 'man' without the Kâma-principle is very enlightening:

"Like the lower lives and beings during his first, second and third round and while he is an irresponsible compound of *pure* matter and *pure* spirit (none of them as yet defiled by the consciousness of their possible purposes and applications) . . . at this round or stage his individuality is as dormant in him as that of a foetus during his period of gestation. He has no consciousness, no sense, for he begins as a rudimentary astral man and lands on our planet as a primitive physical man. . . . Volition and consciousness are at the same time self-determining and determined by causes, and the volition of man his intelligence and consciousness will awake but when his fourth principle Kâma is matured. . . ."

—page 77

"The whole individuality is centered in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth [Kâma] the center of energy, volition — will. The individuality in order to run successfully its seven-fold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh and then blend the three (fourth, fifth and seventh) [Kâma, Manas and Âtman] into one — the sixth. Those who succeed in doing so become Buddhas."—pages 77-8

Further elucidation may be gained from the consideration of the following teaching (as presented in *Fundamentals of the Esoteric Philosophy*). When the time came for the present Manvantara to commence, the Monad in leaving the Nirvânic state, as its Ray is propelled into matter issues forth from itself on each one of the seven planes through which it passes its various vehicles all overshadowed by the Self — Âtman. The first vehicle issued forth on its 'descent' is the Spiritual Ego, or 'Spiritual Soul' Buddhi; next the Human Ego, or 'Higher Human Soul'—Lower Buddhi and Higher Manas; next the Personal Ego, or 'Human Soul'—Manas, Kâma, and Prâna; next the Beast-Ego, or 'Beast-Soul'—Kâma and Prâna; the final 'soul' is the physical body, the general vehicle or carrier of them all — Sthûla-śarîra, Linga-śarîra, and Prâna.

QUESTION 123

If life is but a rôle played upon a stage, why not end the rôle when we know that the play has been a failure?

B. de Z.—For the simple reason that you would not know how to go about to do it. The question illustrates the workings of a Western mind: life is taken as synonymous with material imbodyed existence from birth to death; the play is viewed as a tragedy only; the end of physical existence is looked upon as the termination of life, and a claim is made to the effect that the questioner has been able to determine beyond possible doubt that the result of his efforts has been a failure. But the facts are (1) that life is Universal Being, without beginning or end, and the short period of material imbodyed existence on this speck of cosmic dust which is called the Earth is but one of the numberless realms and spheres which man passes on his way to the gods; (2) that the play, however difficult at times, is a constant growth, and growth is the blossoming forth of innate powers, and the blossoming forth is as much full of joy as the fragrant air in the springtime; (3) that the termination of physical life has nothing to do with the end of existence, the end of conscious existence, *per se*,

nor does it solve man's problems for him; and finally (4) that no one, unless he were able to rise above his personal consciousness and behold as a panorama, the intricate web of his karmic destiny, can know with any degree of certainty as to whether his past has been a success or a failure.

My friend, are you weary of life? Is it to *take* your life that you desire? Take it! Take it, by all means! Take it into your own strong hands and fashion it into a thing of beauty; it is yours while it lasts, yours to shape it, and carve it, and mold it into a form of splendor; yours to give to others, freely, wholeheartedly, forgetting you have it! End it abruptly — and instead of *taking* it, you have lost it; you have wasted it and Mother Nature will hold you to strict account. But if you really *take* your life into your hands, as the most precious of your belongings, *loaned* to you only from the universal well-spring of Being,— then indeed you have taken the first step towards becoming the Master of Nature, and Nature will respect you and serve you.

The man who terminates his physical existence in a body of flesh through artificial and abrupt means labels himself as a coward, as ignorant of the laws of Being. His attitude of mind arises from the fact that he knows next to nothing about the real nature of man and the constitution of the world in which he lives (or vegetates). Physical life, objective life, material life, is not limited to the existence within a physical frame or body; it extends throughout other and subtler realms of being in the astral world, even more *material* than physical matter is, although the unfortunate creature may have deprived himself or herself of the physical vehicle builded of the grossest atoms of this plane. The man who deliberately cuts himself off from his physical body, continues to live in the astral realm, until the hour of his death, paradoxical as this might sound to Western ears. His life has not been ended; but he has destroyed the tool with which he could work on this plane. *His life then has indeed been a failure!* His problems are unsolved as before, his suffering intensified tenfold, his karmic debt trebled, his chance frustrated, his future one of misery, and his present existence is a long-drawn agony in which his rash and foolish act is repeated mentally over and over again, and the horrors of it lived through countless times, until Nature brings his 'life' to its natural close, and he enters into the waters of oblivion, before resuming the thread of earthly existence *exactly* where he broke it off.

Men are gods in the making. Their life is a play upon the stage of Boundless Infinitude. To become like unto the Sun is your destiny, friends! And who can say that the Sun has been a failure?

QUESTION 124

What is the Theosophical interpretation of the Three Wise Men in the East, following the mystical star which directed them to the birthplace of Christ, where they offered their gifts to the new-born babe? — J. R.

J. H. Fussell — This beautiful story which has always been so attractive to children, being so closely associated with the celebration of Christmas, is a variant of the fairy story, known universally in every Race, of the visit of the Three Fairies bringing gifts to the little Prince or Princess of the tale. Some-

times it is only one Fairy, sometimes, as in the case of Hercules, it is the god Apollo.

It is a story that applies to the birth of every child, and the gifts that the wise men, or the Fairies, or the god Apollo, bring to every child are the gifts of the powers of love and wisdom, and the third, the highest of all, the gift of being ever true to one's self, to the divinity within, and of following its light, the heart-light which each of us has and is within his heart of hearts.

Its meaning is that everyone, mystically and spiritually, is a child of a 'Parent Star,' and that at the heart of everyone is a tiny Flame of Shining Light, lighted from that Star. Just as a ray of sunlight is clothed in the form of a flower, so does the ray of starlight become clothed in the form of a little child; and when this child is born — and this means every child — the Three Wise Men or the Three Fairy Godmothers who are so wise and have such clear vision that they can see the starlight shining in the eyes of the new-born babe — when they see this light, follow it, just as the Three Wise Men did, and bring to the new-born babe their gifts.

We all have these gifts, but with most of us they are locked away and often forgotten; yet, now and again something happens that makes us think of them and then comes the chance to bring them forth. If we keep them and spend them and give them out, then they will grow; for all spiritual things grow by use. That is one of the things that the Great Teacher, Jesus, came to teach men.

QUESTION 125

Is there any proof of the truth of the statements made by Theosophists about Reincarnation and many other matters, or do these statements rest on the assertions of persons who may be wrong?

H. T. Edge — The statements made by Theosophists are made in the same way as are the statements made by authorities in science, mathematics, and other branches of learning. That is, these statements are not given as dogmas which must be accepted without question, like the articles of faith in an ecclesiastical system; but as facts which the teacher knows to be true, and which the student can verify by his own study and experience. The conditions of progress in knowledge are not different in Theosophy from the conditions of progress in other branches of learning. In every branch of learning, the student realizes that he cannot expect satisfactory progress by his own unaided efforts, and that he must avail himself of the assistance of a teacher, who possesses the knowledge which the student wishes to acquire. He finds it necessary to rely upon his own judgment as to whether his teacher is worthy to render such assistance; and, if he is unable to trust his own judgment in making the choice, then he must rely on the judgment of someone else.

The case is exactly the same with Theosophy. The inquirer for knowledge must first, by the use of his own judgment, satisfy himself that the teachings of Theosophy are sufficiently reasonable to call for further study. He is then at liberty either to study those teachings for himself or to accept the help of a teacher. The teacher will of course be obliged to make some statements which cannot immediately be proved, but proof of which will be forthcoming as the result of further study. In fact, it is necessary for the pupil to accept some

things provisionally on faith. But this requirement is eminently reasonable, being such as we recognise in all the affairs of life. Those really anxious for knowledge will readily adopt this most reasonable course; and those who cavil at the conditions must be convicted of placing needless obstacles in the way of their own progress, and may even incur the suspicion of not being sufficiently sincere in their quest.

QUESTION 126

What proof is there that the soul can exist apart from the body?

H. T. Edge — This question connects with the one just answered; and necessitates that we should first say a few words about the meaning of 'proof.' Proof is that which brings conviction to the mind. If I can be convinced that the soul exists apart from the body, then that has been proved to me. But the word 'proof' has acquired a special sense due to its scientific use; and it is likely that the questioner wants to know whether the proposition can be demonstrated to his physical senses. Thus we are led to the subject of occult phenomena. There are some people to whose minds conviction has been brought that the soul of a deceased person can live and act and communicate with still living people. This constitutes proof for them; but for other people there is no such proof; they have not seen such phenomena, they do not believe the reports of such phenomena are genuine; or they accept the phenomena but give them a different interpretation.

Proof in this special materialistic sense is not adapted to the kind of questions with which Theosophy chiefly deals; the kind of evidence needed, in order to produce conviction, is not sensory evidence. It is to the *understanding* that the appeal is addressed; and the conviction thus wrought in the mind constitutes proof in the larger sense of the word. It may be said that a person demanding sensory proof in such matters, precludes, by the preliminary conditions which he lays down, the possibility of such proof; for such evidence as might be advanced would be ruled out of order by its failure to conform to the materialist's peculiar conception of the nature of the universe. We speak of reincarnation, and he demands ocular demonstration; he requires physical proof of the teaching that a disincarnate soul continues to exist in the state called Devachan. In a word, he desires to reduce the whole of life to a matter of sensory experience. And so, to define our attitude towards such an inquirer, we must state that, however willing to meet him half way, we cannot concede the propriety of his position; and we will add that, in the matter of Theosophy, he is urging demands far more stringent and unreasonable than he himself is wont to insist on in the ordinary affairs of life. For it would be an impossible world for any of us, if we should refuse all trust and credibility to anyone who failed to conform to the rigid dogmatism of this particular school of 'proof.'

In Justice to All: A Correction

IN THE THEOSOPHICAL FORUM, issue of August 15, 1932, a statement was quoted from the June, 1932, issue of *The O. E. Library Critic* of Washington, D. C., in which occurred the following: "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 advertisement of Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy*, which is published by Rider."

In the August, 1932, issue of *The O. E. Library Critic* the editor publishes a letter from *The Aryan Path*, London Office, specifically denying the accusation of having violated an advertising contract with Messrs. Rider & Co., followed by a certificate from Robert S. Morrison of Rider & Co. "that the statements made in the above letter regarding our business relations with *The Aryan Path* are correct and that they have not broken any agreements with us at any time." Having published the first statement from *The O. E. Library Critic*, THE THEOSOPHICAL FORUM joins its contemporary in saying: "The *Critic* is glad to see *The Aryan Path* exonerated from any suspicion of unfair business dealings and publishes the joint communication not only as a matter of justice, but also as a pleasure."

— EDITORS, THE THEOSOPHICAL FORUM

Theosophical Activities

AMERICAN SECTION. *Ann Arbor, Mich., Lodge No. 28* — The Lodge is happy over the accession to membership of Gen. Johannes D. Lodeesen-Grevinck, formerly of the Dutch Army, and with the expectation of other new members. Among the subjects and speakers at October meetings were: 'The Astral Light,' by Prof. Anders Lindblad; 'Why I am a Theosophist,' by Thomas H. Barlow; and 'After-Death States of Victims of Accidental Deaths,' by Mrs. Lindblad.

Boston Lodge No. 2 — Since the trip to New York on Sept. 16 of President Sam Zangwill and Secretary J. Emory Clapp to meet the Leader and his party, there has been a wave of fresh enthusiasm in the Lodge and a notable increase in attendance of strangers. The subjects and speakers at the September public meetings were: 'Cyclic Law,' by Mrs. Lena Collett, Mrs. Madge C. Gray, and Arthur E. Thomas; 'Esotericism of Sacred Scriptures,' by Mrs. Madge C. Gray and Mrs. H. A. Benedict; 'Man — Who is He?' by Sam Zangwill; and 'A Message from H. P. Blavatsky to Spiritualists,' by J. Emory Clapp. The Lodge is soon to hold a 'Happiness Sale' for the raising of funds.

Bridgeport, Conn., Lodge No. 27 — The Lodge is studying *Fundamentals of the Esoteric Philosophy* and *Graded Lessons in Theosophy*. The meetings are opened with the Invocation and readings from *Golden Precepts of Esotericism*.

Chicago, Lodge No. 7 — Mrs. Emma P. Williams has been elected Secretary to fill a vacancy in that office. At most of the meetings one or more Adyar Comrades participate in the program, attending regularly. During September the principal subjects and speakers were: 'Bases of Karman,' by Mrs. Emma P. Williams; 'Why I became a Theosophist,' A. H. Peters; 'Theosophy,' by W. C. Walker; 'Practical Theosophy,' by Gen. LeRoy T. Steward. The Lodge has a hall for its exclusive use, with a seating capacity of over a hundred, in a splendid location in the Loop district. Mrs. Helen G. Fisher, the President, believes in getting as many as possible to participate in the programs, there being sometimes five or six speakers. On October 23rd Mrs. Blanche Hillyer of Akbar Lodge (Adyar) gave an address on 'Reincarnation and its Necessity.'

Eagle Rock, Calif., Lodge No. 16— The members had the pleasure at a recent meeting of entertaining a group from Los Angeles Lodge No. 5, and turned over the program largely to their guests. Those of the Los Angeles Lodge who spoke were: President Paul Henning on 'The Divinity of Man'; Almy Lawton on 'Reincarnation and Karman,' and the vice-president, Dr. Axel E. Gibson answered questions. As a return compliment for the visit of members of Los Angeles Lodge No. 5, the members of Eagle Rock Lodge are arranging to go over to Los Angeles and contribute some lectures. The meeting night is now Wednesday, instead of Thursday.

Elgin, Oregon, Lodge No. 12— On October 6 the *Elgin Recorder* published an excellent account of the celebration of the 40th anniversary of the founding of this Lodge. Henry Hug, Sr., who has since passed away, his sons Henry and Julius, and Eugene and Fridley Hug, were all charter-members of the Lodge organized on October 2, 1892, by Dr. Allen Griffiths, who went from the Pacific Coast Headquarters at San Francisco for this purpose. President and Mrs. Henry Hug and Julius Hug were among the speakers at the anniversary meeting. The *Elgin Recorder* recently published in three successive issues articles on Theosophy, the subjects being 'Theosophy,' 'The Objects of the T. S.,' and 'Universal Brotherhood in Relation to Christianity.'

Los Angeles, New Century Lodge No. 5— The meeting of Sept. 9 was largely devoted to talks by Samuel E. Hill, Mrs. Olive Lawton, and Miss Ida Cella, giving their impressions of the farewell meeting of the Leader attended by them, in the Temple of Peace at Point Loma on Sept. 4. Mr. Hill said that he had at first thought it would be better to donate the cost of the trip, but felt a strong urge to go, and was rewarded with an inner strength beyond all telling. Mrs. Lawton said the strongest impression made on her was a challenge to keep the chain unbroken and add new strength to each link during the Leader's absence. Miss Ida Cella gave her impressions of her first visit to Point Loma and spoke of the spiritual enlightenment she had received there. A welcome visitor at the meeting on Sept. 16 was Mrs. Butts, a sister of Corresponding Secretary Mrs. Rose Lloyd. Mrs. Butts was a member of the Buffalo, N. Y. Branch in W. Q. Judge's days. This meeting was devoted to a Symposium on the 'Seven Principles' under the auspices of the Women's Section of the Theosophical Club. There was a good attendance and much enthusiasm. The Symposium is to be repeated at Eagle Rock Lodge by the Los Angeles members.

New York, Lodge No. 10— Just prior to the arrival of the Leader and his party on their way to England, the Lodge without knowing that he would be there, had engaged a new hall with a capacity of forty, in a splendid location at 145 West 77th Street. It was ready just in time for the Leader to give it a spiritual baptism when on September 16th he held a meeting there, an account of which appeared in the October FORUM. During the summer the Lodge continued its study class, and now has resumed its weekly meetings. On Sept. 29 the Lodge had the pleasure of hearing an address on 'Spiritual Awakening in Europe' by Dr. Karel Hujer, Professor of Natural Science in the University of Prague. Dr. Alvin Kuhn of Columbia University, New York, was one of the audience. Dr. Hujer is about to return to Europe after a stay in this country

of a few months on a scientific mission. Dr. Kuhn is scheduled to give an address before the Lodge shortly on 'The Need of Theosophy Today.' The Lodge has taken on a new lease of life since the visit of the Leader and his party.

Oakland, Calif., Lodge No. 4 — Mrs. M. S. Ellis, president, is looking forward to substantial growth this winter. During October three new members were admitted.

Petaluma, Calif., Lodge No. 6 — The press committee of this Lodge is wonderfully successful in getting splendid reports of the meetings published in the local newspaper, the *Argus-Courier*. On Aug. 17 there was printed a half column on the 'Seven Principles,' and on Sept. 22 a third of a column on 'Man After Death.' Attendance is increasing. Mrs. Gertrude Fisk, the enthusiastic secretary writes: "We are studying *Fundamentals*. There is so much in every line of it that we are going very slowly."

Rochester, N. Y., (Phoenix) Lodge No. 15 — During September, subjects discussed at the meetings included: 'The Coming Race,' 'Schools of the Ancient Mysteries,' excerpts from *Questions We All Ask* and *Theosophy and Modern Science*. The members are encouraged over a number of new faces with the opening of the fall season. The Lodge holds meetings in its new room in the same building at 154 East Ave. on Thursday evenings and study-classes on Wednesday evenings. The Lotus-Circle meets on alternate Sundays at 11.30 a. m.

Toledo, Lodge No. 22 — Subjects discussed during September were from the *Dhammapada*, *The Key to Theosophy*, the *Glossary*, and several of the articles by Brother Clifton Meek recently published in the *New York Sun*.

Washington, D. C., Blavatsky Lodge, No. 26 — Owing to absence from the city of many of the members and sickness on the part of others, the Lodge has been limiting its activities to study of *Fundamentals of the Esoteric Philosophy*, but expects shortly to reopen public meetings.

ENGLISH SECTION — The Leader and his staff are now settled in their new quarters at Oakley House, Bromley Common, Kent, and the announcement was made that Dr. de Purucker would speak at 70 Queen's Gate at 7.30 p. m. on Sunday, October 16th, 23rd, and the 30th, on 'The Teachings of H. P. Blavatsky'; and also that on Wednesdays at 8 p. m. there would be private meetings for members of the Theosophical Society only.

Sunday public lectures at 70 Queen's Gate in November will be: Nov. 6, 'The Evolution of the Cosmos' by Dr. J. H. Fussell; Nov. 13, 'Is There a Supreme Personal God?' by Mrs. Minot and Mr. A. H. Barlow; Nov. 20, 'The Great Rhythm' by Miss Elsie and Miss Helen Savage; Nov. 27, 'The Lost Word,' by Dr. G. de Purucker. On November 9 the Leader was to speak in the Unitarian Church at Golders Green on 'Man, Superman, and Gods,' and leave for a tour of the Lodges in Bristol and Wales. Early in December he is to visit the Lodges in the North of England.

WELSH SECTION — Dr. Kenneth Morris writes: "Wales again this year is showing sensitiveness to the Leader's proximity in the way of increased attendances at the meetings of the various lodges. Ton-y-pandy Lodge has started a

Club, which is studying *The Ocean of Theosophy* in an informal manner suited to the spirit of the country: the interest shown can only be described as fast and furious; new inquirers are being attracted. This is also true of the Club at Cardiff."

Kenneth Morris recently lectured on 'The Need for Theosophy' in the vestry of a Wesleyan Chapel in Cardiff, with the minister in the chair; and on 'The God in Man' at a Quaker's Adult School on a Sunday afternoon at Tylorstown in the Rhondda Fach valley. Dr. Morris continues: "Great interest was shown on both occasions. This, and above all the fact that the Leader will lecture on Nov. 13 in the vestry of the Welsh Congregationalist's Chapel at Ferndale, given free of charge for the purpose, illustrate a certain change in the attitude of the Chapels in Wales to Theosophy: which is now the reverse of unfriendly. We are looking forward eagerly to the Leader's visit."

SWEDISH-FINNISH SECTION — Excellent reports from Secretary Anna Persson of the Hälsingborg Lodge describe the autumn activities there. The venerable president, Dr. Eric Bogren S:or, has conducted both lodge and public meetings and has blessed with his deep knowledge and his radiant spirituality those who attended. The Question and Answer method is used at some meetings and some questions answered were: 'What are thoughts? Whence come they and whither go they?'; 'How is it possible to come to an end of bad karma when it is continually being made?' 'Why do some children die so early, some even before birth?' Mrs. Maja Waerland is giving lessons in Sanskrit to the members.

DUTCH SECTION — A letter from Brother Hendrik Oosterink of the Bussum Lodge mentions meetings of the most advanced students for the study of *Fundamentals of the Esoteric Philosophy*, study-classes for inquirers, one meeting a month for studying *The Ocean of Theosophy*, and two meetings a month for young people from fourteen to eighteen years of age.

Brother J. H. Venema reports from The Hague a study-class of fifty and the first of a series of Sunday lectures on October 23, which was fully reported in *Het Vaderland* of Oct. 24. He, like others of the members in Europe, notes the added enthusiasm and increased interest in Theosophy felt among the public since the arrival of the Leader in England.

LOMALAND ACTIVITIES include regular meetings of the Point Loma Lodge, which are devoted to study of 'The Cycle of the Monad: From Un-self-conscious God-Spark to Self-conscious God.' The discussions have been both lively and learned. The three Elemental Kingdoms were dwelt upon for several meetings and some of the questions that came up were 'What is the difference between an Elemental and an Elementary?' and 'Is there any difference between Elementals and Life-Atoms?' Public lectures are held as usual on Sunday afternoon in the Temple of Peace and have been well attended. There are indications that not only are the members who answer the questions learning to use the Question and Answer method but that an interested audience is responding with questions that draw out the Theosophical teachings in very practical and instructive ways. The same faces are seen week after week. Subjects for the next eight weeks beginning on November 13, are: 'Sorrow. Its Cause and Cure'; 'Darwinism and Evolution'; 'Is Life Worth Living?'; 'Christianity in the Light

of Theosophy'; 'Man, a Citizen of the Universe'; 'Reincarnation'; 'The Esoteric Christmas'; 'Spiritual Opportunities of Today.' The first public concert of the season was given on November 2, at which, in addition to the choral and instrumental music, there were two new features which met with a hearty reception and will be described fully at a later date. Classes of Theosophical University in Theosophy, Astronomy, Biology, and Public Speaking are held regularly.

Preview of "Lucifer"* for December

THE Christ-Light of the Ages' is the title chosen by L. L. Wright to introduce the grand universal mystery and meaning underlying all celebrations of the four sacred seasons of the year: the winter and summer solstices, the spring and autumn equinoxes, the greatest of which (quoting here Dr. de Purucker) "was celebrated in the winter-time, when the Sun had reached his southernmost point. . . ." The Club Cyclopaedia commences a series of articles on 'H. P. Blavatsky and Modern Discoveries in Science and Archaeology'; considers also the question of Megalithic Monuments, menhirs, dolmens, etc., etc., and the ruins of Stonehenge; and in accord with the season contains a lively discussion on old Yuletide customs and legends. The note of seasonal feeling is emphasized and the issue given lasting value as a holiday number by a beautiful Sanskrit greeting in the Devanâgarî (*see adv.*). This Sanskrit will be the text from which future Sanskrit lessons appearing in *Lucifer* will be taken. The Club symposium will provide material for suitable programs to be presented early in January, on 'The New Year.' Other articles in this issue are: 'Brotherhood, the Tie That Binds' by S. Camille Tenney, 'The Ancient Origin of Theosophy' by O. I. Clark, 'What Is Death?' by R. V. H. Pedersen, and 'Jakob Boehme' by F. M. Dadd.

— W. E. S.

News from the Lotus-Circle Field

IF you want to start a Lotus-Circle and build up your Lodge at the same time, we suggest that you try the plan instituted by Dr. de Purucker in Lomaland about two years ago. Since then a number of Lodges have adopted it and found it highly successful. It is simplicity itself — namely: having the same hour for the Lodge meeting and the Lotus-Circle.

It was found in Lomaland that many parents who wished to attend the Temple meetings were kept at home to care for little children. On the other hand, there were parents who wished their children to attend, but who, because living at a distance, could not bring them unless some provision were made for themselves during the children's session. Under the plan mentioned, the parents attend the meeting and the children, at the same hour, attend the Lotus-Circle. The result has been an increase of attendance for both.

The Lotus-Circles Office is most grateful to the kindly members who have sent in back copies of *The Lotus-Circle Messenger*, in response to the note in the October FORUM. Enough have been received to meet the need, which was urgent, and any magazines received later will be used for special work among

*Subscription: \$1.00 a year; foreign postage 20c. Single copy, 10c.

the new Circles. If a dollar can be made to do the work of two these days, so can the *Messenger*, and along lines that will build for the future.

See Preview of *Lotus-Circle Messenger* in this issue.

"The Lotus-Circle Messenger"* — Preview

THE December issue of *The Lotus-Circle Messenger* comes out in a little larger 'dress,' and the issue is filled with freshness and vitality. The stories and poems will delight the children, while 'The Magic Carpet,' a series of travel-sketches by Captain Waldemar Brunke, and Uncle Sol's page about lost continents and the 'Circle of Fire,' provide material for study. 'The Children's Key to Theosophy' is now in its third chapter. The Lomaland Lotus-Circle is going to make a chapter from it, presented in dramatic form with costumes and stage accessories, the opening number of their Christmas program.

The *Messenger* is unique as a children's magazine in being full of interest to grown-ups, for Clubs and Lodges are both using it at their study-classes and meetings, in this country and abroad.

New H. P. B. Centennial Material

ACCORDING to information received from Mr. C. Jinarâjadâsa, Adyar, India, whose invaluable co-operation in the preparation of the Centennial Edition of H. P. Blavatsky's Collected Writings, the compilers take pleasure in acknowledging once more, one of the so-called 'Scrap-Books' of H. P. B. has been found to contain a number of descriptive articles which H. P. B. wrote in Russian mainly for the Odessa paper *Pravda*, in 1878. The subject-matter of these articles had remained unknown for a long time, owing to the fact that no one understood sufficiently the language in which they were written. Quite recently, the Executive of the Theosophical Society of Adyar presented the Centennial Committee with photostatic reproductions of these articles, amounting to some forty full-plate photographs. The first instalment of these photostats has just reached Point Loma. A cursory perusal of the writings shows them to consist of amusing and witty descriptions of American life and conditions in the United States of America, as recorded by the pen of H. P. B. The series promises to be of great value as showing still another aspect of H. P. B.'s character, and thanks are due to our brothers at Adyar for having given the Centennial Committee the opportunity of translating these unknown writings of H. P. Blavatsky for the benefit of all.

Notices

LODGE-MEMBERS AND CLUB-MEMBERS PLEASE TAKE NOTE

NAMES of applicants for Lodge- or Club-Charters should be either type-written or plainly printed, otherwise it cannot be guaranteed that the foreign names will be correctly spelled on the Charters.

**The Lotus-Circle Messenger*, monthly, 16 pp., illustrated, 50c. a year. Order from Theosophical University Press, Publications Department, Point Loma, Calif.

NOW AVAILABLE

COPIOUS INDEX to the First Series of 52 Lectures, *Questions We All Ask*, by G. de Purucker, D. LITT. Bound in strong art paper. Price 25c. a copy. Order from Theosophical University Press, Publications Dept., Point Loma, Calif.

Christmas Gifts

HAVE you made your purchases of Christmas gifts for your friends and family yet? If not, why not give them some Theosophical books which might arouse their interest in Theosophy and the Theosophical Movement? If your lodge or club does not possess any library, why not start the ball rolling by donating a few books, which will be the nucleus of a large lending library? We have just sent to the Press a catalog containing some 200 items of rare and important second-hand books which will be available at very low prices. Below are some suggestions: 1. *Atlantis* by Ignatius Donnelly, \$0.50; 2. *Discourses on the Bhagavad-Gitâ* by T. Subba Row, \$0.15; 3. *The Idyll of the White Lotus* by Mabel Collins, \$0.50; 4. *Karma*, An occult romance by A. P. Sinnett, \$0.35; 5. *The Theosophical Forum* edited by W. Q. Judge, (correspondence invited as to price); 6. *Theosophical Siftings* by early Theosophical writers — many articles by H. P. Blavatsky and W. Q. Judge, 7 volumes, \$25.00; single volumes, \$5.00; 7. *The Letters from H. P. Blavatsky to A. P. Sinnett*, compiled by A. T. Barker (new) \$4.00.

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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 the author, article, volume, and page referred to must be given.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

European Convention of The Theosophical Society

Held at the Headquarters of the English Section of the T. S.,

70 Queen's Gate, London, S. W. 7,

Saturday and Sunday, October 8th and 9th, 1932

CONDENSED RECORD OF THE PROCEEDINGS

IN response to numerous requests for a fuller report of the proceedings of the Convention and the conclusions there arrived at than appeared in the November issue of THE THEOSOPHICAL FORUM, the following condensed record of the proceedings has been prepared.

Dr. A. Trevor Barker, President of the English Section of the T. S., at whose suggestion the Convention was called, presided. Each of the four Sessions of the Convention, namely those of Saturday morning and afternoon, and those of Sunday morning and afternoon, opened and closed with the simple and impressive rite of the sounding of the gong followed by a few moments of silence.

The Chairman set the keynote for the Convention in his brief opening remarks. He said:

“My dear Leader, Dr. Fussell — Secretary General,— and Comrades: In the name of the Leader of the Theosophical Society and of the English Section, I welcome every one of the delegates from our European National Sections and also the members of the Leader's own Staff, who have come with him from Point Loma to this, our first European Convention for many years. Many of you at considerable sacrifice in time and of money have traveled long distances to this Convention. We are proud and happy to see you here at our English Headquarters; we are proud and happy that England, and London in particular, has the privilege of having the Leader and the International Headquarters with us for at least a period of eighteen months.

“May I be allowed to express my own personal view that this action of the Leader's in coming and taking up his work in Europe is comparable only to the coming of H. P. B. to England from India early in the eighties of last century. I believe that time will prove that it is an historic event.

“We want to make this Convention something that will be memorable in every way for our Theosophical work; and we shall strive to keep out mere

intellectual and formalistic discussion of constitutional problems. But there are certain problems that, for the safe-conduct of our work in the future we felt, and it was the Leader's opinion, should be discussed.

"Now I am going to call upon the Presidents of our European National Sections to give the greetings of their Sections to the Convention. I am first going to call upon Direktör E. A. Gyllenberg of Sweden, who represents Dr. Erik Bogren, the President of the Swedish Section."

Thereupon Direktör E. A. Gyllenberg read greetings from the President of the Swedish-Finnish Section addressed to Dr. de Purucker and to the Members assembled at the Theosophical Congress in London.

Dr. Osvald Sirén was then called upon to say something on behalf of the Comrades in Finland, and he responded unofficially with a few appropriate words.

The Leader: "Mr. Chairman: May I just add a word or two to the greetings that have been sent thus far? Please remember, Comrades and Brothers, that although some of these greetings are addressed to the Leader of the Theosophical Society, these greetings, following our hierarchical system of working in government, really include every Section of the Theosophical Society at present existing, and therefore include more particularly the President, the present Chairman also, and the Comrades of the English Section, among whom we have the honor today to be. You will, of course, take unto yourself, Dr. Barker, much that is said or addressed to me."

The Chairman then called upon Herr Georg Saalfrank, President of the German Section. Brother Saalfrank made a brief address in clear and forceful German, a summary of which was given in English by Mr. Iverson L. Harris, who also read the English translation by Bro. P. A. Malpas of a much longer message from the German Section presented by Bro. Saalfrank. The latter told of the joy and enthusiasm with which the members of the German Section had received the news, first of the temporary establishment by the Leader of the International Headquarters in London and next of the calling of this Convention. After presenting to the Convention some of the problems and difficulties confronting his Section at the present time, mainly of an economic nature, with some confusion as to the proper spheres of action of a Theosophical Club and a Theosophical Lodge, respectively, Herr Saalfrank called attention to two promising events of a public nature which had recently taken place in Germany. One of these was the publication in a leading German weekly, *Die Woche*, of Berlin, beginning with the issue of September 17th, of a series of articles, somewhat sensational to be sure, but on the whole sympathetic, about H. P. Blavatsky, entitled *Die Sonderbare Heilige*—"The Strange (Woman) Saint,"—by Horst Wolfram Geissler. The second was a series of lectures by Prof. Dr. Ernst Rob. Curtius of Bonn University, whose Theosophical leanings and near approaches to the doctrines of the Ancient Wisdom were commented upon at length in an attached letter from Comrade Konrad Glückselig of Vaihingen Fild. Württemberg.

Bro. Arie Goud, President of the Dutch Section, brought greetings from the Comrades in Holland, and expressed the hope that "Dr. de Purucker, and some, if not all, of his Point Loma Staff, may come to Holland for some months and

set on fire the whole of the Netherlands." Mr. Goud announced that, among the eighteen delegates from Holland, besides the Vice-President, Mr. J. H. Venema, the Secretary of the Dutch Section and its Treasurer, Messrs. G. J. Lindemans and H. M. van Hof respectively, there were also the Presidents of the Lodges in Rotterdam, Mr. F. A. Lindemans; in Bussum, Mr. H. Oosterink; in Steenbergen, Mr. A. M. Quist; and Miss C. van Buitelaar of Amsterdam.

Mr. Venema told of the enthusiasm of the Dutch members, one and all, over "the great privilege of having the temporary headquarters of the Leader here." "After all," he added, "it will only be one night's crossing in very calm weather for the Leader and party to come to Holland. I wish you had seen the opening in September and October of the several lodges in Holland. I know personally of what took place at Rotterdam, Utrecht, and The Hague. Last Wednesday evening, for instance, there were fifty people sitting around the table at our meeting in The Hague studying our books. If you would cross over to Holland in your imagination you would see legions of people interested in Theosophy, who are just beginning to go upwards on to the top of that mountain from which they will one day see the light. It is a great privilege to be here, to see the Leader before us, and to feel the inspiration which stands behind our work, which this morning with renewed vigor comes through and over us."

The Leader: "Mr. Chairman: I must again call attention to the fact that when the Comrades refer to the Leader, they mean you all of course, and that their great hearts take in everybody. The Leader is just a symbol. Do remember that. Our Brother Barker here, is just a part of me, as you are, too. Don't forget it, please. The Leader is only the brother at the top. That's all."

At the invitation of the Chairman, the Leader's Private Secretary, Miss Elsie Savage, read a message of greeting from the Nürnberg Lodge of the German Section, T. S., signed by its President, Frau Anna Leidig Starck, and translated by Bro. Fritz Wölfel; also a telegram from the newly founded Theosophical Club, Women's Section, at Cottbus, Germany.

The Chairman then called upon Mrs. Hazel Minot, President of the Women's Section of the Theosophical Club, Point Loma. Mrs. Minot conveyed to the Convention the greetings of the Comrades in Lomaland. "We who have known something of Theosophy," she said, "have something that is the greatest treasure that can come to us. It is our duty to try to awaken others who as yet do not realize what treasures Theosophy has in store for them. It is a tremendous task that is ours; but it is one that we can carry to a splendid consummation." Mrs. Minot then read greetings from the Theosophical Club, Men's and Women's Sections, of Nürnberg, Germany, signed by the respective Presidents, Georg Geer and Elizabeth Wening.

The Chairman: "Friends, I am going to read to you a letter from the Leader to one who is a newcomer to our ranks, Captain P. G. B. Bowen, whom I am particularly glad, on behalf of the Leader, to welcome among us all today; because he is the putative President of our as yet unborn Irish Section; and I am going to ask him to say a few words to you about the work that he has already done in preparation in Dublin in founding a Theosophical Club there. Unfortunately the President of that Club, Mrs. Pollitt, has not yet arrived in this room; but we want you to know Captain Bowen, and we want him to know

you; and therefore I am just going to read this letter from the Leader to introduce him to you." (*Reading*):

TO WHOM IT MAY CONCERN:

The bearer of these presents, Captain P. G. B. Bowen, a member of the Theosophical Society, Point Loma, in good standing, is hereby authorized to organize Lodges of the Theosophical Society in Ireland, and, indeed, outside of Ireland, should his Theosophical duties call him to other countries. I ask that confidence be given to him, and that any aid be extended to him in his Theosophic work that may lie within the power of those to whom these presents shall come.

It is the desire both of Brother Bowen and of myself, that for the furtherance of the sacred Cause of Theosophy a National Irish Section of the T. S. be formed, and Captain Bowen at my request has kindly consented to take the post of President of the Irish Section of the T. S. as soon as he and his coadjutors and co-laborers in the Theosophical Work shall have brought about the formation of at least three Lodges of the Theosophical Society in Ireland.

Presidents of other National Sections of the T. S., Lodge-Presidents of the T. S., and, indeed, individual F. T. S., may know by these presents that Captain Bowen has my confidence and trust.

Given at Oakley House, Bromley Common, Kent, this third day of October, of the current calendar, nineteen thirty-two. — G. DE PURUCKER.

Captain Bowen thereupon responded to an invitation to tell of some of his Theosophical experiences, preparations, and prospects in Ireland, and ended by saying: "On behalf of that entity, the Irish Section of the T. S., which is not yet in existence, I welcome our Leader."

The Leader: "I believe it *is* in existence, Brother Bowen; all you have to do is to embody it; and you are the man to do it."

The Chairman then called upon Miss Helen Savage, who spoke "on behalf of those younger members at Point Loma, who have had the rare privilege of having lived at Point Loma all our life. To us, as our Leader has so often said, Lomaland is not a place so much as it is an ideal; and it exists wherever there are loyal Theosophical hearts working, as are you, the various Presidents of the National Sections and of Lodges, and all the other Comrades here assembled. Lomaland is like a cable with threads interlacing over the world. I, too, bring greetings from the Lomaland Comrades."

Responding to an invitation from the Chair, Mrs. Helen Harris, another member of the Leader's Staff, said in part: "I believe that Theosophists are the most fortunate people in the world; for we are atoms in a great spiritual organism, which has at its fountainhead, the Masters of Wisdom and Compassion; and as they work in harmony with the laws which govern our planet, so we, in working with our Teachers, become, as we grow, links, in our small way, in that mystical Hermetic Chain, which passes on the light to Humanity."

The Chairman: "Last, but by no means least, I am going to call upon one whom you all know by name, our very old friend and co-worker, Dr. Kenneth Morris, President of our Welsh Section."

Dr. Morris: "There is a popular phrase running in Wales at the present

time in answer to such inquiries as 'How do you do?' This phrase, translated into English, means: 'Poor, proud, and living on hope.' So we are in Wales. We are poor, but we are as proud as Lucifer to be working under you, G. de P., and when I say you, I mean Theosophy; because that is the same thing — working for this great thing and living in hopes that we will light a fire there that will illumine all the rest of the world. Greetings to you, Leader, and greetings to you all!"

The Chairman: "We now come to the discussion of the first item of our agenda: *Principles of Government of Lodges and National Sections: The Hierarchical versus the Democratic.* I do not mean that we are going to have a debate; but the whole question of the method of government of National Sections and of lodges really turns on this principle. It is not our purpose to endeavor to hammer out in this Convention a set of by-laws, but rather to establish, if we can, a principle or principles which will guide us in the framing of such necessary instruments as we may find necessary to make for the safeguarding of the spiritual side of our work — in other words, in order to preserve what we amongst ourselves call 'the Point Loma spirit' in Theosophical work — not to produce a cumbersome instrument full of formalistic rules and laws and methods of procedure, but to get the very minimum scaffolding within which any lodge and any National Section can safely stand. Some National Sections already have their own by-laws, with which they are perfectly satisfied. That is their business entirely. But we in England have no constitution, excepting the parent-constitution of the whole Point Loma Society. We cherish above everything else the principle of spiritual leadership, which I for one believe should apply throughout the society from the top to the bottom. Now there are probably some amongst our members who would like to express their views. Unfortunately there is not time for everybody to speak. But I know you will like to hear the Secretary-General, Dr. Joseph H. Fussell, who is not the President of any National Section and therefore can speak entirely impersonally. At the same time he is over them all in his official capacity."

The substance of the Secretary General's address follows:

"Before discussing the main question, I will speak of two basic ideas — one historical and the other constitutional. The historical one is the foundation of this Society. In a letter written by H. P. B. she says: 'Sent to the United States in 1873. Two years later the writer received orders to form a society.' That society, formed in New York in 1875, was and is the Theosophical Society. That is the first consideration that cannot be ignored but must be remembered in dealing with this question as to the government of sections and lodges. We must keep in mind this historical record of the foundation of the society, in the words of H. P. B. herself, 'by orders of the Masters.' The Society, then, is their child.

"The second basic idea, in a sense equally important, is contained in the Constitution of the Society. In Article II we read: 'This Movement is based on the fact that Spiritual Brotherhood is a Reality, and is of the very essence of Being.' In this connexion let me say that no by-laws of any section or of any lodge are in harmony with the spirit of Theosophy itself or with the Constitution of the whole Society, unless they are based upon the fact of Spiritual

Brotherhood. This principle establishes the basis of conduct between the officers of any National Section and of any lodge and the members thereof.

"Article V, Section 1, provides: 'There shall be one supreme office in which shall reside paramount authority regarding all matters which concern the general welfare of The Theosophical Society.' Article VI, Section 2, declares: 'The Leader shall have the power to declare the policy and in general to direct the affairs of The Theosophical Society.' Section 3: 'The Leader shall have right, power, and authority at any time to take such steps or measures as in his judgment shall be necessary for the safeguarding of the best interests of The Theosophical Society.' Article VII provides that the Leader shall appoint the General Officers of the Society, in so far as the Members of the Cabinet, the Secretary General, and the Treasurer General, are concerned; but the other General Officers, *i. e.*, the Presidents of the National Sections, 'shall be selected by the respective National Sections, and the Presidents so selected shall assume office when their selection shall have been approved by the Leader of The Theosophical Society.'

"Now, turn to one other point that must be kept in mind as basic, being part of our Constitution: Article IX provides: 'All National Sections and Lodges are autonomous within the provisions of this Constitution.' Hence any by-laws of a Section or of a Lodge, to be valid, must be 'within the provisions of this Constitution,' *i. e.*, the Constitution of the whole Society.

"Plainly, therefore, the Constitution of the general Society shows that the government of the Theosophical Society as a whole is hierarchical. This is also corroborated by the first statement that I made, the historical reference to the foundation of the Society: 'by the Masters' orders.' The Masters themselves belong to a great hierarchy. Those of you who have read *The Mahatma Letters to A. P. Sinnett* and *The Letters from H. P. Blavatsky to A. P. Sinnett* know that again and again and again, they have said that they themselves, especially those two whom we know best, the Masters M. and K. H., are under the orders of their Chief, the Mahâchohan.

"Here is a question that will arise in the minds of those interested in inquiring into the Constitution of the Theosophical Society: What is the prerequisite of fellowship? The only prerequisite is an acceptance of the principle of Universal Brotherhood. This does *not* mean an acceptance of this hierarchical system, unless we go to the very foundations of Universal Brotherhood, the deep philosophical bases of Universal Brotherhood. Then we shall see that throughout the whole cosmos, throughout the hierarchy of the Masters and throughout the whole of humanity, there are elder and younger brothers. No one of us but is a younger brother to those who are further advanced along the path; no one of us but is an elder brother to those who are not so far advanced along the path. Hence we have responsibilities to those who are ahead of us and responsibilities to those below us.

"Here is where the question of the responsibility of the Presidents of the Sections comes in. They are directly responsible to the Leader of the Society, and yet the Sections are autonomous. And, *mutatis mutandis*, the same is true in regard to the Presidents of the lodges being responsible in the first instance to the President of the Section.

"Again and again Presidents of the Sections have written to the Leader and asked: 'Shall we do this?' or 'Shall we do that?' The Leader invariably places the responsibility upon the Presidents themselves to decide for the good of the Section. As I see it, the same applies to the Presidents of the National Sections and of the lodges, when they receive well-thought-out suggestions from, respectively, a lodge or an individual member. The lodges are autonomous; and it rests with them to work within the provisions of the Constitution.

"There is the hierarchical system. To carry it out fully, implies devotion and impersonality on the part of all — particularly on the part of those in positions of responsibility. There must be love, devotion to the work, the willingness to put aside one's own opinions, one's own personal attitude if need be, for the good of the work.

"In view of the fact that the National Presidents hold office by the will of the members of their respective Sections, subject to the approval by the Leader of that will, it seems to me that the largest measure of freedom of action should be accorded to the Presidents of the Sections for the welfare of the Section.

"From my own knowledge of the Presidents of our different Sections, of most of them a knowledge extending over many years, I know that they are wholly to be trusted. Their devotion to the Cause of Theosophy and to the best interests of their respective Sections can be relied upon utterly. So too, the same may be said of the devotion of very many of the members in the different Sections. So, if any member of a Section or Lodge has something to offer that he is confident will be for the good of the work, it is most certainly in his province — indeed, it is his duty — to bring it to the attention of the President.

"I must bring up one other point — this time on the side of democracy. I have in mind one lodge of over a hundred members, where there have been some differences of opinion which were referred to the Leader. His answer was: 'The Lodge must decide. If a question is presented at a meeting and two opposing views of it are taken, the chairman should permit both sides to be heard, but should not permit discordant arguments, for it is not by argument that we arrive at the truth. Put the question to the vote of the Lodge.' That may seem to be a little in conflict with the hierarchical system; but remember that we have to get the balance between the hierarchical system and autonomy. The Section governs itself; the Section elects its President; so too the Lodge. Hence, having elected your President, presumably you can trust him.

"The highest form of government, that which we most aspire to, with all our short-comings, is in my view the hierarchical system. That means trust in your lodge-president, trust in your sectional president; and, of course, we all have trust in the Leader, when we accept the Constitution. But remember this: there will come into our ranks members who accept the principle of Universal Brotherhood alone; and they are not required to accept any of the teachings of technical Theosophy; they are not required to give assent to the doctrines of Reincarnation, or Karman, or of Cycles, or of the essential divinity of man. We must throw our doors open to and welcome those who seek for Brotherhood; and at the same time, we who have been students of Theosophy must be so strong and must be seeking so earnestly to make Theosophy a living

power in our lives, that newcomers amongst us will wish to study Theosophy and will see the reasonableness of it and will find that it answers their questions."

The Chairman then called upon Brother J. William Hutchin, President of the Liverpool Lodge, who briefly addressed the Convention. He had become an F. T. S. immediately after the passing of H. P. B., had met W. Q. J. on several occasions, which experience he cherished. He quoted H. P. B.'s saying that in this country of England, "we were cursed with a sham independence." He added: "I don't think we want to foster any of this spirit of sham independence." The speaker reminded the Convention of John Ruskin's words in *A Joy Forever*: "The sun enjoys no liberty."

The next speaker was Brother A. H. Barlow, Treasurer of the English Section, who spoke with force and wit, giving the democratic view of the problem, especially in the matter of raising sufficient funds with which to carry on the work. "We shall not build our sections soundly and well and quickly," he said, "unless we take our membership thoroughly not only into our confidence (that sounds as though we were the hierarch, who has the right to condescend!), but actually invite them to co-operate with us on equal terms in our work."

The Leader: "Right!"

Mr. Barlow: "People won't give of their best unless they are interested, unless they feel that they are an integral part of the thing, and that they count. We want a lodge here, not of a few paltry hundreds; we want a lodge of thousands and thousands, all working harmoniously together, co-operating in every possible way; and in order to get them, I think the democratic attitude is the one which will pay; and by paying, I mean which will accomplish our object. Our first object is to teach brotherhood; and how are we going to teach it without getting our lodge to form a nucleus of brotherhood?"

The Chairman: "This Convention is a union of hearts and minds, met together in an effort to arrive, by mutual conference and sympathy, at the right working basis, and hoping all the time that the Leader will chip in here and there, where he sees fit, and enlighten us a little further."

Hereupon the Leader spoke at length, closing the first session of the Convention. The full text of the Leader's address will be found in THE THEOSOPHICAL FORUM, issue of November, 1932.

Second Session of the European Convention of The Theosophical Society

Held at the Headquarters of the English Section of the T. S.,
70 Queen's Gate, London, S. W. 7,

Saturday and Sunday, October 8th and 9th, 1932

CONDENSED RECORD OF THE PROCEEDINGS

THE second session of the Congress was convened at 2.45 o'clock on Saturday afternoon, October 8th, Dr. A. Trevor Barker presiding.

The Chairman: "In reference to the discussion this morning on the principles of government of National Sections and Lodges, the Leader and the other speakers have given us sufficient food for the national executives present to consult

together after this Convention and try to give effect to the spirit of what we heard here this morning. Whatever conclusions are come to will be circulated throughout the national sections I believe (at least I can speak for my own national section); but I may say that the President of the American Section, Colonel A. L. Conger, is at work on exactly the same problem. The fruit of the deliberations of this Convention on that subject will be made available, with the Leader's permission, throughout the whole Society later on.

"Now, when all is said and done, Brothers, it is the teachings of Theosophy that have brought us here together. We have for good reasons considered some constitutional problems. *The time is insufficient to go into these more now.* But we want to make our time here profitable for each and all of us. Therefore we are going to devote the rest of the afternoon to the teachings of the Ancient Wisdom; and the first item on the program will be an address from Mr. Iverson L. Harris, the Assistant Secretary General. Immediately that he sits down, there will be an opportunity for everybody who wishes, to raise questions on *The Mahatma Letters*. Then the meeting is with you to make a success of, because answers depend upon questions. Following on that, G. de P. has promised to reply to questions on *Fundamentals of the Esoteric Philosophy*, which you can make apply to the whole field of the Theosophical teachings. So it is 'up to you,' Brothers and Friends, to formulate your questions. Now I am going to call on Brother Iverson Harris to address us.

Mr. Harris: "Dear Leader, Mr. Chairman, Delegates from the different countries, and Comrades all: Doubtless most of you who are here present this afternoon, have read that wonderful revelation of the original impulses and of the basic teachings of Theosophy contained in the collection entitled *The Mahatma Letters to A. P. Sinnett*, transcribed and compiled by our distinguished chairman, Brother Barker. Those of you who have not yet read the volume have denied yourselves a wealth of spiritual inspiration and of intellectual illumination. But whether you have in the quiet hours of your own study absorbed the teachings of this wonderful volume, or whether you are, as the Germans would say, *hoffentlich*, to do so in the near future, this, I believe is the first occasion in the history of the Theosophical Movement, when so distinguished a gathering of earnest Theosophists has come together with the opportunity of studying in a united way, this great book, with the added privilege of asking questions upon the same and of having them answered by the greatest living exponent of the teachings of the Masters of Wisdom and Compassion and Peace, assisted by the compiler of the volume and by other earnest and sincere students.

"I want to share with you some of the passages which most appeal to me; so I have copied these out, and they will constitute the burthen of my address this afternoon. I trust that you will find the arrangement interesting and the few connecting comments timely. The first extract is taken from page 263, from a letter received at Allahabad in February, 1882." Mr. Harris then read the famous passage about the founding of the Theosophical Society, beginning with the sentence: "On the 17th of November next the Septenary term of trial given the Society at its foundation in which to discreetly 'preach us' will expire," and ending with the sentence: "We will subside out of public view like a vapour into the ocean. Only those who have proved faithful to themselves and

to Truth through everything, will be allowed further intercourse with us.”

Commenting, the speaker said: “I would call particular attention to the last sentence; for while in itself it is purely a declaration, with the emphasis on ‘*only* those who have proved faithful to themselves and to Truth,’ still the sentence certainly contains the implied promise that *all* those who have proved faithful to themselves and to Truth through everything *shall* be allowed further intercourse with the Masters.

The speaker next read the following four short extracts from *The Mahatma Letters*, with brief comments upon each, showing its timeliness in view of the present situation in the Theosophical Movement:

“The Society will never perish as an institution, although branches and individuals in it may.” (p. 245)

“It is not *physical* phenomena that will ever bring conviction to the hearts of the unbelievers in the ‘Brotherhood’ but rather phenomena of *intellectuality*, *philosophy* and logic, if I may so express it.” (p. 246)

“Europe is a large place but the world is bigger yet. The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T. S. is linked in with similar work that is secretly going on in all parts of the world.” (p. 271)

“I believe the time fully come when social and moral safety demands that someone of the Theos. Soc. should speak the truth though the Himalaya fall on him. The unveiling of the ugly truth has to be done with the greatest discretion and caution though; and I see that instead of getting friends and supporters in the camp of the Philistines — whether on that or this side of the Oceans — many of you — yourself with the rest — breed but enemies by making too much of me and my personal opinions.” (p. 204)

Mr. Harris next called attention to the illuminating passage concerning the true path to spiritual knowledge and the relationship of chela and guru, which fills the whole of page 283 of *The Mahatma Letters*, the keynote of which is set in the first three sentences; to wit:

“The truth is that till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most *if not all* of the Secrets are *incommunicable*. The receptivity must be equal to the desire to instruct. The illumination *must come from within*.”

The next passages cited were taken from pages 309 and 310. The beginning and end are quoted below:

“The fact is, that to the last and supreme initiation every chela — (and even some adepts) — is left to his own device and counsel. We have to fight our own battles, and the familiar adage — ‘the adept *becomes*, he is not *made*’ is true to the letter. . . . Thus, step by step, and after a series of punishments, is the chela taught by bitter experience to suppress and guide his impulses; he loses his rashness, his self sufficiency and never falls into the same errors.”

In view of the idea current among some groups of Theosophical students today that no teacher is necessary in following the path of Occultism, the speaker felt that the following passage from page 358 was particularly timely:

“Ah, how long shall the mysteries of chelaship overpower and lead astray

from the path of truth the wise and perspicacious, as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land. Believe me, faithful friends, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience — which is not to be found on this earth — can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact. Otherwise the ocean will prove shoreless indeed; its waves will carry one no longer on waters of hope, but will turn every ripple into doubt and suspicion; and bitter shall they prove to him who starts on that dismal, tossing sea of the Unknown, with a prejudiced mind!"

The speaker recommended that certain Theosophists should read the following passage from page 360:

"But there are persons, who, without ever showing any external sign of selfishness, are intensely selfish in their inner spiritual aspirations. These will follow the path once chosen by them with their eyes closed to the interests of all but themselves, and see nothing outside the narrow pathway filled with their own personality. They are so intensely absorbed in the contemplation of their own supposed 'righteousness' that nothing can ever appear right to them outside the focus of their own vision distorted by their self-complacent contemplation, and their judgment of the right and wrong."

The next passages cited were the following:

"Friend, beware of *Pride and Egoism*, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality."

(page 369)

". . . that great man is he who is strongest in the exercise of patience. Look around you, my friend: see the 'three poisons' raging within the heart of man — anger, greed, delusion, and the five obscurities — envy, passion, vacillation, sloth, and unbelief — ever preventing them seeing truth. They will never get rid of the pollution of their vain, wicked hearts, nor perceive the spiritual portion of themselves. Will you not try — for the sake of shortening the distance between us — to disentangle yourself from the net of life and death in which they are all caught, to cherish less — lust and desire?" (pp. 264-5)

"One who would have higher instruction given to him has to be a *true* theosophist in heart and soul, not merely in appearance.

Mr. Harris: "The next extract, which is taken from page 372, to my mind contains unusual encouragement for every one of us, regardless of our intellectual and spiritual endowments, or lack of them. It reminds me forcefully of the words which some of us learned from Katherine Tingley in our early childhood: 'Do well the smallest duty, and when the day is done, there will be no regrets, no time wasted; then joy will come!' The passage referred to reads as follows:

"Does it seem to you a small thing that the past year has been spent in your 'family duties'? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my 'pupil,' the man or woman who is placed by Karma in the midst of small plain duties and sacri-

fices and loving-kindnesses, will through those faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity — what better path towards the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower or physical plane.”

Mr. Harris: “On pages 318-9 we find outlined by the Master K. H. the very policy which our present Chief has so often enunciated, followed by an example of the sense of humor which I have found most delightfully scattered throughout *The Mahatma Letters*. I suppose it is possible to be a good Theosophist without a sense of humor, but I doubt it! I quote:

“Solidarity of thought and action within the broad outline of the chief and general principles of the Society there must always be between the Parent and Branch bodies; yet the latter must be allowed each their own independent action in everything that does not clash with those principles. Thus a Branch composed of *mild* Christians sympathizing with the *objects* of the Society might remain neutral in the question of every other religion, and utterly indifferent to and unconcerned with the private beliefs of the ‘Founders,’ the *Theosophist* making room as willingly for hymns on the Lamb, as for slokas on the sacredness of the cow. . . .

“. . . a thorough disbelief in the ‘kind, merciful Father and Creator of all’ (evil and misery, we must suppose?) who lolls from the eternity, reclining with his backbone supported on a bed of incandescent meteors, and picks his teeth with a lightning fork. . . . Indeed, indeed, we have enough of this incessant jingle on the Jew’s harp of Christian revelation!”

The speaker next read the very amusing story about K. H.’s encounter with ‘a venerable old goat’ which is found on pages 320-1. To be enjoyed, it must be read in full. Mr. Harris then quoted the following passage found on page 450:

“I am tired and disgusted with all this wrangling to death. Please read this before giving it to Mr. Hume. If, as a debt of gratitude, he would exact but a pound of flesh, I would have naught to say — but a pound of useless verbiage is indeed more than even I — can stand!”

Mr. Harris: “And then, in an outburst of what in an ordinary mortal would have been the impatience of desperation, K. H. exclaims (page 421):

“Verily woman — is a dreadful calamity in this fifth race!”

“But then,” continued the speaker, “the Master gives the other side of the picture in a beautiful tribute to H. P. B., which I think is one of the most touching passages in the whole of *The Mahatma Letters*. It will be found on pages 313-4.” The following two sentences give the theme of the long passage quoted by the speaker:

“In your opinion H. P. B. is, at best, for those who like her despite herself — a quaint, strange woman, a psychological riddle: impulsive and kindhearted, but not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly — we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive.”

Mr. Harris: "Again, on page 203, the Master pays a tribute to H. P. B., which I think outweighs anything that could possibly be said either for or against her":

"After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own."

"And the Messenger so sent, was H. P. B.!" commented the speaker. "On page 339 we find this daring conception," he added:

"The culture of Society more often inclines to lawn-tennis philosophy than to that of the banned 'adepts,' whose wider game has worlds for balls, and etheric space for its shaven lawn."

"Who," asked the speaker, "among us Theosophists, can fail to respond to the following challenges of the Masters?":

". . . When one regards the magnitude of the task to be undertaken by our theosophical volunteers, and especially the multitudinous agencies arrayed, and to be arrayed, in opposition, we may well compare it, to one of those desperate efforts against overwhelming odds that the true soldier glories to attempt." (p. 35)

"In the first half of the fourth race, sciences, arts, literature and philosophy were born, eclipsed in one nation, reborn in another. Civilization and intellectual development whirling in septenary cycles as the rest; while it is but in the latter half that the spiritual Ego will begin its real struggle with body and mind to manifest its transcendental powers. Who will help in the forthcoming gigantic struggle? Who? Happy the man who helps a helping hand." (p. 88)

"If you are a true Anglo-Saxon, no obstacle will daunt your zeal; and unless my Eye has been dimmed this is your character — *au fond*. We have one word for all aspirants: TRY." (p. 247)

"Those who have watched mankind through the centuries of this cycle, have constantly seen the details of this death-struggle between Truth and Error repeating themselves. Some of you Theosophists are now only wounded in your 'honour' or your purses, but those who held the lamp in preceding generations paid the penalty of their lives for their knowledge.

"Courage then, you all, who would be warriors of the one divine Verity; keep on boldly and confidently; husband your moral strength not wasting it upon trifles but keeping it against great occasions like the present one." (p. 322)

"You must have understood by this time, my friend, that the centennial attempt made by us to open the eyes of the blind world — has nearly failed: in India — partially, in Europe — with a few exceptions — absolutely. There is but one chance of salvation *for those* who still believe: to rally together and face the storm bravely. Let the eyes of the most intellectual among the public be opened to the foul conspiracy against theosophy that is going on in the missionary circles and in one year's time you will have regained your footing." (p. 362)

Mr. Harris: "The last quotation from *The Mahatma Letters* which I shall read this afternoon, contains one of the main keynotes in our present Chief's policy. In fact it is the battle-cry of the gods":

"Beware then, of an uncharitable spirit, for it will rise up like a hungry

wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. However caused . . . a crisis is here, and it is a time for the utmost practicable expansion of your moral power. It is not the moment for reproaches or vindictive recriminations, but for united struggle." (p. 367)

Mr. Harris: "That letter was received in London on Oct. 10th, 1884. Before closing my address this afternoon, I would ask you to go with me in thought to a dome-crowned temple, 'high on a hill beside the Western Seas' and listen to a short report of the last public lecture delivered there by our Leader the day before our departure from Point Loma. I think this report will be a fitting close to this address, because it shows conclusively how completely our present Teacher is carrying out the behests of his and our Masters. It is taken from *The San Diego Evening Tribune* of Monday, September 12, 1932:

"In the Temple of Peace on Point Loma yesterday afternoon, Dr. de Purucker delivered the concluding lecture of his present series to an audience that overflowed on to the platform. His theme was 'Theosophy and the Ancient Mystery-Schools.' At the conclusion of his address, among the questions which the Theosophical Leader answered was the following: 'What part do you expect the Theosophical Society of Point Loma to play in the future of the Theosophical Movement as a whole?' Dr. de Purucker answered in part:

"I believe that the Theosophical Society with present headquarters at Point Loma is destined by cause and effect, by "karman" as we Theosophists say, to play the leading esoteric rôle in the history of the future Theosophical Movement on earth today. That is my conviction. We shall see if I am wrong; we shall see if I am right. I base this conviction on what I find here in my own beloved Theosophical Society, on its ideals, on its teachings, on the brotherhood-spirit that fills all our people. I base it on the spirit which extends a hand of brotherhood to all human beings. You cannot conquer love. It will conquer you. That is my conviction.

"Other Theosophical societies are doing a good work in the world, I doubt not. I wish them everything that is genuinely Theosophical and right. I wish them success; I wish them peace. Oh! how I wish that they would take my hand; but they are afraid of me! O brother Christians, brother Buddhists, brother Brahmanists, Taoists, you of other beliefs or of no beliefs, let us work together! We are fellow human beings, we are bound together by the inseparable bonds of our common humanity. Let us have peace. Let us have brotherhood. Let us co-operate. Let us work together. That is my ideal.

"Therefore I say it is my conviction that the Theosophical Society with headquarters at Point Loma will be the leading esoteric body — will be the esoteric heart, if I may so phrase it — of the Theosophical Movement of the future.'"

The Chairman: "Well, Comrades, you have heard read by Brother Harris the words of the blessed Masters themselves. Now the Leader is here to reply to your questions, if you have any. It is up to you. You have got him here. Shoot!"

The Leader: "I am here, Comrades, with love in my heart; and I know that love greets us, my Comrades and myself who have come a long distance to be with you in England and indeed in other European countries. Now, learn to know me; learn to know that I am no terrible creature, a ravening wolf seeking whom he may devour, but one longing and yearning to help. Don't be afraid. Ask me any question you like and I will answer it if I can; if I can't I will tell you I can't."

Question: "There were some beautiful passages on duty contained in the extracts we have just heard. Could you tell us if the duties of the members of the Theosophical Society differ from those of other people?"

The Leader: "Miss Wilkinson asks me to try to answer her question regarding the duties of a Theosophist — whether they conflict with other duties, and whether the Theosophical duties would injure or harm, as I understand you, the duties we owe to others or that they owe to us. I cannot conceive that such a thing could be. The Theosophical duties are human duties. I think we make a great mistake in setting the Theosophical duties, as it were, on the right hand, and our own home-duties on the left hand, and drawing a distinction between these twain. Why, they are one! You cannot do properly as Theosophists your home-duties and your duties to your fellow-beings unless you do them in the Theosophical way, as Theosophists. I see no distinction between one's home-duties, the duties we owe to others — fellow-comrades or other human beings — and the duties we owe to the Theosophical Society. The more we follow out our Theosophical duties the better men and women we are, believe me. Do right because you think right; and you think right because you feel right. Do wrong, it is because you think wrong; and you think wrong because you feel wrong. There is the whole thing.

"A Great Teacher once said: 'Render unto Caesar the things that are Caesar's,' with the implication that you should render to the spirit the things that belong to the spirit, whereas I tell you that the things that are truly Caesar's are the things that are truly of the spirit. Inversely, if you understand me aright, Caesar has no rights that are not spiritual rights. Do you get it? But Caesar *has* rights, because Caesar is a spiritual being; and therefore we should render willingly to Caesar the duties and rights that are due to Caesar. Doing so, we do our own duty first to the god within each one of us; and when we do that, then we do our full duty by our fellow-men. A man cannot err, he cannot do a wrong thing, without offending first himself, then his fellows. A man cannot work for himself alone without committing an evil deed. Everything that a man does that is right, is good for his fellows. I don't see any distinction between the one and the other. I see many artificial distinctions, but I won't recognise them, because I think that is just where the world, in the Occident especially, has failed in the past.

"Don't you think, dear Brothers, Comrades, Friends, that we of the Theosophical Movement should attempt to introduce into the thought-milieu of our Occident, precisely those Theosophical principles of conduct and of action, therefore, which we love, because they will re-model the mental atmosphere, change it from the bottom up; and the atmosphere, the mental, the psycho-spiritual atmosphere of the Occidental world sadly needs modification. Men today are

losing trust and hope in the fine old standards of our fathers. It was not the standards of our fathers that were wrong: it was in many cases the wrong application of our duty to those standards. I don't see any distinction between the Theosophical duties and the duties to our fellow human beings. Is the answer satisfactory?"

Miss Wilkinson: "That was not exactly what I was thinking of. But it is satisfactory."

The Leader: "Just what were you thinking of in your question?"

Miss Wilkinson: "I was really thinking of whether our Theosophical duties should be put first, before our family-duties?"

The Leader: "But, dear Miss Wilkinson, I have just said that I don't see any difference. I cannot conceive that a Theosophical duty, properly understood, can conflict with a family duty. If you neglect a family-duty you are acting untheosophically. That is clear. On the other hand, if you do your Theosophical duties well you will fulfil all your family duties well; because the first duty of a Theosophist is to live to benefit mankind, one's own family included. Is that a better answer to the question?"

Miss Wilkinson: "Yes."

The Leader: "I will try again, if it is not enough. Are there any other questions?"

Mr. Percy Leonard: "We are told in *The Mahatma Letters* that God is unconscious and unintelligent; and it is rather difficult to put that to an ordinary audience and not rather shock them. It seems rather vague and unsatisfactory. They want somebody to be thankful to, and they miss that."

The Leader: "Yes, Percy, I am glad you brought that up. Wasn't the great American agnostic, Colonel Ingersoll, the one who first uttered the thought that God is man's noblest creation? — with the implication, therefore, that all human ideas or conceptions of divinity are born in the mind of man — man-made ideals. It is true. Is it not obvious that no human intelligence can encompass infinity, eternity? Therefore whatever ideas or conceptions or ideals the greatest human intellect can comprehend are ideals, ideas, conceptions, ideations, born of his own spirit. If these ideas or ideals or conceptions or ideations be in the nature of questionings as to what divinity is — where and when and how and why is it — is it not obvious that these spring from the mind of the thinker himself? Men of the Occident forget that the only divinity a human being can comprehend is the God within, our link with the Unutterable, the inmost of the inmost in us, not only inseparable from the Heart of the Universe, but that very Heart itself. Each one of us is an inseparable part or portion of the Cosmic Spirit, of the Heart of Being.

"Therefore, the way to understand Divinity, Deity — God, to use the old Anglo-Saxon word — is not by looking without, for that is but painting mental pictures on the horizon which your mental eye envisages before you, but by going within, into the silence, into the Great Peace, into the quiet, into yourself, your spiritual self, the divine self, the divine flame within you; and thus you come into immediate touch with the Cosmic Consciousness, which is yours. Therefore all human gods are man-made: they are idols; and worshipers of gods

are idolaters, because they worship what man's imagination has pictured. They are image-worshippers — idolaters — iconolatry.

"Now, I agree with the Master that these are ideas which it is our bounden duty to disseminate among our fellow-men, so that they may find peace, so that the harrowing anxieties, the cankers of thought which so many human beings have when they search for it over humanity and find it not, may no longer become the haunting ghosts that are found among the religionists, such as the Christians. It is Peace and Happiness that it is our duty to bring to the world, in giving men a new thought, a new idea, a new vision, the Vision Sublime, in teaching them of their oneness with Infinity and of their identity with Eternity.

"I am an 'Atheist': Oh! how terrible! But what does this mean? It means that I refuse to accept any man-made god; for it is beneath my dignity as a man to worship an image, the child of my own creation. Shall the father worship his child? On the contrary, teach man to look within to the divinity, to the divine flame within his own being. There, there is divinity; there is Infinity; there is Eternity; and the Self, the Divine Self within you, what the Hindûs call the Âtman, is the pathway to God, the Deity, to the Cosmic Spirit.

"I verily believe that one of the reasons for the Master's using the language that he used in the letter in *The Mahatma Letters* that our dear Brother Percy speaks of, was the forevision that he had of the introduction, even into the Theosophical Movement, of a new spirit of religious sectarianism, introducing new gods, or the worship of old gods; and in this sense it is my feeling that we must be iconoclasts, breakers of images, destroyers of temples of iniquity, so that the cleansing sunlight, the light of Father Sun, may stream in and purify.

"I know it is difficult, dear Brother Percy, for people to understand these thoughts; but I think that if we have them clear in our own mind, if we know just what our philosophy teaches, if we all follow the example set by our Brother Barker here in his endeavor to introduce the study of technical Theosophy, the study of the Theosophical teachings, we shall ourselves become so well acquainted with these doctrines, with these teachings, that we shall find it much easier to answer these difficult questions, because they *are* difficult to answer sometimes; and not because we don't know what to say, but solely on account of the dormant and obscured minds of those whom we try to help.

"Let us worship no god which can be enshrined in any temple, whether of material substance or of the fabric of human thought. If we do, we shall then belong to the lower class of religionists, worshiping mental images, and only a little higher than the idolaters, who worship graven stone or graven wood. It is the divine spirit within us, the living fire of truth, which is nameless, which is deathless, which is ever unstained, which is pure always, which is infinitely compassion, which is always helpful, which is inspiriting, which is inspiring, which is elevating, which is ennobling, which brings us peace — peace beyond the understanding of men; for it is Truth. That is the Deity that we worship — the Spirit of Truth enshrined in no temple, unless indeed we may use the noble language of the Roman poet and speak of Boundless Space as the *templum* in which dwells All-Father Living Spirit.

"Would you like me to elaborate a little more?"

Mr. Percy Leonard: "Magnificent, Sir. Very satisfactory."

The Leader: "It is a very difficult question to answer, because the problem is to meet the minds of people who ask these questions — hungry hearts of people who are wrongly educated."

Dr. Osvald Sirén: "I should have been glad if this answer could have been more directly coupled with what you said this morning about the hierarchical system, because the hierarchical system, after all, offers us a symbol of, the explanation of, what is called the worship of God. Of course, God is a symbol, a word and a symbol, because people use words very differently and they are misunderstood, because different people imply different things by the same words. But after all, the Theosophical system presupposes so on and so forth; and while it is only a stage in this system where we may introduce the word *God* after we have left the word *man*, and so on, we may go on and use a still bigger word at a later stage, I suppose; because we have to express it somehow."

The Leader: "Dr. Sirén has given me an opening which I hesitated to take. You know, the idea of the hierarchical system that we were talking about this morning, lies very near to my heart; because it exemplifies Nature's structure; and the whole attempt of the Masters in founding the Society was to inaugurate among men a structure, mental and spiritual as well as physical, which would represent among us, as far as could be done in human concerns, the structure and fabric, the carpentry so to speak, of Nature herself. Now, our Brother Sirén has put his finger right on the link that is needed. Consciousness has no frontiers. It is our own wills and lack of vision which delimit, circumscribe, put a frontier to, the working of our consciousness.

"All evolution consists in pushing back these barriers of consciousness; in other words and changing the figure of speech, rending the veils, the sheaths of consciousness which we have built around us, and which form the imperfect parts of our constitution. Therefore, as man's conception of divinity enlarges, as it grows steadily grander and greater, it is because his consciousness enlarges. He overpasses, oversteps, soars beyond, the enshrouding sheaths of the lower consciousness, which less evolved men than we Theosophists should be, live in; and this process of overpassing these veils or barriers or limitations goes on throughout Eternity.

"Now then, here comes in the question of Deity. Where is Deity? What is Deity? Who is Deity? And the answer is seen to be: immediately behind every veil there is a great vision; but behind every vision there is a veil. Behind the second veil there is a still greater vision surrounded by a still greater veil; and so on forever. Consequently, our idea of Deity or of Divinity enlarges or expands, grows greater and more sublime, as our consciousness grows greater and grander and more sublime; until, finally, even the small compass of a human skull can contain conceptions which are truly divine. We can have some conception of the Deity, the Cosmic Guardian of the Galaxy, our own Home-Universe. This we may call God, Deity, Divinity.

"But shall we stop there? All the thirty or forty billion suns with their attendant planets, which make up what modern astronomers call the Milky Way, the Galaxy, are collectively but a mathematical point, an imperceptible point or speck, when we contrast it with utter Infinitude. Why make to your-

self graven images — images graven by your own mind upon your own consciousness?

“Think of the hierarchical structure of the Universe — something small surrounded by something greater from which the smaller receives a delegation of authority; the greater surrounded by something still greater, and so on *ad infinitum*; so that, as our consciousness expands, as we grow ever greater and larger, stronger and nobler, purer and higher in conception and in reach of consciousness, our ideas of divinity enlarge steadily, until after a while we cast behind us the things that we once thought grand, as indeed being but the conceptions of little children; and we step into man's estate; and then these things which are of man's estate become, as we grow and expand, like the conceptions of children again, and we go to something nobler and better.

“Where is Deity? Echo answers ‘Where?’ There is none. The world is filled full with gods, all occupied in the work of the Universe and actually forming the Universe; but nowhere is there one Supreme Ultimate, beyond which naught. Always is there something grander; always is there something greater to grow unto and to become; for growing is becoming, and becoming is being. Oh, do you understand this? You will never worry about God again if you get the thought; for you children of Infinity, offsprings of Eternity, have Infinity and Eternity before you. You yourself, each one of you, is an incarnate god; and if I have spoken of consciousness as expanding, it is but a metaphor, a trope, a figure of speech. I myself love to phrase the matter differently and I say: going within, becoming more and more myself, my divine self, that self which is boundless, for it is the Universe. *Tat twam asi*: ‘That thou art, O chela.’ I will recognise no god inferior to me; but I bow my spirit in reverence before all that is nobler than I. That is the hierarchical spirit. We find God, as we ascend along the hierarchical ladder of life, receding constantly, constantly receding, growing ever greater and greater, grander and more sublime, until finally we reach the knowledge that God is but a name for the vast, unutterable mystery which the Vedic Sages of India called *Tat*: ‘THAT.’”

Dr. Evans-Wentz: “I think that in correlation with what you have been saying, we might perhaps have some information from you in respect to the statement in one of the letters about the ‘spiritual ego.’ The point I should like to make here is: How far are we to follow the Buddhist thought in the matter of the ego or non-ego, or the matter of *Âtmâ* or non-*Âtmâ*? There are a good many differences between the two schools of Buddhism; but one thing they agree in is the non-existence of a permanent ego. If you go back into the idealistic movement of the Northern Buddhist school in the first century, you will find that they all agree on this. I should like to have the Leader tell us what is meant by ‘Spiritual Ego.’”

The Leader: “Thank you, Brother Wentz. That is an awfully good opportunity you have given me. Brother Wentz, as you know, Comrades, is a prominent Oriental scholar, specializing at the present time, if I understand aright, in Tibetan literature. He has issued two or three very remarkable works and his question is a very pertinent one, because it goes to the very root of the question, so-called, of the continuance of individual, or rather personal, consciousness. Is personal consciousness immortal? In other words, is the ego

immortal? Are we Theosophists, like all schools of Buddhism, followers of the doctrine of the Anâtman — are we Anâtman Buddhists, or Âtman Buddhists? Do we say that the ego is immortal, or do we say that it is mortal? Is that the idea?"

Dr. Wentz: "Yes."

The Leader: "I am afraid I am going to shock some of you at least. But shocks are sometimes good. They awaken people. Now, it has been a common theory in some Theosophical circles outside of our own, that the Ego is immortal; and I have fought that doctrine tooth and nail, whenever I have had a chance. I cannot conceive of a more horrible destiny than for me to remain permanently as I am in my Ego and never be able to change and go higher. To me that doctrine is horrible. It has brought about more misery in the world, more selfishness, more suffering and pain, than even the doctrine of so-called 'God' has. Men have fought about questions of God until the gutters have run with blood, and religious wars have always been the most bitter and sanguinary in history; and we have to stop that kind of thing.

"But concerning this question of Ego and non-Ego, as a matter of fact both the teachings are true. The Ego is mortal; but, just like the human body, being mortal, it re-forms itself at the next incarnation or reincarnation. The Ego re-forms itself of and from the life-atoms which now compose it; so that the same man returns after the devachanic interlude. But to speak of the Ego as immortal, which means enduring for aye, perpetually, as it is, no! That is not the teaching of Theosophy; that is not the teaching of the Ancient Wisdom-Religion; it is not the teaching of the gods.

"Everything changes. Nothing that is composite is immortal. *Immortal* means continuity, unchanging continuity, of a being or thing as it is; and that means that such an entity could never evolve, never grow: it would have to be for ever and for ever just exactly as it is. If it changed an iota in thought, in feeling, in consciousness, in any wise, it would no longer be the same; it would have changed: the old Ego would have passed. Deduction: everything grows; everything changes; everything moves — the Âtman as much as anything else, or the Paramâtman, or Parabrahman, which is merely a name to describe all that is beyond the Over-Guardian of our Galaxy: even *that* changes. Everything is growing; everything is moving; everything is alive. Change is of the very essence of evolution itself, of the very essence of growth. Think!

"But then, does this teaching mean that the Ego never returns — that our present Ego is ended utterly, completely annihilated, absolutely wiped out? That teaching is as idiotic as the other. How can a thing which exists utterly vanish? It is an entity; it is a composite entity; it is a union, nay, a unity, a unity of life-atoms which make the entity which now exists. It will exist again, because the attractions which brought those life-atoms into coherency in this life and made me an ego and made you an ego — the same attraction, the same laws, will work in future incarnations and reproduce me and reproduce you — more evolved, changed, therefore no longer the same ego, but practically the same.

"Why, our very bodies change from the time when we are infants, when we are little children, as we grow to mature manhood or womanhood, and then

descend the slope to old age. 'Change and decay in all around I see.' Thank the immortal gods that it is so! Think of the horror of everything remaining for ever as it is! Think of it! Is there any difference (and this is one of the great lessons that we Theosophists must learn clearly and give to the world) — Is there any difference between the truths of this world and the truths of the spiritual worlds? No; because truth is truth; and this world is but a reflexion of the worlds of the spirit, but a reflexion, a copy.

"Relatively speaking, the *Âtman* within us is immortal — relatively speaking; but from the standpoint of Infinitude, which is frontierless, beginningless, endless Duration, even the *Âtman* changes and grows to something sublimer. Do you get the thought? Personal immortality would be a worse gift than the robe of Nessus to Hercules. It is growth, change, progress, evolution, bringing out in ever larger measure the stored-up fountains of life, of intelligence, of being, lying within us: That, *That*, THAT — is the future, not static immortality.

"Therefore, to reply to our Brother's questions: we Theosophists say that both these doctrines are true, when properly understood; but coming down to exact analysis of each, we discern that they are two sides of the same truth. The Ego is relatively mortal, relatively immortal. It is conditionally mortal, conditionally immortal. Then again, which Ego do you mean: the Human Ego, the Spiritual Ego, the Divine Ego? Man's name is legion.

"Our Lord Buddha said in his last words: 'Brothers, all things that are, are composite, are component, built up of elements. Find your way to truth,' or, as it has been mistranslated by scholars brought up in Christian thought: 'Seek out your own salvation.' The way to peace and happiness is in recognising truth and feeling that here within is the Cosmic Life, the Cosmic Intelligence, which is neither Ego nor non-Ego — something which is deathless; for it is Infinity; it is Eternity; it is *That*. I am It. Thou, Brother, art It. It has no name. It is indescribable. It is neither spirit nor non-spirit; for it is both. It is neither Ego nor non-Ego; for it is both. It is *That*.

"Speaking in simpler and more imperfect terms, we might say it is the Cosmic Life. But I use such words under protest, because they are so miscolored and misused in the Occident. You use the words 'Cosmic Life' to ten men brought up in Occidental schools of philosophy, and you will have ten different interpretations of what these words mean. Is the answer responsive?"

Dr. Wentz: "Yes."

Question: "I wonder if that question could be phrased in some other way, in order to meet what is in the minds of the people one speaks to. Could one ask the question thus: Is the *Swabhâva* of the Spiritual Ego continuous? People want to feel that the individuality itself is continuous — not that it stops growing, but that the germ of the individuality is to go on for ever."

The Leader: "Yes, and they tangle themselves up in philosophical words and phrases, and don't know what they are talking about. You have schools of philosophy in the Occident trying to study the philosophy of the Orient, and Orientals who study the philosophy of the Occident and do not try to understand their own. The very question that you ask, dear lady, is a proof that there is Something — call it what you like — within every entity and being who collectively build Boundless Infinitude. That Something is deathless. 'It is

the Self,' said the Sages of Vedic Āryāvarta. They did not mean a human ego; they did not mean an angel or a deva, or a god: they meant an Essence — the Essence of the Universe — THAT!

"Why, there is just one thing an entity cannot avoid, and that is continuous existence. That is just the one thing that cannot be wiped out. Get it; get it; get that clearly! Here we are. Now answer me: Why are we here? If it were possible to extract, to take away, to eliminate, one single atom, one mathematical point, or Monad, from Boundless Infinity, Boundless Infinity would crash into cosmic nonentity. Every point is as important as every other point.

"But what Occidentals find it so difficult to understand is this noble doctrine of the non-immortality of the personal Ego. They don't stop to think that it would be a hell to any of us to continue for ever and for ever as now we are. Don't you see?

"I would say, therefore, in answer to your question, dear lady, that there is in the heart of every entity, which means every being anywhere in Boundless Space, evolved or unevolved — spiritual, ethereal, physical, or sub-physical — there is at the heart of the heart and forming the heart of the heart of such entity or being — THAT — which is deathless, the god within — call it by any name you like, or call it the SELF. It is such a simple idea that it often amazes me that Occidentals find it so difficult to understand it. Just get the one thought, that if there is anything in Boundless Infinity that cannot be annihilated or wiped out, it is continuous, unending existence, continuous unending life."

Question: "Is it the teaching that we all return to THAT?"

The Leader: "Yes."

Question: "Will you tell us about it?"

The Leader: "From THAT we all come, and to THAT we all return. It is the great Fountain of Life, the *fons et origo*, the great Fountain and Origin of all things. Life is like a great cycling wheel; and this is the figure of speech that our Lord has given to us. (I say, 'Our Lord': I speak esoterically, of course, for we are not Buddhists; yet we follow the esoteric doctrine of the Lord Buddha. I don't care *that* [snapping fingers] for the opinions of Occidental scholars that the Buddha had no esoteric school, or that there is no such thing as esoteric Buddhism. It is nonsense; and the work of our Brother, Dr. Wentz, is a living proof of the fact; and he is devoting a part of his life to proving the contrary.)

"Here is the figure of the wheel, the circling wheel of life, slowly turning through interminable, endless ages; and we are like spots or specks on the rim of the wheel; and we go constantly up and down; and each such wheel is a galaxy, a cosmos. Now, it is the peculiar nature of this wheel that, as the ages pass, it grows constantly more and more ethereal; the wheel itself changes; the wheel itself is mortal — grows, that is evolves, to something higher and better. Do you understand what I mean? A very mystical figure, but very true."

Dr. Wentz: "Could I ask one more question, please? Would you go so far as to say that the writers of these *Mahatma Letters* would ally themselves with the better aspects of the Mahâyâna School, such as Nâgârjuna or Āryasangha?"

The Leader: "Yes, certainly; providing, Dr. Wentz, that in giving that answer we understand the real meaning of the teachings of Nâgârjuna and Āryasangha. Now, the teachings that these great teachers have left behind them have not been properly understood in the Occident, and I dare say that your own studies have shown you that. The sectarian spirit is rather stronger than that of the occult vision — which indeed has no such sectarian spirit. But I would say in answering Brother Wentz's question that what Nâgârjuna and Āryasangha, as representatives of the Mahâyâna School of Buddhism, the 'Great School,' taught, is identic in essence with the teachings of esoteric Theosophy.

"I have often stated in public lectures and otherwise in writings that the great religion which is the nearest to our own Theosophy is Buddhism. Even exoteric Buddhism is the least degenerated of all the world-religions; and I always look with sympathy on those of our people who study Buddhism. I only wish that they would in some cases, like that of our Brother Wentz here, who is a specialist in his line, help us a little more in the Theosophical aspects. I believe that the heart of Buddhism is the same as the heart of Theosophy. I believe that the crusts, the veils, enshrouding that heart in Buddhism are less thick than are the veils enshrouding the core or real meaning of the teachings of the Christian Jesus, the Christian Master. We are not Buddhists; but we can truly be called Esoteric Budhists, with one *d*; that is, followers of the Esoteric Wisdom; and Esoteric Budhism, with one *d*, is identic with Esoteric Buddhism, with two *d*'s."

Question: "Would you tell us why *The Mahatma Letters* were printed, when the Masters said they were not to be published?"

The Leader: "Why don't you ask Brother Barker? I can only say that I am profoundly glad that *The Mahatma Letters* were published as a book. I think they have done more good in helping along our own work, the work of our own beloved T. S., than any other single incident in the entire history of the Theosophical Movement. They contain the very heart of Esotericism; and that was the reason why the Masters did not want them published at that time: the times were not ripe; men were unready. Times have now changed. The Theosophical teachings have more or less permeated the thought-atmosphere of the Occident, and we can now talk about things in public, and write about things, which if talked about or written when *The Mahatma Letters* were written to the recipients, would have been simply not understood; and I don't think there is anything more dangerous than a religious teaching which is misunderstood. It leads to dogmatism, hatred, wars, all kinds of uncharity. That was the reason. And then in addition portions of some of *The Mahatma Letters* deal with rather personal affairs and teachings. You know that the men or women who received these letters are now dead, have passed on. There were motives of kindness and courtesy. Our Masters are men, you know, dear lady — just men, but very noble ones, great ones, gentlemen in the true meaning of that good old English word. I think Brother Barker did a splendid work. When I first heard about that book I read his Introduction, and then the book was lost or loaned, and it was months afterwards before I read it; but when I read his Introduction, I said to myself: 'That man is going to be one of us.' And so he is; and

I don't know which is the bigger acquisition — Brother Barker or *The Mahatma Letters!*"

Dr. Sirén: "In reference to that question: I should like to express a thought that occurred to me: There must be masses of such letters existing, because *this volume contains only a selection of letters written to a certain man or to a few men; and there must be many more documents of the same character. I was wondering: aren't we going to have a few more of them gradually?*"

The Leader: "I think it would be simply a wonderful work if we could. If all the letters that the Great Teachers wrote could be gathered together and collated, printed, I think it would be fine; but I don't think, dear Osvald, there are so many, after all. Probably there are a few scattered around. Mrs. Laura C. Holloway probably received a few, and one or two other people. The Masters did not write so many letters, you know."

Dr. Sirén: "But they have been working for ages."

The Leader: "If we could go back and read in the astral records, would not that be great! But mark you, Comrades, not all, in fact very few, of the Masters' letters were written with their own hand or hands. Almost all of them came through chelas; and I believe that H. P. B. speaks of this herself somewhere. In fact, the Masters do. Now you see that this fact, which we have no reason to hide — it is the truth — would throw any letter purporting to be a Mahâtma-letter into the field of doubt — doubtful authenticity as regarded by Occidental minds, because the Master himself did not write it with his own hand or with his own pen and mail it in the usual way, but precipitated it or wrote it mentally through the mind of a trained instrument, a chela: who but a Theosophist would accept such a letter as authentic? Would such a letter be received in a court of law today as genuine? It might, if judge and jury were Theosophists, but otherwise I think not. And yet, they were the Masters' letters, the Masters' own words, even the handwriting more or less the same. For what does the chela do? The chela throws himself into a negative attitude of receptivity. It is not negativity in the bad sense, but he merely casts out of his own mind every thought and becomes, as it were, a blank page, a mental page, on which the living fire of the Master's mind traces words, and the chela writes down these words which his consciousness receives. He knows what is going on. If the receptivity is perfect, the reproduction is perfect. If the chela is interrupted or ill or tired, the receptivity is correspondingly poor, and the production will be correspondingly poor. But it is the Master's own mind writing the letter, just as much so as if I were to dictate to my secretary there and she were to write the letter in her own hand, and I would say: 'Just sign that for me and have it go on.'"

The Chairman: "May I, Comrades, just say this in regard to the other Mahâtma-letters that Dr. Sirén suggests must be in existence: Our sister-society of Adyar has a large number of the original documents, most of which I believe have been published in one or other of the books emanating from Adyar; and it may be of interest to a number of members of the Point Loma Society to know that some of those (they were mostly fragments and selected parts of letters, not the whole letters) were published in one volume called *Letters from the Masters of the Wisdom*, edited by C. Jinarâjadâsa — a book which, in

my humble opinion, every Theosophist ought to own; because they are genuine Mahâtma-letters; and lest anyone should think that the element of doubt as to authenticity enters into the problem at all, in regard to the Mahâtma-letters received during the era of H. P. B., which they all were, practically without exception, may I just say this: that H. P. B. herself said: 'The whole body of original letters stand or fall together: disprove one, you disprove the lot.' Nobody has been able to do it; and I think I am safe in saying that nobody ever will succeed in doing it, and for one reason the contents of the letters themselves — the esoteric note that they strike, which you cannot mistake, if you are a trained student of Theosophical teaching. No one who has studied and read *The Mahatma Letters* and taken those teachings into his mind and heart can ever forget again the — if I may use the expression — taste, the distinctive characteristics — of the genuine esoteric teaching that emanates from those sublime Teachers. Not only that, but when one studies the writings of H. P. B., one will find exactly the same peculiar literary characteristics imbodyed in paragraphs, whole pages indeed, of *The Secret Doctrine* and *Isis Unveiled*, so that you can say: 'Well, surely, that is the peculiar style of Mahâtma K. H.' Isn't it so?"

The Leader: "Absolutely, Trevor. Sometimes, however, there are frauds, forgeries. Judge, K. T., and I, have received communications purporting to be Mahâtma-letters. Fraud was written all over them. What was the test? Just exactly what Brother Barker has told you: They lacked the *insignium majestatis*, the sign of majesty. Do you get it? They were far beneath, both in substance, in tenor and in style, real Mahâtmic communications.

"Trevor, I have a copy of the book which our Adyar brothers have entitled *Letters from the Masters of the Wisdom*. I believe some are also published in the volume compiled by you?"

The Chairman: "Of the first series I think I am right in saying that every one of them is not contained in *The Mahatma Letters*. The only one — and I cannot explain at this moment because I don't know why I did it myself — but the only one that was contained in Mr. Sinnett's collection that is not in *The Mahatma Letters* is the one well known in Theosophical circles as the letter of the Mahâchohan, which is published in the first letter of the volume which I have referred to as *Letters from the Masters of the Wisdom*. Now, I did not have access to the original document in that case. The collection contained only a copy in the handwriting of Mr. Sinnett; and it was identic, word for word — I checked it very, very carefully; and such changes as there were were utterly unimportant; and I can only say that I think what influenced me not to put it in *The Mahatma Letters*, was that I had some idea that I might be infringing copyright; and therefore I did not do it; but the letter was already in print and therefore I did not think it mattered if it were not printed. It is a very important letter, incidentally; and it is the letter of the Great Chohan to Master K. H., modified somewhat to hand on to Mr. Sinnett."

Question: "Isn't it the only one of the Mahâchohan in existence?"

The Chairman: "As far as I know."

Question [Not distinctly heard by Reporters]: "Referring to the warning which you gave us concerning the sudden changes in our personal conceptions

of theogony and cosmogony, and references recently to the Jñâna-Yoga, would you give us an explanation of that? I think it would help us to be on guard in regard to those practices?"

The Leader: "What is your question, my Brother?"

Question: "A little explanation of that to enable us to be on guard in concepts on the theogonies and cosmogonies."

The Leader: "Certainly I will try, if I understand your question."

Another Questioner: "I think I remember seeing what the brother is talking about. It was suddenly trying to arrange a new conception in the mind violently, that upset the atoms which are lying in the brain according to the method that one has been trained or brought up to think in. It is the effect of thought, the changing of thought suddenly, doing violent injury, perhaps, to the brain."

The Leader: "I think I understand, and it is simple. It involves a question of the advisability or non-advisability of violent revulsions of thought, violent changes of thought. All violence is unwise. I never would think of suggesting to a very devout and orthodox Christian, that within the space of twenty-four hours or a fortnight or a month, if he could do so, he reverse all his psychological conceptions, all his religious views, and try to enter into something entirely new. It would be very unwise. Such violent methods can work a permanent injury to the brain, for the reason that the brain-particles are set in a certain way. I am not a machine-man; I am not acquainted with machines; but I think there is such a thing as wrenching the works of an automobile in such fashion as to disorganize the gears. Is that right? That is the principle, I suppose. *Festina lente:* hasten, but hasten slowly; in other words, 'More haste, less speed,' the old English proverb meaning exactly the same thing.

"All great things require time for growth. Mushroom-growths are usually useless, and they are not permanent. This matter is especially important in questions of esoteric training. It takes a chela sometimes several lifetimes before he can so readjust the parts of his constitution as to become a fit and ready and an adequate instrument under the Master's hand. And mark you, it must be his own inner Master first. No outside Master would ever use a chela's body or brain-apparatus, unless it had previously been prepared by the inner Master, the man's own inner being.

"No, violence in any wise is not good; and the danger lies especially in these methods of Yoga-training. Now, I speak with hesitation, as you see; because my whole policy is to try to bring these searchers for truth into our ranks in a kindly way; and you know, Comrades and Brothers and Friends, that you cannot ask a man to come to your meetings and then, as soon as he enters the temple or the door, slap his cheek because he does not accept what you say. That is *not* the way to gain recruits to the T. S. We must be all things to all men in a wise and kindly and honorable sense of that policy. I don't want to say anything unkind about these yoga-practices; but they are not necessary. They are *not* necessary. The Yoga-practice that *is* necessary is that which is taught in Theosophy, and it is the only real Yoga. Yoga means union — union with the god within; and this kind of Yoga has been called Râja-Yoga, or you can call it Jñâna-Yoga, either 'Kingly Union' or 'Knowledge-Union.'

Yoga means getting union with one's god within; it means following the ethical practices which Theosophy teaches us; it means being kindly, generous, truthful in speech at all times—not telling the *whole* truth always, but when you speak, tell the truth and only the truth. Do you see what I mean? Sometimes it is unwise to speak; and a man must have discrimination and judgment to understand this and to do this. It means acting always as a Theosophist should act—kindly in action, gentle in thought, firm in self-control, always having command of a situation. Take command! It is your duty. Whenever you rise on a platform, whenever you approach a fellow-human being, take command of the situation. If your motive be pure and good, you are practising the proper yoga. Don't be negative. Take command. It is a duty. Be leaders—leaders of your fellow-men. This is the yoga that we can follow, the yoga of truth, the yoga of right as against wrong, the yoga of compassion, the yoga of pity, the yoga of inner aspiration, the yoga of looking within, of union with the divine; and all these other different kinds of yoga,—Karma-Yoga, and Bhakti-Yoga, and Jñâna-Yoga, and Râja-Yoga, and Hatha-Yoga, and all the rest of them,—don't amount to a snap of the fingers as contrasted with the actual spiritual and intellectual training under our Masters. All these things are but crutches for men who do not know anything better. Do you understand? Is the answer responsive?"

The Chairman: "I am going to read to you a question that has been sent in for the Leader to answer, if he will. 'The question of the ages of Madame Blavatsky's Teachers (and in fact several other matters concerning the doctrine of the Theosophical Masters), has frequently troubled me. I have been a member of the E. S. of the Adyar Society; and while there, was shown portraits said to be those of Mahâtmas M. and K. H. These show men of anything between thirty-five and fifty. Allowing forty to be their ages then, they must now be ninety. I have heard a leading member of the Adyar Society state that she saw those Masters in England a few years ago and "*instantly recognised them from their portraits.*" Dr. de Purucker also states that they have visited him. Did he also recognise them in this way? Is it the teaching that Masters do not age, or are semi-immortal in the body? H. P. B. is rather suspiciously vague on this matter in her *Key to Theosophy*, where she says "some Adepts do exceed by a good deal what you would call the ordinary age . . . very few of them care to live very long. . . ." The suggestion seems to be that they can *choose* how long they live.'"

The Leader: "I have often answered this question—not exactly this one, but questions dealing with the same thing. Now, Friends, I am unable to answer this question fully in an exoteric meeting—I mean answer it properly; but it is my duty to give some kind of answer to every honest question that may be put before me; and I will try, therefore, with the reservation that I have made, to answer this interesting query. The Masters do age in their bodies; but the bodies of the Masters are not the Masters. It matters very little indeed to a Mahâtman what age his body has, for the reason that the Mahâtman in the full exercise of his physical powers—I mean in his body as a physical instrument of his spiritual will—is working through a mâyâvi-body, a mâyâvi-vehicle, which is continuously and instantly responsive to the commands of his

spirit. I do not know whether you understand me or not, because I am talking almost the language of our E. S.

"The reference here to the Adyar Brothers is of course easily answered by suggesting that the querent, the asker of this question, should ask his question of some Adyar Brother, if he wants an Adyar answer. Of course, I cannot be responsible for the authenticity of the reference to the Adyar lady, who stated that she saw these Masters in England. It is quite possible. If so, she was very highly favored indeed. To say that she instantly recognised them from their portraits I would comment upon by saying that their portraits are good, faithful renderings of their physical appearance, but nevertheless those portraits idealize them, idealize their physical appearance, as it always is in the case of portraits.

"Now, please understand me when I say that the bodies of the Masters are *mâyâvi*, illusory. You may all have read a pamphlet written many years ago in the early days of the Theosophical Society when H. P. B. was in India, called *The Elixir of Life*, written by one who signed himself G. M., the initials of George Metford, I believe, to whom, by the way, H. P. B. refers in *The Secret Doctrine* in a footnote, and ends with the kindly wish, 'May peace be unto his shell'—or words like that. If you have understood what this pamphlet contains, you will understand what I mean by speaking of an 'illusory body.' I do not mean that the bodies do not exist; they do exist; they are physical bodies; they are bodies of flesh, bodies formed of the chemical atoms that make our bodies; but they are illusory in the sense that in the ordinary course of life every normal physical body born can live only as long as its own fountain of *prâna* or of vitality allows it to live; and that is very rarely as much as one hundred years.

"Now, these Masters can keep their bodies by certain methods for more than a hundred years, a good many more, I believe as much as two and possibly even three hundred years. But very few of them do it. They do not like the expenditure of force that is required to keep so old a body fit and ready. They choose other and better ways. They cast off the body, which breaks up very quickly, and they enter into a new physical vehicle, fresh and strong, requiring much less expenditure of psycho-spiritual energy to keep it well and fit. Have I answered all the parts of the question?"

The Chairman (reading): "Dr. de Purucker also states that they have visited him. Did he also recognise them in this way?"

The Leader: "Yes, Brothers, it is true that both these Masters visited me in the *mâyâvi-rûpa* in my office at home, and I knew them instantly, because I had known them before; but I did not recognise them because they had these familiar bodies: I recognised them from interior knowledge. You do not have to look always at a physical body. Sometimes you can recognise a friend by his voice and by his walk, and sometimes you can feel his atmosphere. But it so happened that I saw these Teachers in their *mâyâvi-rûpas*; and I knew a few instants before the bodies appeared that they were coming. I knew them instantly; and they looked pretty much as their portraits do—a bit older; the Master M. in particular looked older."

The Chairman: "The other question here refers in the beginning to two so-

called 'controls' of a medium at the present time practising in London. 'I have been very much interested in the teachings given out by — and by '—,' —'s control. They seem to me very splendid and helpful; and I know some old Theosophists who think very highly of them. Yet I am told that these teachings, though they resemble Theosophy, are unsound and misleading. I am confused and troubled. If the mediums in these cases are honest and genuine, why is it that deceiving spirits are *allowed* to use them? Could not the Masters intervene and speak themselves through the mouths of the mediums and state the truth? It seems wrong to allow those who are trying to be true Theosophists to be deceived.' "

The Leader: "In a way I am sorry to have to answer this question; but of course it is only right to try to do so. I notice at the bottom of the written question that there seems to be an answer by one of our Comrades here. It is excellent.

"Now, in the first place: how often has not this question been asked before: 'If the Masters are all that they are said to be, why don't they step into the arena of human affairs and right all the wrongs of the world?' That is the idea and it is an *unfair idea*. The Masters never interfere with the *karman* of anyone. They cannot; they dare not; it is contrary, not only to the hierarchical system of government under which our society is run — and when I say that I include the Masters' own lodge, of which we are the outermost extension — but it is contrary to the first teachings of Theosophy, that anyone shall *interfere with the soul-destiny of anyone else*. He must learn his lessons. Help we should, whenever we can rightly do so. Compassion speaks all the time; and you may be sure, my dear Brothers, that the Masters are watching things like this, not only in London but all over the world, and render what help they can; but miracles they cannot work, nor will they try to work them.

"Each instance of a medium is a psychological case that only *karman* can explain, and which only *karman* must solve as a problem. That is all the answer that can be given. I have no right, although a Theosophist and a Theosophical Leader, to go into the family of a brother-Theosophist, because he happens to be having quarrels with his wife, for instance, and interfere in his private affairs. It may be very regrettable, and my heart may be wrung with pity for both; but I have no right to 'butt in,' as some folk say. My duty is to observe and to help, when help I can, and when help I may; *but that is all; and the situation is exactly the same with the Masters*.

"It was just this fact of the *inrushing tide of psychic influences*, which were going to flow into our Occident during the coming hundred years, that was the main cause of the sending forth by the Masters of their Envoy, H. P. Blavatsky, to try to attract men's minds into *saner and less psychical channels* — upwards instead of downwards.

"Now, it is our duty to oppose all kinds of errors; but to do so by Theosophical ways, by kindness, by teaching the truth, by instilling thoughts of reality, explanations of these things, into men's minds. But it is quite wrong to suppose that the Masters have any right to go in and forcibly to put an astral restraining hand on another. They cannot do it, simply cannot do it.

"I was asked the following the other day — it was not so long ago, a couple

of months ago — by a person to whom I had given a similar explanation to a question somewhat similar to this: 'Why, G. de P., if you were passing along the street and saw a man murdering some other man, would you just say: "That is the murdered man's karman. Let it go on."?' I should say no! I should not. It would be my bounden duty to rush to the rescue. 'But then,' he asked, 'is it not the Masters' bounden duty to rush to the rescue of these people who are deceived?' 'Ah,' I replied, 'in rushing to stop the murder, would you want me to murder the murderer? The Masters are wiser than we. It would be my duty to stop the murder if possible, even to cripple the murderer so that he could not continue his evil work when I had left; but to murder the murderer? No.'"

The Chairman: "Would any other Comrade like to ask other questions; because our time is getting short for this afternoon's session?"

Question (Read by Mr. Harris): "A lady handed me this slip of paper: 'Will you formulate a question on the permanency of the Absolute? Is there one or are there many?'"

The Leader: "Is the Absolute one or plural? In most people's opinion there can be but one Absolute, because they use the word (a war of words!) in the ordinary Occidental way as meaning Infinitude, the Infinite.

"Now 'Absolute' does not mean that. The word 'Absolute' is the past participle of the Latin verb *absolvere*, 'to set free.' *Absolute*, therefore, means *freed*, freed from all conditions beneath it — any entity which is 'absolute' is freed. The Absolute, therefore, is an exact translation or an exact rendering of the Sanskrit Mukti or Moksha, which means 'freedom,' 'set free.' A Nirvânî, one in Nirvâna, has attained Mukti or Moksha, has attained Absoluteness. Consequently, in the proper usage of this word 'Absolute,' it simply means one who has risen above, or who has become freed from, all the limitations, all the shackles, that fetter average man. The Nirvânî is 'absolute' in his Nirvâna. *Absolute* is a relative term: you can be free from small things; you can be free from greater things. Each one in its own sphere is 'absolute' there — freed.

"Now then, it is quite customary in English and in most Occidental schools of philosophy to misuse this word *Absolute* to signify Infinitude; but it is a misuse which I have always protested against and always will; and there are certain philosophers who are with me — Sir William Hamilton, for one, who speaks of this very fact. Now, in *Fundamentals of the Esoteric Philosophy*, I use this word in its exact, primary, and etymological sense, as signifying an entity that is so far evolved that it has become freed from all inferior things, free, a free spirit, a Jîvan-Mukta, a spiritual-divine Monad.

"Every Monad which attains Jîvan-Mukti or freedom of the spiritual jîva, of the âtman, is an 'Absolute,' is in a state of absoluteness, true freedom from everything beneath it — for instance, in our own Galaxy, our own Home-Universe. Everything in the Universe is relative. Einsteinism if you like; but everything in the Universe is relative; all the Absolutes are relative, each one to its own Universe; and there may be a limited Absolute, a greater Absolute, a still greater Absolute, remembering that *Absolute* means *freed*. Therefore there are as many Absolutes as there are Jîvan-Muktas — as many Absolutes as there are Guardians of the Universe. Do you understand? There are no permanent Ab-

solutes. If there were, that would simply mean that an entity, a spiritual entity, having reached divinity, or quasi-divinity, becomes crystallized or permanent in that state and cannot go farther on, cannot evolve to greater and sublimer heights.

"Now, that is impossible, because everything that is, every living entity everywhere in Boundless Space, is continuously and forever growing, evolving, expanding. What a doctrine of hope! There are no permanent Absolutes; and the Absolutes are as numerous as are the Jîvan-Muktas, the freed spirits."

The Chairman: "Comrades, we are going to close now for tonight. May we ask you to remember that we start tomorrow morning at 10.30. Many of us have had no opportunity of seeing our friends or having a word with them, and we want to do so if we possibly can. We have of necessity to ask all—not because we want to part from you, but because we cannot do otherwise,—to go away from here as expeditiously as we all reasonably can after this meeting. But if you want to meet any of your friends, if you wish you can come here after nine o'clock tomorrow morning. From nine to ten-thirty there may be an opportunity for some who wish to take advantage of the time. We shall begin our work tomorrow morning at ten-thirty."

Theosophical News and Notes

ENGLISH SECTION: The *Times and Guardian* of November 4 published a good report of the Leader's lecture on 'Man, Superman, and the Gods' given in the Unitarian Church at Golders Green. The lecture was arranged by a branch of the Theosophical Club, which holds weekly meetings at the residence of its honorary secretary, Mrs. Manning-Hicks, at 18, Asmun's-place, Garden Suburb.

Excellent preparations had been made by the new president of the Bristol Lodge, Mrs. Clare May Summerfield, and Comrade Percy Leonard and other members for the Leader's visit to Bristol. Announcements accompanied by the Leader's picture were published in the *Bristol Evening World*, and the *Western Daily Press and Bristol Mirror*, and the *Bristol Evening Post* gave an interview with G. de P. The Leader's two lectures, 'The Lost Word' on Nov. 9, and 'Is Theosophy Anti-Christian?' on Nov. 10, were given at the Clifton Arts Club, the new meeting-place of the Bristol Lodge. . . .

On October 19 Miss Medd-Hall lectured in the Concert Hall of Trinity College of Music, London, on 'Theosophy in Music,' to an interested and responsive body of students, who were recommended by the Principal to study further on the lines she suggested.

AMERICAN SECTION: *Boston, Lodge No. 2*—Attendance is showing a steady increase. The Lotus-Circle has resumed its activities, and the Men's and Women's Theosophical Clubs are meeting regularly. The last meeting of the Club was a joint one of the two sections and the program included an interesting symposium on 'Reincarnation,' followed by a social hour. A 'Happiness Sale' is being planned and in connexion with it an Auction-Bridge party. The Thursday evening study-class is using *Fundamentals of the Esoteric Philosophy*. Recent speakers and subjects at the Sunday evening public meetings were: 'Gurus and Chelas,' Mrs. Max Lebourg; 'The Torchbearers,' Mrs. Martha R.

Franklin; 'Worlds Visible and Invisible,' Mr. J. Emory Clapp; 'Materialism as a Superstition,' Mrs. Jessie E. Southwick; 'The Noblest Adventure in Life,' Mr. Sam Zangwill.

San Diego, California, Katherine Tingley Lodge — On Friday and Saturday, Nov. 4th and 5th, from ten a. m. until ten p. m. the Lodge held a Happiness Sale, and on the evening of Nov. 5th served a dinner after which an excellent musical program was furnished by some comrades from Lomaland. An interesting symposium, 'Adventures of Odysseus' was also given.

On November 18th, San Diego Theosophists of various affiliations met in the Katherine Tingley Lodge-rooms at eight p. m. to observe the anniversary of the founding of the Theosophical Society in New York in Nov., 1875. Speakers of the evening were, Dr. Henry T. Edge, Mrs. Edgar Saltus, president of the Adyar Lodge of San Diego, Mr. John Harrison, Mr. Champion, Mr. Simpson, and Mr. Boris de Zirkoff. This was a most successful fraternization-meeting.

Interesting reports have been received from many Lodges, both in this country and abroad, but they must be held over until a later issue.

Notice

PLEASE note the spelling of the Leader's cable address in Kent, England. It is "Purucker Bromleycommon."

"The English Theosophical Forum"

THE first number of this new monthly magazine, to be edited by A. Trevor Barker, will appear in January, 1933, and will contain a controversial article from the pen of Mr. R. A. V. Morris on the subject of the supposed contradictions between Dr. de Purucker's teaching on 'The Absolute' as given in *Fundamentals of the Esoteric Philosophy* and the teaching of H. P. B. on the same subject in *The Secret Doctrine*; also illuminating comments by G. de P. dealing in general terms with this subject. The Editor will contribute an article about R. A. V. Morris's review of *Fundamentals*, which was published in *The Canadian Theosophist*, and there will be news concerning the activities in England since the Leader's arrival there. The editorial policy of *The English Theosophical Forum* is to make it an open platform for free expression of opinion for members of other Societies as well as the Point Loma T. S., even on controversial questions, provided that such expressions are phrased with courtesy in the spirit of Brotherhood, and are of sufficient Theosophic interest. A copy of the first number of the new magazine will probably be sent to members and it is hoped that many of them will become subscribers.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

Notice to F. T. S.

FOR reasons explained below, beginning with the January 1933 issue, THE THEOSOPHICAL FORUM will be sent only to those F. T. S. and to others who subscribe for it at the regular price of \$1.00 per year. Subscriptions are to be sent direct to THE THEOSOPHICAL FORUM, *Publications Dept., Point Loma, California, U. S. A., or through your National Headquarters or Theosophical Book Agency.* Heretofore the payment of annual dues by F. T. S. has included subscription to THE FORUM, at 50c. per year, this amount being deducted from the dues and credited to THE FORUM. F. T. S. who have paid dues in advance will continue to receive THE FORUM for such period as is covered by their advance-payment, and due notice will be sent to them when their subscriptions expire.

The above change is in accordance with recommendations made by the Leader to all National Sections and to unattached Fellows-at-Large that annual dues be abolished and that the Theosophical Society in future depend for its support upon voluntary contributions. F. T. S. will receive full particulars about this new plan from the Presidents of their respective National Sections, which are autonomous in this regard.

I append hereto an extract from a circular sent from the Secretary General's Office to the Presidents of the different National Sections:

"By abolishing dues, the Leader is hoping that there will result a very large increase in our membership; and he urges that this plan be tried out, at least for a year, in each National Section. He is satisfied that many of those who are sincerely interested in Theosophy have held back from joining us on account of this question of dues; but that once they join us, feel the enthusiasm that fills most of our members, and are conscious of the fact that it is *their* society and that they have a *responsibility* in supporting it, they can be relied upon to contribute whatever they are financially able to give. The Leader is greatly hopeful that, moreover, those members who have been paying dues will continue contributing at least the same amount as heretofore, and that those who have made donations in the past will continue their generous support as heretofore."

Oakley House, Bromley Common,
Kent, England.

JOSEPH H. FUSSELL,
Secretary General.

November 22, 1932.

ALL F. T. S. (and other new subscribers) who wish to receive the January issue of THE THEOSOPHICAL FORUM, should fill out the following subscription-blank and mail it in time to reach Point Loma before January 10th at the latest:

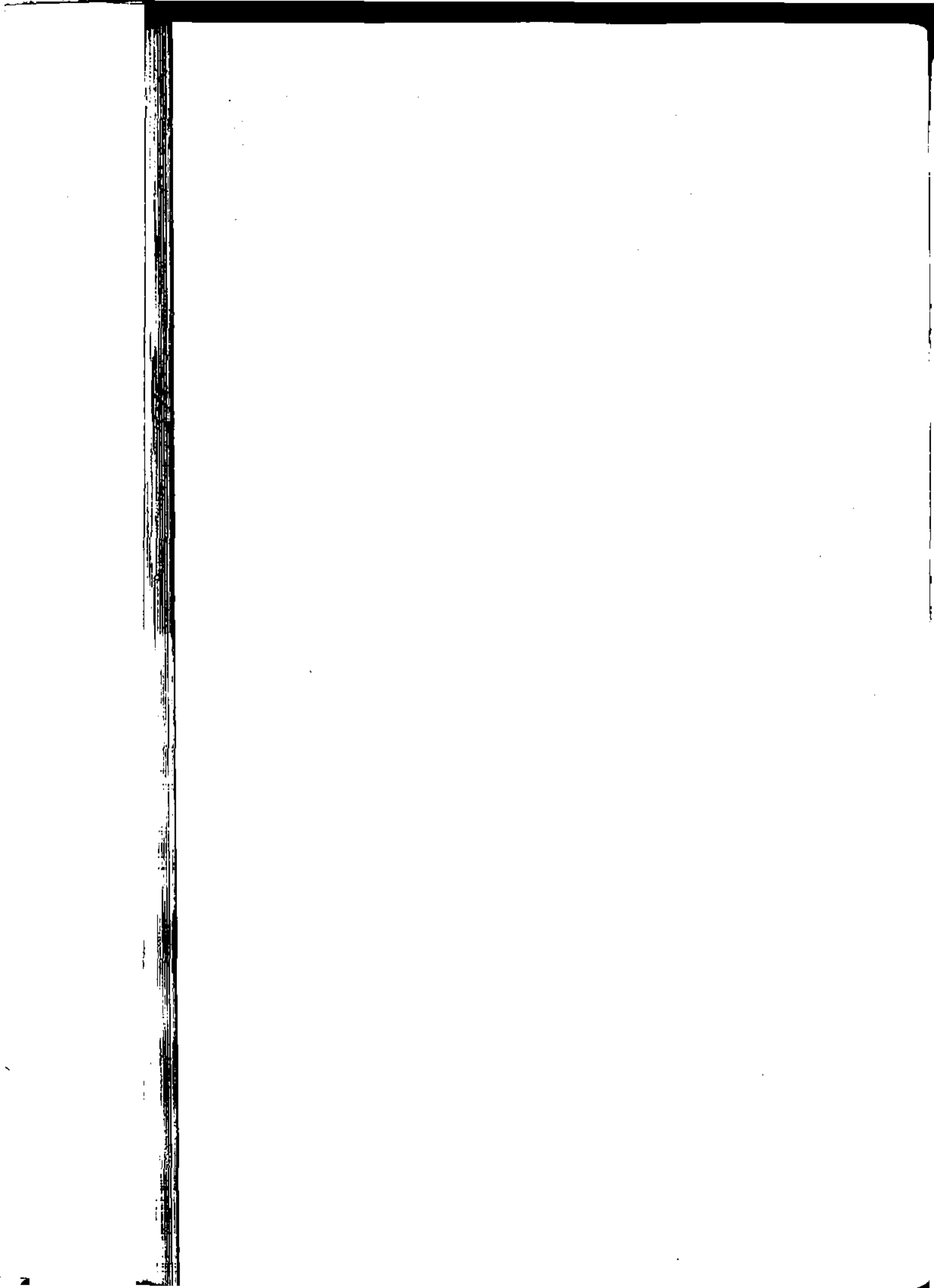
THEOSOPHICAL UNIVERSITY PRESS (*Publications Dept.*),
Point Loma, California, U. S. A.

Enclosed herewith find \$....., for which please send to the address below, year's (s') subscription to THE THEOSOPHICAL FORUM, at \$1.00 per year, beginning with the issue of, 1933.

(Name)

(Post-office Address)

.....



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

A Letter from the Leader

Oakley House, Bromley Common, Kent, England.

January 1, 1933.

TO MY BELOVED COMPANIONS ON THE PATH: I turn from the pressure of very urgent official duties, in order to dictate a few lines of New Year's Greeting to all Fellows of the T. S. and of the E. S., wheresoever they may be. It is my earnest prayer that during the forthcoming year of 1933 the plans for the expansion of the influence of the T. S., and for the dissemination of the Theosophic teachings, which our devoted officials and myself have been framing and working upon during the last year or two, will begin to bear visible fruits or results. I see no reason why it should not be so; and although of course we have many difficulties to face and many perplexing problems to solve, I sense keenly that unflinching courage and a steady keeping one's eyes fastened on the brilliant spiritual Light shining before us will ultimately bring to pass what our hearts are yearning for and our minds are working out.

Since arriving in England in September with my Staff, the work for which we came has been proceeding most successfully without as yet a single hitch or jar to interfere with the smooth operation of the plans that I have just spoken of, and I am indeed happy in considering the prospect ahead of us.

The workers in our beloved Lomaland continue steadily in devoting their best efforts to carrying on the work left in their faithful hands, and I therefore feel that the temporary transference of our Headquarters to England has in no sense wrought any injury to the T. S. I find that in some quarters this temporary transference of our Headquarters to Europe has aroused astonishment and even some measure of criticism in those who seem to think it is a part of their Theosophical life and duty to judge us and to misjudge us. But these foolish criticisms we can quietly ignore, for they have neither weight nor importance. How can those who do not understand our inner plans judge correctly of what we are doing?

Indeed, things have been moving so smoothly and so rapidly even during the three months since our leaving our beloved Lomaland, that it is quite possible that our absence from Lomaland may be considerably shortened in time as compared with what seemed at first probable. I had anticipated an absence

with my staff of some eighteen months or possibly even two years, but as things now appear and because of the already successful fulfilling of a part at least of what I came to Europe to accomplish, our return to Lomaland may actually take place before next September. It is all on the lap of the gods and is a part of our karman, and "we shall see what we shall see." Let those who wonder and criticize, take note of this!

I have but recently returned from a short but very successful and most interesting lecture-tour in Wales, finely planned and arranged by the President of our Welsh Section, Dr. Kenneth Morris; and previous to that I spent a few days in Bristol with Dr. A. Trevor Barker, President of the English Section, in which city I see every promise of our Lodge there ultimately taking a prominent part in most successful Theosophic propaganda in the southwest of this beautiful country. In January I shall be making a tour into the northern provinces, where I hope that seeds will be sown and results achieved commensurate with my hopes. At a later date, in the spring or early summer, I hope to be able to make a lecture-tour, or perhaps two, on the Continent. We shall see how matters work out in this respect.

As this is not a General Letter, but a brief message of New Year's Greeting, I refrain from going into any further details, and restrict myself to the purpose of this message to my Comrades everywhere—sending to them through the January issue of THE FORUM the wish of my heart for growth, prosperity, and peace: for 1933 and beyond. May the Light of inspiration and the joy of faithful impersonal service always be theirs!

Fraternally and faithfully yours,

G. de Puucher.

William Q. Judge's 'Occult Diary'

A STATEMENT has been made and published and more or less widely circulated concerning certain 'messages and quotations' which were read by Mr. E. T. Hargrove at an E. S. T. meeting held in New York, March 29, 1896, and afterwards published in an E. S. T. circular dated April 3, 1896, appearing in that circular on pages 6, 7, 8, 9, 10 and 11 thereof, that "Those alleged 'messages and quotations' attributed to Mr. Judge could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell."

I have both orally and in correspondence denied the truth of this monstrous and libelous statement. Now, for the purpose of historical record, I issue this present declaration; namely, that *William Q. Judge's originals, in his own handwriting, of all of "those alleged 'messages and quotations'" just above referred to, are in the Archives of the Theosophical Society and are at present in the custody of the undersigned.* Furthermore, these originals may be seen under proper restrictions by any responsible and honorable Theosophist who cares to make an appointment with me for that purpose.

At the request of the Leader of the Theosophical Society, Dr. G. de Pu-

rucker, and in accordance with my own feeling, in order to save the fair name of Theosophists from being brought into public disrepute, I have decided not to resort to legal measures against any who have hitherto published the above-mentioned wrong and libelous statement against Katherine Tingley, Mr. Hargrove and myself, namely, of having 'concocted' the "alleged 'messages and quotations.'"

I leave the matter to the judgment of all right-minded Theosophists; but I have requested, and do hereby request, those who have published or in any way circulated the libelous charge made, to give the same publicity to the facts as herein stated that has been given to the libel. This is the very least that I have a right to expect from Brother-Theosophists.

Oakley House, Bromley Common,
Kent, England. December 18, 1932.

JOSEPH H. FUSSELL,
Secretary General.

Leaves of Theosophical History

AUTHORSHIP OF "THE SECRET DOCTRINE"

The following (1) is a message to Dr. Hübbe Schleiden in the well-known handwriting of Master K. H. and signed by him. On the back (2) is another message written by Master M. and signed with his well-known signature.

(1)

TO HUBBE SCHLEIDEN — COPY

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Dr "the more proof given the less believed." Let him take my advice and *not make these two documents public.* It is for his own satisfaction the undersigned is happy to assure him that the Secret Doctrine when ready, will be the triple production of M. ∴ Upasika and the Doctors most humble servant
S. E. C. K. H.

(2)

If *this* can be of any use or help to Dr Hubbe Schleiden — though I doubt it — I the humble undersigned Fakir certify that the Secret Doctrine is dictated to Upasika partly by myself and partly by my Brother K. H.

M. ∴

A LETTER FROM DR. F. HARTMANN TO W. Q. JUDGE

The following is a copy of an original letter from Dr. Franz Hartmann to W. Q. Judge written in Dr. Hartmann's handwriting. At the foot of this letter written diagonally in Mr. Judge's handwriting is: "Ansd May 24|92." Mr. Judge's reply, which follows, is taken from a typewritten copy on which written diagonally across the page, in Mr.

Judge's handwriting, is the following: "*The Reply* sent May 24|92."

Both letters have been copied *verbatim et literatim*.

Vienna, May. 13th, 92.

Grand Hotel à Vienne, Kärnthner-Ring 9.

My dear W. Q. Judge,

I have just been informed of Your election to the presidency of the T. S. as successor to Col. Olcott, and I wish to congratulate You. I shall be very glad if I see You succeed in carrying out the program of the T. S. on the broad principles upon which that Society was originally established, and I wish that all the members of the T. S. would fully realize, that "Theosophy" does not mean merely the promulgation of a new set of theories for the gratification of scientific curiosity; but the the most important factor therein is the finding of the true Self within that illusion which is called "self"; but which is only a shadow, which will disappear in the light of that divine wisdom, which in India is called "Iswara," but in christian countries, "the Christ".

Yours very faithfully

F. HARTMANN

I am returning to Hallein.

MR. JUDGE'S REPLY

144 Madison Ave. N. Y. May 24|92

Dear Doctor Hartmann:

Thanks for your congratulatory letter. But—I am not yet Prest. of the T. S. H. S. O. has offered his resignation and the Society has practically declared me as successor, but the U. S. has asked him to revoke, India asks him to remain in action as Prest with me as Actg. P., and Europe is to be asked in July what it has to say. However it remains suspended.

For myself I would never wish this office as it is very troublesome and thankless, but H. P. B. — in whom I never lost faith — asked me to take it if O. went out or died. It is bound to cause me to get letters such as yours for instance which contains an inference that it has not come up to your ideal of it. Very true perhaps, but it is a purely *exoteric* body and will never be up to your or my ideal. I quite agree with you that the most important thing in life is the finding of the true self. But an organization like the T. S. is outwardly to spread ideas and to try to get a nucleus of Brotherhood; and inwardly there may be some who will find the true self. But the self chooses whom it will and can never be the subject of an organization at all. So I should be glad to see you take this view of the matter and kindly overlook the defects of such a purely human organization as the T. S., for so long as either you or I demanded that an outer Society should claim to find Divine Wisdom we would be always likely to clash with it.

Referring to another matter, what shall I do with the old box of Surgical tools of yours that I still have?

Hoping you are well, I am,

Sincerely,

WILLIAM Q. JUDGE

Third Session of the European Convention of The Theosophical Society

Held at the Headquarters of the English Section of the T. S.,
70 Queen's Gate, London, S. W. 7,

Saturday and Sunday, October 8th and 9th, 1932

CONDENSED RECORD OF THE PROCEEDINGS

THE third session of the Congress was convened at 10.30 a. m. on Sunday morning, October 9th, Dr. A. Trevor Barker presiding.

The Chairman: "Dear Leader, Comrades: First, there is a matter that I forgot to bring to your attention yesterday during our discussion of constitutional problems of our different national sections and of lodges. Now, the Leader has asked me to bring this to the attention of the Convention, and in particular to the attention of the General Officers of the national sections. He suggests that the principle that we ought to try to follow is that every national section works primarily under the Constitution of the Parent-Society at Point Loma. I think, as a matter of fact, we all do that, because our own national *constitutions or by-laws must not infringe that in any case; but what he would prefer to see would be that we should regard that as the one Constitution of all national sections, and that we try to meet the requirements of our own respective national sections by sectional by-laws.* In other words, each national section could evolve by-laws, rules of procedure for its own guidance. The same applies to lodges. They will have the by-laws of their national section and by-laws of each individual lodge. But we are going to try to get into consultation the executives of all the national sections to evolve, if we may so call it, a model set of by-laws which we all could accept, with suitable modifications to suit the national or local needs. In this way each lodge, and more especially each national section, will be conducted upon the same fundamental principles, which would be an excellent thing.

"Having in mind that we shall have a large increase in membership during the next two or three years, we must be prepared to take care of members of other societies coming in and wanting to re-establish what I call the old and wrong methods of government — the so-called 'democratic' and political ways of doing things. Now, if we have a simple instrument already in existence for their guidance it will help enormously."

The Leader: "That is splendid, Brother Barker. May I just add a few words? I have asked Brother Barker to bring this matter of the Constitution to your attention, not in any wise as suggesting that the national sections abandon the constitutions under which they are at present working, unless such is their pleasure; but I have been thinking that if we had, throughout the entire Theosophical Society, one uniform instrument, one fundamental code of law, which is a constitution, it would be so much easier in the future for every member of the T.S., no matter to what national section he might belong, to know just where an individual joining the T. S. stands. Of course, if any national

section desire to retain the constitution under which it at present is working, that will be perfectly satisfactory.

“So, then, if we have one fundamental and uniform Constitution for the entire T. S., and in addition, each national section has its code of by-laws — that is, rules of procedure for and appropriate to each country — do you see what I mean? — then you can draw up these by-laws as you please. I just submit this; and I hope that this Convention, which has been so successful, and in which we have found such a beautiful spirit of brotherhood and harmony, will be repeated. I am looking forward to the time when we may have annual conventions, or, if not, biennial conventions; and that the seat of these conventions will change from country to country. Hold them at one time in Holland, for instance; at one time in Wales; at another time in Ireland; at some other time in Sweden; at still another time in Germany — perhaps in Russia, in Italy, or Spain. I think it would induce a spirit of brotherhood and co-operation; and while it would be costly to a certain extent, just think of the benefits that we shall derive from this brotherly intercourse. Knowing each other better, it will induce a spirit of effort, of progress, of growth. You understand me, don't you all? Please forgive me if to the presidents of national sections who are present I may seem to be infringing a little on their prerogatives. I don't mean that at all.”

The Chairman: “We now have an opportunity of dealing very briefly with the work of the Theosophical Club. I am going to call on Mrs. Hazel Minot, President of the Women's Section of the Parent-Club, and Miss Elsie Savage, Secretary thereof, to speak to us on that. I will only add what we have so far arrived at in England: We have the T. S., as you see, firmly established. The work of the clubs is not so large as the T. S. work. What we are aiming at is to make of the Theosophical Club the first introduction to Theosophical studies and work — an organization into which the public are first introduced as a first step towards the T. S.; and it is frankly that. Applicants for membership in the Theosophical Club do not have to accept anything except the object of the Club, which is ‘To study Theosophy as a means of gaining a deeper understanding of life's purpose and of raising human standards on intellectual, ethical, and spiritual lines.’ In formulating this plan, we have to ask ourselves: how are we going to arrange our work in such a way that there is a kind of orderly progression from the first step, evolving up and through all the later stages?”

“Having become sufficiently interested to join the Theosophical Club, the natural question for its members is: ‘Is there not something deeper? I have studied the elementary books and attended the simple study-classes; can't I now get something deeper?’ And the answer is: ‘Well, our deeper studies are conducted in closed meetings of the Theosophical Society lodge.’ Here in London all our T. S. lodge-meetings are closed to the public but open to all members. Therefore, those desiring further and deeper knowledge can join the T. S. and attend the lodge-meetings. There we do more intensive study of technical Theosophical teachings. When they have got that and found their moorings, the natural question that arises in their minds is: ‘Now, can't I get further, deeper, and esoteric instruction?’ There you have the scheme. Every mem-

ber who comes into the club should eventually get the idea into his mind that, within the ranks of this Theosophical Movement of ours, every sincere seeker after truth can get as much knowledge as he has the strength and the power to take."

The Leader: "Right!"

The Chairman: "It is simply the will, the desire, the selfless aspiration, to go forward and upward on the path of light. That is all that is necessary for progress and service in our Masters' work; and it can be achieved by those who really want to do so. But if they want nothing, they won't get anything. As Katherine Tingley said: 'There is something here for people if they work for it. I am going to see to it that they have got to work for it.' It is true. It is the genuine esoteric method. The Theosophical Club is the first introduction to the great work.

"Now I am going to ask Mrs. Minot to speak."

Mrs. Minot: "Dear Leader, Mr. Chairman, and Comrades: In many minds throughout the United States and the different countries of Europe, the question has been: 'What is the difference between the Theosophical Club and the Theosophical Society?' The feeling has sometimes been expressed among new lodge-members: 'We have all we can manage to put the lodge on its feet and keep it there without attempting to do club-work at the same time.' This has arisen from a misunderstanding as to what the Club really represents—its purposes and the nature of its work.

"To my mind there are three particular points in which the Club is to be considered as the best field of Theosophical work: First, for those who are seeking for something more in their lives than that which they find around them in conditions as they are generally today, and who come in contact with Theosophy, find therein an answer to their problems, and yet are not yet ready to assume the responsibilities of membership in the Theosophical Society; second, for those members of other Theosophical Societies who feel that there is in ours an opportunity for gaining something of greater spiritual value than they have found in their own societies, and yet, for various reasons of their own, are not yet ready to be actively affiliated with us; and third, for those members of our own T. S. who wish to acquire a better grounding in technical Theosophy than they have already, or than is readily obtainable in the more advanced study-classes of the lodges.

"This work also helps the lodges; because then in their study-classes they can take up a more advanced line of work than they would be able to do if they were all the time trying to pull up those who are still new to the work, or who have not yet done as much study of technical Theosophy, and who find it difficult to keep up with those of longer Theosophical experience.

"Besides all this, there is an opportunity in the club-work for students younger in age than adults to have the benefit of classes conducted by older members of the Club, who can coach these younger students, if I may use that word; in other words, help in bringing them up to a point where they can more understandingly join in the regular study-class of the Club. This phase of the Club-work provides a bridge between the Lotus-Circle and the T. S. There is plenty of work for the Club to do; and there is never any need of its conflicting with

the work of the lodge. More and more I am sure we shall come to recognise the fact that the Club is a seeding-ground for the T. S. and not merely an ordinary club. Hundreds and thousands of clubs all over the world are carrying on ordinary club-activities. But for people who are seeking something that will make their lives more useful, who are seeking to understand the teachings of Theosophy, which they have glimpsed sufficiently to realize that there is something more therein than they can get elsewhere, it is the duty of those of us who have been members for a longer time to give them the food that they are hungering for; and this can only be done by making of our Theosophical Clubs intensive study-classes that will prepare the way for those who are just beginning to be interested in Theosophy and will carry them right on to the deeper study that membership in the T. S. offers them."

The Chairman: "You will notice, Comrades, that the trend of what you have already heard links right on to the question of Theosophical study-classes and propoganda-methods, so that it is really in its proper place in our *agenda*. I feel that the Theosophical Club is the proper place for the purely social side of our Theosophical work to the very small and limited extent that it exists. That element is a necessary one in making the first friendly contact with people; for people do need a friendly and warm welcome when they come into our ranks from outside. They don't want to find us a lot of cold fish. I feel that that first contact should be made by those who are doing their propoganda work through the Theosophical Club.

"We have just started another method of conducting our Club-meetings in London, and it has already proved successful. For some time the Women's Section of the Club has been doing an intensive study of the simpler teachings of Theosophy. But we found in practice that this alone did not bring the results we had hoped to achieve. It did not attract people to join the Club. So we have started another method. It is this: Monday night we devote to a joint meeting of the Men's and Women's Sections of the Club, open to the public. It is devoted to replies to questions on the previous Sunday night T. S. lecture. On Sunday night there is a lecture on some aspect of the teachings, and we have this hall pretty well full as a rule; and then on Monday night, those who are sufficiently interested can come and fire their questions. It is a simple, informal meeting; and already at each meeting there have been one or two applications for membership; so we believe that this plan will work.

"Now I am going to ask Miss Elsie Savage if she will be good enough to speak."

Miss Savage: "Comrades: I would like to review the difficulties the club has encountered during the last two or three years. There have been three main lines of endeavor in the different clubs. There has been one class of club-members who have tried to attract the public by having their club merely a social, or a musical, or a dramatic club. They say: 'Well, that is what the people want. That is the only thing that will draw them.' We at Point Loma answer to this: 'If people want to come merely to hear music, or to see a play, or to play bridge, they don't want Theosophy. Therefore there is no use trying to attract that kind of people.'

"Then we have had another difficulty, for which we at Point Loma may be partially responsible, of trying to go to the other extreme in pulling the club-

members into a strict line of Theosophical study; and this has tended to make the Club a little too much like a T. S. lodge. Some have tried to make the club-members accept the principle of leadership, and accept a belief in the Masters, and in all the other fundamental tenets that a real Theosophical student accepts. But we cannot expect new members of the Club, who really do not know anything about Theosophy, to accept all these things before they have studied them.

"The Club should be an open ground where anyone can come in who is interested in knowing what Theosophy has to give; but we must not expect new club-members to accept everything that we old T. S. members do. On the other hand, we do not want to attract the kind of people who only want bridge, or music, or dramatics.

"Then there has been a third class, which it has been the most difficult to deal with. This has consisted of club-members who have wanted to conduct the club on the same lines that the girls' and boys' clubs for higher education used to be conducted on for the last thirty years. But we must realize that the different leaders who have come for this Theosophical Movement have each had his or her own work to do. In the case of H. P. B. we are familiar with the well-known phrase that she came 'to break the molds of mind.' We might say that her work was divided partly into breaking the molds of mind and partly into bringing the Theosophical teachings to the world. We all know, and need not dwell on, what happened after H. P. B.'s death, and the almost pathetic struggle that Judge had to keep the Society living into the next century. We know also that K. T.'s work was a cleansing work. To my mind, by the time H. P. B. and Judge had died, the Theosophical Movement had lost the right, for the time being, to receive new teachings. K. T.'s work was to cleanse the Society and to make it a fit instrument through which the next Leader could work.

"Dr. de Purucker's mission, it seems to me, can be divided into two fields. He has come to break the molds of mind of Theosophists. We have gotten into ruts in the last fifty years; and I think that is one thing he has come to do. The other thing is to give new Theosophical teachings. Without seeming too proud, I think we can say that we have now earned the right to have new Theosophical teachings.

"Just here is where the work of the Theosophical Club comes in. We must realize that we cannot run the clubs the way they have been run during the last thirty years, because the times have changed. We must get out of our ruts and be ready to have our club run in such a way that new-comers can come in and learn technical Theosophy, but presented in a manner that is more attractive to younger members than can be done, or is appropriate, in a T. S. lodge. They can be prepared to receive the new teachings that Dr. de Purucker is giving. I think that is one of the main things that the Club can do.

"We have had the experience during many years that some people join the Theosophical Movement because they see that it is composed of unselfish workers, devoted to high ideals. But we need something more than that. The Club needs to provide members for the T. S. who know something about what Theosophy teaches. So I think it is of the utmost importance for us to forget our old methods and to work along the new lines that are opening out for us. I

may say that Dr. de Purucker will not tell us how to do it, or what methods to follow. We have asked him and asked him at Point Loma, and he will not tell us: 'Do this' and 'Do that'; but he leaves it to us to work out our own karma. Once in a while he will give us a hint, though it is sometimes rather obscure. But I have noticed that he waits until we have taken the first initiative step before he will really give us any definite suggestions. That is what a true Teacher always does. A Teacher does not come and meet the student: a Teacher stands ahead of us, and is often just around the turn of the road; and you cannot see him until you have taken a few steps on the Path yourself.

"As far as breaking the molds of mind is concerned, one of the gentlemen told you what the Master had said about women of the Fifth Race. You notice he has not told us what the Mahâtman thought about the men of the Fifth Race! But in our Club at Point Loma — and I hope it is being done all over the world — the women of the Club are getting out of the old mistaken idea that they are just a little bit inferior to the men! On one occasion at Point Loma one of our club-women actually got up and said: 'It really is a fact that women are not as intellectual as men, are they?' Well, I thought that we had failed in all of our club-efforts for the last three years! But for the women of the Club, and for the Women's Section, I say, let us show the men that we are equal to them and in fact we can lead them, and we are doing it at Point Loma, I believe!"

The Chairman: "Now, at this stage of the proceedings, there is one thing I would like to say: This title, 'The Theosophical Club,' is a remarkably happy one. It is attractive. I want to say that because it has proved that it has a propaganda value which has not yet been exploited. To illustrate: In Guildford we tried the experiment of founding a T. S. lodge, or doing the preparatory work for it; and there was no response. But we did the same work under the title, 'The Theosophical Club,' and we got a dozen members practically straight off. Members of other societies were not afraid. They said: 'Oh, it is only a Theosophical Club. I don't mind joining that.' And they still retained their membership in the other societies. That is just what we want. It works.

"Before we go further, may I ask if anybody present would like to ask any questions about what has been said in connexion with the Clubs?"

The Leader: "May I ask a question, please, in order to clarify things and just as a suggestion? I have heard it said somewhere that the Theosophical Club as an organization bans everything except Theosophy — that it forbids music and everything else. Now, of course it is a Theosophical Club in its whole *raison d'être*. Its whole reason for being is for Theosophical purposes. But, Mrs. Minot, are not the respective daughter-clubs autonomous in the sense that they can conduct their own meetings as they please, or do they slavishly and blindly follow a mandate issued from Point Loma that everything shall be banned except what some Point Loma individual asks for or requires? It is a very delicate point."

Mrs. Minot: "I am very glad to have the opportunity of speaking on this point. The Theosophical Club has a Constitution, which all the Clubs are now accepting, following out the same line that has been suggested this morning for the T. S. But each club has its own by-laws. Under the heading, 'Club Autono-

my and Activities,' the Constitution provides: '(a) Each Branch of The Theosophical Club and each Section thereof shall be autonomous in the conduct of its affairs, save as limited by the provisions of this Constitution. (b) The formulation and adoption of by-laws, methods of procedure, and activities, are entirely within the province of each Branch of the Club and of each Section thereof, save as limited by the provisions of this Constitution. (c) The general and special activities of each Branch of the Club and of each Section thereof shall be such as a majority of its members may determine; provided, however, that they be subservient and auxiliary to, and in full harmony with, the OBJECT of the Club as declared and defined in this Constitution.'

"It will therefore be seen that music and such things are not banned; but the idea is that the club is primarily a seeding-ground for the T. S., and that those who enter it are more or less interested in the study of Theosophy, or they would not seek to become members. Whether they wish to become members of the T. S. or not, at least they are interested in Theosophy. But these other things are not banned. It is simply that the *first* consideration of the Club is the study of Theosophy; and that these other things shall not take precedence over such study."

The Leader: "The study of Theosophy in the spirit of Brotherhood."

Mrs. Minot: "Yes, not as a mere intellectual exercise, but as the rule and conduct of life. Surely we all of us here are realizing more and more that Theosophy is no mere pastime, but that it is the very essence of life itself, and that it applies to every aspect of life. Now, the way in which each club will do this must rest with the club itself. Of all the daughter-clubs that have been formed, I do not know of any two that could work along identic lines. You are of different nationalities; you all have different problems to meet. It is just the general outline that is laid down at Point Loma and offered as a suggestion, as a help; but each one of you has your own problems to meet; and probably each one of you alone can work out those problems for yourselves. And in the working out of these problems your club will gain strength."

The Leader: "And just one word more: May I ask if the Theosophical Club has not also as one of its aims, that of bringing about a kindlier spirit of brotherhood as among the different Theosophists?"

Mrs. Minot: "Yes, indeed; the Theosophical Club is one of the best fields for Theosophical fraternization."

The Leader: "Just as Brother Barker has pointed out at Guildford."

Mrs. Minot: "To live and to let live, and to realize that we are one great family. If we are Theosophists at all, it does not make any difference to which society we belong: we have something in our lives that makes us one."

Mr. J. W. Hutchin: "Is there time for me to say a word on this subject? I was very delighted to hear that speech from a child of Liverpool, Miss Savage; because her father years ago established a club in Liverpool; and we had Brother Koske, Brother Berman (who unfortunately is not with us here), and Brother Simpson with us here, as a result of the establishment of that club. Splendid work was done in that club. I am saying this because I want to assure the Leader that in that club it was not a formal, hard and dry class; but they really interested those young fellows, as Brother Koske and Brother Simpson here

will bear witness. They really commanded the interest of those young fellows; and the Liverpool Lodge exists today as a result of that club.

"While I am here I would like to say one word more. Miss Savage has referred to the women. I visited recently the Liverpool Lodge of the Adyar Society. It was a room of this size full, and I had difficulty in finding a single man! Now, we don't want to produce that! We want to hold a good balance between the men's clubs and the women's clubs. May I further say that we have started quite an active women's club in Liverpool. We now have a nice room; they are entertaining the women and interesting them, and at the same time doing very excellent propaganda-work."

Mrs. L. J. Mannig-Hicks: "I want to add a little note of encouragement. About four weeks ago we started in our Hampstead gardens a reading club in the afternoon. A few ladies who were very anxious to know something of Theosophy said they would like to join a reading club. So we began it; and week after week the membership increased until now we have twelve members belonging to the reading club. It is only a reading society so far; but I would like to say that men are asking to come in. They cannot come in the afternoon; and we are endeavoring now to find some evening that will accommodate them and the women as well."

The Chairman: "That experiment at Golders Green is going to be a tremendous success, I feel convinced; and is a symbol of what may be termed, I think, a need for a Theosophical center in a particular place. Wherever someone runs up the flag of Theosophy, immediately there is a response — one, two, three, four, half-a-dozen people come along and show a vital interest — in that place. There is an actual need. Of course, theoretically, there is a need everywhere. But after all, if you have got a lodge in the next street, there is not the same necessity. Golders Green I am certain is going to be a tremendous success, and the success will be due to the work of Mrs. Manning-Hicks and of Mrs. Beadle.

"In regard to the question of the relative influence of the fair sex, I believe the Leader will agree with us in this: that if in a Theosophical lodge, which is supposed to be composed of men and women, you find that after years of work it is entirely composed of women, with all due respect, you will find that the spirit of Theosophy has left that lodge. It is a criterion of good Theosophical work that you get a large proportion of men; not a larger proportion, because there will always be, I think, probably more women than men — that is all right; but you must have a large proportion of men if it is going to be successful. After all, this is nature. But where you don't find the masculine element at all, it is because the level of the work has gone down; and then you get just the sentimental type of women only present. The more intellectual ones won't come; and the men won't come either."

Mr. Sawyer: "If it is difficult to get sufficient men or women to join the Theosophical Club so as to form the two sections, is it possible that a club could be formed of the two sections jointly?"

The Chairman: "Brother Sawyer is the President of our newest lodge in England. He has started off with three or four members quite actively. I believe the point he has raised has already been covered; to wit, that a small nu-

clubs can have a charter issued for both sections jointly until such time as there is a sufficient number to divide into the two sections. Is this not so, Mrs. Minot?"

Mrs. Minot: "Yes, Mr. Barker; but where the club is formed in this way of both men and women working together, the Club Constitution requires that as soon as there are sufficient numbers to have the two sections, each Branch of The Theosophical Club shall be organized in two sections, for men and women respectively. Keeping that in mind, I believe, helps to build up each section, rather than working along with the view that, just because a joint club was chartered in order to get started, it should continue so indefinitely. But if the idea uppermost in mind is: 'We must work for sufficient members to have the two sections just as soon as we possibly can,' before we know it we shall have them."

Mr. Sawyer: "The application for such a charter: would it be addressed to the British Section?"

The Chairman: "To the National Director of the Clubs in England. Address it here."

Mr. J. Hendrik Oosterink: "May I relate to you an experience that we had in the Bussum Lodge, which was very helpful. Last year when the Leader visited Holland we had only four members. Now we have fourteen, in just this short time, in a village of only some 25,000 inhabitants. Without knowing how to work, we seem to have been working along the lines that were pointed out: the natural way of giving Theosophy. But when we had drawn together a group of fourteen men and women, we began to read and to explain at each meeting a chapter of the *Bhagavad-Gîtâ*. In this book one finds all the teachings of Theosophy; and it is just the point to begin, to start from. That has been very helpful to us; for you start immediately on a high level of Theosophy. You find the teachings of the heart as well as the technical Theosophical teachings. The questions that are asked after having read and explained a chapter of the *Bhagavad-Gîtâ* are always lofty. The spirit is beautiful in your club-work. Probably other little lodges with not so many people may find it helpful to do such a thing, too."

The Chairman: "Brother Oosterink has drawn attention to something that we discovered here in London also; and we can confirm from experience what he says; *i. e.*, to be very careful in our lodge-work and in our club-work always either to begin with or to end with bringing in the heart-teachings and the application to life of the more philosophical teachings. Therefore we always begin, if possible, either with a reading from the *Bhagavad-Gîtâ* or from the Leader's *Golden Precepts of Esotericism*, or something of the kind. It is the same principle, is it not, Brother Oosterink? And it is fruitful, more especially with newcomers. Otherwise they may get the feeling that Theosophy is purely a theoretical study and has no application to life."

Mrs. Leeuwenburg: "I would like to ask one question: As far as I know, in the Theosophical Society there is no distinction made between men and women. They all work together. I would like to know why the distinction is made in the Theosophical Club, why the insistence upon having the two sections for men and women respectively, instead of their being encouraged to work together from the beginning?"

The Chairman: "A mighty good question. Thank you. Mrs. Minot, will you be good enough to reply to it?"

Mrs. Minot: "The Theosophical Club is, in one sense, a preparatory school for the T. S.; and the very fact that it is a *club*, open to both men and women, has made it seem advisable to have these two sections. There are many men in different countries, perhaps more especially in the Latin countries, who would prefer to have their wives and daughters enter a club that, if not exclusively for women, at least has a section for women only, even if at times both sections work together. Moreover, there are frequently opportunities for the women's section of a club to get together for study purposes when it would be impossible for the men, on account of their business, to do so. Such opportunities are of very great assistance, wherever it is desired to do the intensive preparatory work that will equip the members for the deeper study that is carried on by the lodges."

The Leader: "In addition to what Mrs. Minot has so well said in putting her finger upon just the real reason for forming the Theosophical Club with two distinct and separate sections for men and women respectively, I want to emphasize this: The lady asked the question from the standpoint of a Northern European, with the traditions of Northern Europeans of the mingling of the two sexes in common social intercourse. But the Theosophical Club was formed to meet the social conditions of every part of the world, as of the peoples of *Āryāvarta*, for instance, or of the Latin countries, that Mrs. Minot has spoken of. I know perfectly well that in some parts of the world men don't like their wives to associate indiscriminately or on a footing of social equality, if we may use this term, with all and sundry who may join a club for both sexes. Women, I dare say, feel pretty much the same way about their husbands, or brothers, or fathers, or sons. I know they do in certain parts of the world.

"Now, the T. S. is a different thing entirely. This is a bold venture, especially according to the ancient traditions of Northern European peoples, and has come down to us from early Christianity. But even in times of the early Christianity, the two sexes were separate in what they called divine worship in the churches. They never mingled together. The instinct of the people was against it. The women were behind a screen — so carefully was womanhood cherished in the minds and hearts of men; not that they mistrusted their womanfolk, not at all; but there was the chivalrous instinct of protection, of guarding and watching over them. Today women rather rebel against that — I think wrongly and foolishly; because it is destroying in men's hearts one of the gentlest and manliest feelings — the instinct of protection, of chivalrous watching over those whom we love.

"Now, it was I myself who, in founding the Club, or rather in changing it from the old boys' and girls' clubs, the H. P. B. Club and the W. Q. J. Club, wanted to bring in adults from among people in all parts of the world; and I foresaw that we had better arrange things from the very beginning, so that the Club could answer the needs of every part of the world, thus avoiding shiftings and changes. I wanted the Club to be of such a character that it would interest the men on one hand and the women on the other, and of the Oriental peoples as well as of those of Northern Europe.

"Now, the question the lady asked is no criticism at all; it raised no objection; it was a question of earnest inquiry. That is true, is it not? Just so. So why not let things go as they are, once you understand the situation. And there was a further thought in the back of my mind: There are many women's clubs, whose members prefer to continue to work as women's clubs, doing women's duties in a way. There are also men's clubs; and men sometimes prefer to associate with their own sex only. So I thought if we had these two sections in the Theosophical Club, we might just fish for the souls of the women in the women's clubs on the one hand, and of the men in the men's clubs on the other hand; and bring them into the Theosophical Club, but retaining the two sections. Do you see the point? That is all there is to it. There is nothing mysterious or awkward or weird about it at all—no *arrière pensée*, no hid thought, just a plain, simple proposition, a problem if you like, that had to be met; and we solved it by having the two sections, each distinct and yet the two together forming the spiritual marriage of which the early Christians spoke, of the two parts of mankind.

"In the Theosophical Club they learn to respect each other by this distinction of section. It is a bar against undue familiarity. The Theosophical Society is an organization to which decent men and honorable women can be proud of belonging. It is a clean, wholesome, sweet brotherhood; and it is our duty to keep it so. You see in the Theosophical Club a liaison-body between the T. S. with its high ideals, and the world, unfortunately with its low ideals. The Theosophical Club is the bridge. Do you now see the reason? We must keep it as lofty and clean and useful in its own sphere as the Theosophical Society is in its sphere."

The Chairman: "Now, we come to the study-class of Chapter VII of *The Ocean of Theosophy*, and I want, if you will allow me, to say what lies behind this method, and why it has been put down with the Leader's approval on the agenda of the work of this Convention. It is this, Friends: Experience shows that Lodges of students, even sometimes of old students of Theosophy, frequently fail in their objective of having really vitally interesting and purposeful Theosophical study-classes for lack of a method which will achieve the objects that ought to be achieved in all study-class work. As I understand it, the purposes of a Theosophical study-class are several. First of all, the object of a study-class is that the members shall acquire knowledge of the Theosophical teachings in order to fit themselves to help and teach others, and to pass on their knowledge to a world greatly in need of it. This is Number One. Therefore it is an act of service in the Cause of Theosophy that leads one to enter into a study-class.

"The second thing to be achieved is to get people to do the work. So frequently Lodge-meetings and study-classes fail in this objective owing either to apathy or lack of interest in some way or another. The people come, they listen to two or three doing the work, or perhaps one individual doing the work, but they don't do it themselves. Therefore, and a third thing that is to be achieved: Individual training to the members of that class in standing up on a platform and giving out the teachings.

"Everybody has to begin to speak in public at some time, and every one of

us has had to pass through the bitter pangs sometimes of standing up tongue-tied on a platform and utterly miserable. A method has to be found that will perform all these functions, and in addition provide the necessary stimulus, by means of the very method itself, so that you feel, 'I must do my study of the chapter tonight, because if I don't I am certain to be called upon to do something.' If you appoint only one or two individuals to do the work, the result is that the others, metaphorically, put their feet up and just 'snore,' because they say, 'So-and-so is going to do the work.' The success of a Lodge-meeting devoted to study depends upon every member of that study-class studying the work before he comes. They all know they are going to do a certain chapter, or a certain part of a chapter. The ideal to aim at is that every member should be willing to place himself in the situation that he is willing to be called upon by the Chairman to take part in the work of that particular evening. We arrange it in this way. There are some for various reasons, and perfectly good reasons, who don't feel they can or want to take part in platform-work, and those must not be compelled, obviously. If they do not wish to do it, then they attend and bring their good will and at least prepare some questions on the chapter. The point is that they also shall have studied, so that their minds are prepared before they come into the temple of the Lodge-meeting, for even our exoteric meetings are meetings in the temple, the Temple of the Masters, and if the work is conducted in the right way, there will be what we call the force of the Lodge. The spiritual, conscious energy of the blessed Masters themselves will be like a benediction in every Lodge-meeting; and there, in co-operation with your fellow-students you will get that spiritual energy that will enable you to pass over, if I may so express it, that dead center that we all have in ourselves, that point of inertia that we have got to surmount in order to do the work that we want to do.

"This method that you are going to see demonstrated this morning is by members of the English National Section, and I hope you will accept my assurance that this is being done, not, heaven knows, to show you what we think we know, for we don't think we know anything, we are just students together, some more advanced than others. Those who will be called upon this morning are first of all going to summarize in three portions the teachings given by Mr. Judge in the seventh chapter of *The Ocean of Theosophy*.

"I am going to tell you something, if I may. None of those people know who is going to be called upon to summarize this chapter! The members of this group who volunteered to take part in this study-class for the Convention, did so in the true Theosophical spirit, albeit with awe and trembling: they do not know at this moment who is going to be called upon to summarize. That is what we do in our Lodge-meetings. Now, what is the effect of it? The result is for the students that if they want to give their hearts to the work, they say to themselves, 'Well, I must do my study tonight; tomorrow is too late, because I know' (and it nearly always so happens) 'that the one that has not had time to study nearly always gets called upon.' We want to get that keen, alive, alert spirit that says, 'Well, I must not let the class down,' and therefore the members come ready to be called upon. If they are called upon, then they give the results of their work, and if they are not called upon, they have obtained the

benefit just the same; they have done the work, the teaching has become part of them, and they are in a position better than anybody else to ask questions on that chapter, because they have studied. Those who have summarized the chapter, when they have finished, are called upon to answer questions from the audience on that chapter. And the questions come from all over the place; but in fairness to the summarizer the questions should be on his particular portion. The portion he has summarized he should answer questions on.

"The principle of study during the week is: You take your chapter paragraph by paragraph, ask yourself questions on it, because you may be very sure someone else is going to ask you if you don't, and then look up all the cross-references to the other Theosophical text-books, to H. P. B.'s writings, to the Leader's writings, to any of the Leaders', and in fact wherever you can get the genuine Theosophy; and they all link up. Then you mark in the margin of your book where you can find the cross-reference.

"One last point, and a very important principle, and that is: We strive in replying to questions not to give our personal views as to what the answer should be, but try to give something that we have actual authority for. Don't please think that this is a limited and dogmatic way of doing it. It is done for a purpose; for while many of us can speculate and think, 'Well, it may be so and so; or I think it may be something else,' if you have read what H. P. B. says it is, or you have read it in the Leader's book of such and such a title, at least you can say that the teaching is found in such and such a place, and that is the answer to your question to the best of your knowledge and belief. It may be a wrong application, but at any rate we try to give the actual teaching as it is in the books, and we give it without our personal speculations. We can speculate at all other times of the day, but we try to study the teaching and give it as it is given.

"Now, for this seventh chapter of *The Ocean of Theosophy*, a wonderful chapter, full of wonderful teaching. I am going to call upon Mrs. Barker to summarize the first portion; I am going to call upon Mr. Parsons to summarize the second portion; and Brother Koske from our Middleton-in-Teesdale Lodge, of which he is the president (and they are following the same method up there), is going to summarize the third portion."

(The three members chosen, hereupon summarized the chapter, as explained.):

The Leader: "I am intensely interested. I think this idea of a study-class is simply magnificent, and it is what ought to be in every Theosophical Lodge. Of course each lodge has its own problems to face, and I don't know that every study-class in every Lodge could be conducted on exactly the lines that our Chairman has just now laid down; but nevertheless I think they are extremely good lines. I can feel that Dr. Barker does not mean that you should simply repeat like poll-parrots something you have learned [A. T. B.: 'Absolutely not!'], but to love the Theosophical study, to love the Theosophical books, so that when you read them you are enthused with what you read, and thus you simply cannot help giving out at least one thought, or perhaps forty thoughts, that you have discovered in your study."

The Chairman: "A word as to the duties of the Chairman. The job of the Chairman should be to arrange matters in such a way that the work is done.

mainly by the members of the class, his job being merely to sit there, and, if possible, direct the current of events so that the summarizers not only give the portions allotted to them, but answer the questions. That is the ideal. If the summarizer gets a question that he really feels he cannot answer he says what he believes it to be and what he thinks he has authority for; but if something is put up to him that he is unable to answer, then he says to the Chairman: 'I am sorry, I do not know,' and he is not ashamed of admitting the fact quite openly, before he sits down. And then the Chairman calls upon the other members of the class who have done their studying on the chapter. That gives them a chance to participate in addition to the summarizer. It sometimes happens that they also are unable to answer, and then the Chairman endeavors to answer; and if he is stumped too, he says: 'Well, Friends, we must leave that question over until next week, and we will study in the meanwhile and learn a bit more about the philosophy'; and the answer is given next week. But I believe that principle is very important for the cultivation of intellectual honesty. Don't pose or pretend to know something you don't.

"Now, then, comes the most interesting part of the whole proceedings — that is, the questions. Please address them to each of our three Comrades on the platform."

Hereupon the program outlined above by the Chairman was duly carried out. It proved to be a most instructive and indeed inspiring demonstration of an admirable method of conducting a Theosophical study-class, which is heartily recommended to all lodges for their adoption. During the course of the questions asked of the summarizers of various phases of Chapter VII of *The Ocean of Theosophy*, one question was put to which several F. T. S. attempted to reply, the Chairman finally asking the Leader to throw additional light thereon. As the Recorder remembers, the question was to this effect: "In our Theosophical reading, we learn that the human race was mindless until the Mânasaputras incarnated in the Third Root-Race and endowed it with mind. Elsewhere in our literature it is said that during the time of the Third Root-Race, humanity evolved mind with the help of the Mânasaputras, who lighted the fires of mind in it. Question: Did the Mânasaputras, coming from other realms, bring mind with them, or did they merely light up the dormant mind that was already latent in the Third Root-Race? How are we to reconcile the two doctrines?"

The Leader: "This is one of the most interesting and nevertheless one of the most difficult questions of the entire teaching; and if I may venture to develop the thought just a bit, Mr. Chairman, I would point out that both sides are absolutely right: Mind was given, but there was already mind — but unevoked, latent mind; and it required the coming of the superior developed mind, a part of its own flame, like the approach of the flame to the wick of the unlighted candle to set the unlighted candle aflame in its turn. But it could not be set aflame unless mind were already there.

"The incarnation of the Mânasaputras may be likened, as Brother Barker has just pointed out, and likened admirably, to the case of a little child receiving from its own inner being the divine gift of intelligence. A child is born. It is mindless. After a year, or two, or three, or four, or five, depending upon

the infant, its state is exactly like that of the Third Root-Race of mankind in this Fourth Round on this Globe D. Now, as the child grows by the natural process of evolution, the mind within it begins to function, begins to appear. But mark you, this process of evolution would be much slower in its work, if the child were, let us say, alone on a desert-island. It would take years and years to bring out the latent intellectual and spiritual faculties of the growing boy or girl. But the child has its over-watching parents, its loving guides and helpers, 'the Sons of Mind,' the father and the mother, who guide its vacillating footsteps, who teach it, who teach it to think, who by example and precept evoke what is already within the child. Otherwise it could not be evoked. Brother Barker is absolutely right; and the example of the child is very good indeed.

"Brother Barlow is exactly right in pointing out that mind is everywhere; because, let me tell you, Comrades, Manas is not an entity: it is a faculty, an organ, a principle, in the human being; and there is Manas in the wood of this table, but it is unevoked. It manifests itself in the atoms of that table in their cohesion in the form which wood is, which wood takes; but it is all unevoked; it is latent; it is dormant. Manas is the offspring of Mahat. (I do hope you will get the pronunciation of these Sanskrit words right.) Mahat is the cosmic principle; Manas is the cosmic principle manifesting in the human constitution. To speak of Manas as 'the thinker' is inaccurate, if we desire strict accuracy; because the thinker is the egoic principle acting on the mânasic plane; it has evolved to function on the mânasic plane, the mânasic entity, the Mânasaputra, the sons of Mahat. But Manas or Mahat is in everything, in every entity, is always there. But in entities inferior to the human, it is unevoked, unevolved, not brought forth.

"In the Third Root-Race, the Mânasaputras or 'Sons of Mind,' descended into the most evolved rûpas of the then child-like and intellectually dormant human race; and by their own divine, intellectual fire and flame quickened the latent or dormant fires in the infant humanity, brought them to think, made them think, as the parents make a little child think, bring out its mind, teach it to think, by its books, by precept, by example, by words. It is the most simple thing in the world and yet one of the most glorious. It shows how inferior creatures are protected by the Dhyân-Chohans; because the Mânasaputras are a race of Dhyân-Chohans, particularly and especially evolved along the lines of the mânasic principle.

"'Did the Mânasaputras leave mankind when they had quickened its dormant intellectual faculties?' Some did, but in all human beings our own highest intellectual parts are still for each one of us that particular Mânasaputra, which, to use H. P. B.'s word, incarnated and set aflame our own dormant mânasic organ. Each one has his own Mânasaputra still working within him; and this Mânasaputra is the Christ, the Christ immanent, in each man. You are right, Brother Barker, absolutely right; Virginia is right; the other brothers who spoke are right; everybody is right."

The Chairman: "Friends, if there are any present who had an idea that a Theosophical study-class was not an interesting thing, at any rate the members of our London Lodge will have done something to show that a study-class of this nature is something worth coming to.

"Now the time has come to adjourn for lunch; and at half-past two we will take up the last session of our Convention; and we will just have a moment of silence before closing."

Fourth (and Final) Session of the European Convention of The Theosophical Society

Held at the Headquarters of the English Section of the T. S.,
70 Queen's Gate, London, S. W. 7,

Saturday and Sunday, October 8th and 9th, 1932

CONDENSED RECORD OF THE PROCEEDINGS

THE Fourth and Final Session of the Congress was convened at about two o'clock p. m., Sunday, October 9th, Dr. A. Trevor Barker presiding.

The Chairman: "Our plan is to ask some of the representatives of the different national sections to tell us something of their own propaganda-methods in their own countries. Unfortunately we can give very little time to it; but we thought to hear from some of the splendid large body of Netherlandish Comrades who have come over for this Convention. I am going to call first upon Mr. Arie Goud, President of the Dutch Section, who, I believe, would rather speak about something else he has in mind than propaganda-methods, and who will leave the propaganda-methods to the Vice-President, Mr. Venema."

The Leader: "A cablegram has been received from the Comrades in Finland; and I thought it might be well to read it here. Some other telegrams came; but that was one that happened to be brought along."

The Chairman: "This cablegram reads: 'Hearty greetings to Leader and members from the Theosophical Society and Club-members in Finland.'"

Mr. Arie Goud: "Mr. Chairman, dear Leader, and Comrades: I beg to be excused for my poor English. I have written down my address so as to make it as good as possible. I have to begin with bringing homage to our English President, Dr. Barker, and his wife, for having come to help the English Section. We older members of the Point Loma T. S. have had the benefit of thirty years' training by K. T.; and she, as Dr. Barker so aptly expressed it, 'understood her job.' So it is most gratifying to observe how Dr. and Mrs. Barker stepped into line with our present Teacher.

"Furthermore, I was so glad to hear yesterday that a new Comrade, Captain Bowen, has come to light the fires in Ireland again. We Dutch owe much to the work in England and Ireland, as some of our most important activities, like the Lotus-Circles and even our printing-press, were inspired by English and Irish Comrades in the nineties of last century.

"Now, as to our methods of work in Holland: You know we have our five regular publications, partly translations of the Lomaland magazines, because this is necessary on account of the difference in language. But I think the main thing to relate here of our work in Holland is the fact that we have a rather strong Theosophical Club-work, and have thereby interested quite a goodly

number of young people. We need these so much in helping to carry on the Theosophical work in the future.

"Since the new era with our present Teacher began, we have changed our *methods according to the general plan outlined*, and have made our Lodge-work more intensive, especially with the help of the newly formed Theosophical Clubs. Through them there arose among the younger people an enthusiasm that has greatly helped and is still helping to enlarge our influence on the public mind. A drawback in general is that we have not sufficient material means to advertise our work.

"In Utrecht we have just now changed somewhat our working-scheme and have given out a syllabus for three months, announcing in the first place our fortnightly public meetings under the auspices of the Theosophical Club on Sunday morning. These meetings are well attended. Several of the Club-members give short addresses on the subject announced. There are musical selections; and at the beginning the reading of an extract from one of the Leader's books. Our old Comrade, Madame de Lange, whom you from Point Loma know so well, comes regularly an hour by train to attend these meetings and often participates in the discussion of the subject. The main and most beautiful feature of these meetings is the fine spirit of harmony which pervades all and which the participants take home with them.

"Besides the public meetings there have now been begun special members' meetings of the Clubs every fortnight on Saturday evening, part of which will be devoted to studying one of the standard Theosophical works, and to preparing the members for public speaking. Every other fortnight on Sunday morning we have our Lotus-Circle; and once a month a meeting of the Lodge-members.

"At Groningen and Amsterdam practically the same thing is done, except the public meetings. One of the features of the Theosophical Club-work is their camp-week once a year. I hope the Chairman will ask Mr. Venema and other Lodge-Presidents here to speak of the work in their Lodges."

The Chairman: "Now I am going to call upon Brother F. A. Lindemans, President of the Rotterdam Lodge."

Mr. Lindemans: "Mr. President, Leader, and Comrades: After our President's address, I can very briefly tell you a few facts about our work in Rotterdam, especially in answer to the Chairman's question as to what material we use for propaganda. I would say that the principal propaganda-stuff that we use is enthusiasm—not the fire of enthusiasm that leaps up on special occasions and is then immediately extinguished; but the flame of enthusiasm that burns constantly and spreads a radiance over those who can see and feel, long after they have left our meetings. Enthusiasm so understood is, I think, the same as love and brotherhood. Love and brotherhood are realities; and if we can give long lectures for hours and hours, but not one minute of real love for our fellow-men, I think all such lectures are of little avail. Conversely, if one of our members can give love, even though unable to say one word, he does just the share that is asked from each one of us. For, however beautiful and strong intellect may be, it is love that attracts; it is love that gives what our fellow-men most need; for there is very little love in life as we see it around

us — perhaps counterfeits more or less like love; but real love is not so very overflowing in life. If we can give something of that real propaganda material, then we give just what the world most needs.”

The Chairman: “And now may we hear from Brother Hendrik Oosterink, President of our Lodge at Bussum, Holland?”

Mr. Oosterink: “Dear Leader, Mr. Chairman, and Brothers of England, Sweden, Germany, America, and Holland: With the permission of the Chairman, I am going to speak about something other than our work in Bussum, because I spoke about that this morning. I want you to share with me a thought that has come to me again and again during these important days that we have been together. The Leader has called us together, so to say, as officers, to give his instructions; and so we will go back to our homes to do our parts of the work. For that reason I feel the solemnity of the hour. The words with which the author of *Fundamentals of the Esoteric Philosophy* opens his lectures come to me again and again: ‘The hour is a solemn one.’ We must all feel that. For this reason I am glad to see so many brothers of other countries, who have come from afar to share in the work which we are doing here. Especially am I glad to see so many of my own countrymen here during these momentous days.

“You all remember Miss Elsie Savage’s book, *On Tour with G. de P.* Therein she writes about Holland; and speaking about what a little country ours is, she said that wherever G. de P. gave his public lectures — in Amsterdam, in Rotterdam, in Utrecht, in Bussum, she always saw the same faces of the Dutch Comrades again and again. In a certain sense she was quite right; because our country’s small size does make it possible to move from place to place easily. But there is also another reason why she so often saw the same faces; and the proof is that here we are again, this time in London! So it is not only because our country is such a little one, but because we are very devoted to the teachings of Theosophy, and because we have a great heart for our Leader.”

The Chairman: “I believe that Brother J. H. Venema, Vice-President of our Dutch Section and President of the Lodge at The Hague, also has something to say.”

The Leader: “You can’t down these Dutchmen: they are a strong and sturdy race!”

Mr. Venema: “Mr. President, Leader, and Comrades, Friends: I can perhaps add very little to all the beautiful words spoken by our Comrades. But there is one thing I would say, and it is this: that most people look upon the meetings and conventions of different societies as comprising endless talk and tiresome speeches. Well, I would ask them, or invite them, to attend a convention of the Point Loma Theosophical Society; and they would experience what exhilaration there is in every speech and in all the proceedings. They would see that something happens whenever Theosophists of the Point Loma Society come together.

“One thing more I wanted to say is this: that although the propaganda-work in Holland is more or less the same as we saw demonstrated this morning, there is one thing which I would like to call to the attention of all those present; and that is, that in all our meetings and study-classes, we should show by our demeanor and by our words that we are proud of belonging to this Society —

proud in the sense that something is flowing through us from the Hierarchy, from the Teacher, and spreading itself through all our members. In this way each and all of our members can be such a leader or leaders individually, as the Teacher urged us to be yesterday.

"We also make it a point to show the people, and we also tell them again and again, that our Theosophical Club, which is conducted in much the same way as we saw demonstrated this morning, is the fore-court of the great Temple of Spiritual Light, which is the Theosophical Society itself.

"Speaking of The Hague now, although I think it is also the case in the other cities where we have lodges in Holland: whenever the members of the U. L. T. or of the Adyar Society pay a visit to us, which frequently happens at The Hague, they always notice and frankly say that there is more of the heart-touch among us than anywhere else. We are very glad to hear that. They also say, which may be interesting to those who listened attentively this morning to the speeches about the men's and women's sections, that they notice in our study-classes so many men, whereas in many other study-classes this seemed not to be the case, as we heard this morning. In ours there are many more men than women, both in our study-classes and public meetings. In fact, out of the twenty people coming over from Holland to this Convention, six of them are women, and all the rest are men.

"The last thing I wanted to say, echoing what Brother Arie Goud said: We believe very much, and I think it is a good thing to remember, that there should be special study-classes for the young people, who can work under the guidance of an older member in a fitter way than if compelled to study in the same group with older and more advanced students. I am referring to special study-classes under the auspices of The Theosophical Club, respectively for boys and for girls separately. If you only knew the fine work that is done in our boys' camps out in the open in the woods (and I think it is the same with the girls' camps)! Every night meeting together around the camp-fire, in the silence of Nature, when, for instance, the seven esoteric keys are given out from *Fundamentals*, as was the case this year. You should just see what is done for these boys, and realize what great work they will do when we have passed on; because that is one of the powerful things of our Society: that we pass on the light to the young people. So in conclusion, in considering our Theosophical propaganda-work, let us not forget this great duty that we have; namely, the passing on of the light to the young people; because they are the future."

(To be concluded in the February issue)

Theosophical Activities

AMERICAN SECTION: *Bridgeport, Conn., Lodge No. 27* — At the last Sunday evening meeting of the Lodge, Mrs. I. H. Butler, the president, spoke on 'The Mahâtman or Elder Brothers,' Miss Mary Hall on 'The Pilgrimage of the Monad,' Miss Mary Gabriel on 'The Law the Basis of Faith,' and Secretary Oswald Busch on 'Upon What Authority is Theosophy Based.' Mr. Busch's speech or an article on this subject appeared in the Dec. 24th issue of *Bridgeport Life*, the editors of which paper show an interest in publishing the Theoso-

phical teachings. Lodge No. 27 is following the suggestions given in the November *Lucifer* on practice in public speaking.

Chicago, Lodge No. 7 — On Oct. 30th Horatio A. Warren, an Adyar Comrade who decided to join Lodge 7 because of his warm sympathy with our Leader's fraternization-movement, was presented with his diploma. Brother Warren made a thirty-minute response on the subject of 'The Common Ground of the Societies.' As an instance of the need for more unity of effort he pointed out that within a few hundred feet of Lodge 7 there were two other Theosophical Lodges, and a few blocks away a third, making four in all in the same district. Brother Warren is a most devoted worker and a Theosophist of many years' standing, and the members of Lodge 7 are happy over his accession. Mrs. Mabel G. Hart and Mrs. Catherine M. Kahara are two other devoted new members. Among the recent speakers and subjects at the Sunday evening public meetings were: A. H. Peters on 'Vibrations,' Mrs. Mabel Hart on 'The Impersonal Life,' Mrs. Emma P. Williams on 'The Cause of Unrest,' and Rudolph J. Naumann on 'Devotion.' The meeting on Nov. 27th was turned into a Thanksgiving Symposium in which the members gave reasons why the world should be thankful in having Theosophy during the Depression.

Elgin, Oregon — An indication that the Leader's new plan of abolishing dues and admitting applicants as Probationary Fellows upon payment of an entrance fee of 25 cents is a psychological stroke may be judged from the following incident: During past months many friends of Lodge No. 12, Elgin, Oregon, have been attending the meetings, but held back because they could not afford to pay dues. At a meeting of the Lodge held on December 26th the Lodge gathered in 13 applicants for Probationary Fellowship, and not having enough application blanks on hand they typed the forms.

This is the old Blue Mountain Branch of W. Q. Judge's days, chartered in 1892, and under Katherine Tingley was Universal Brotherhood Lodge No. 16. It was one of the early groups to reorganize under our present Leader, receiving a temporary charter on Dec. 20, 1929, and a permanent charter on March 5, 1930. It was started by members of the Hug family in the early days, and today six of its members and four of the thirteen new applicants are of that family.

The Lodge in December held its election of officers for the new year, as follows: president, H. H. Hug; vice-president, Eugene Faye Hug, Jr.; secretary, Julius C. Hug; librarian, Eugene F. Hug, Sr.; assistant librarian, H. H. Hug. The local newspaper publishes a good-sized article on Theosophy nearly every week. The Lodge meets in the Hug Building — which seems appropriate!

Minneapolis, Minn., Lodge No. 18 — The Lodge has changed to a new meeting-place at 4638 Garfield Avenue, South, the new residence of the president, Mrs. Nell Milligan. Under the leadership of Mrs. Milligan the study-class is studying *The Secret Doctrine* and *Fundamentals of the Esoteric Philosophy*. Two interesting recent lectures at public meetings were by Miss Claribel L. Clenth, the secretary, on 'Shakespeare Theosophically Considered,' and 'Seneca, What He Means to a Theosophist.'

Norwalk, Conn., Silvermine Lodge, No. 13 — After having secured the pub-

lication of a number of valuable Theosophical articles in the *New York Sun* recently, Secretary Clifton Meek has dropped his facile pen for a while in order to put his major energies into making brass incense-burners to raise funds for the Cause. Numbers of new members have been enrolled during recent months.

Rochester, N. Y. Phoenix Lodge, No. 15 — During the month two new members were admitted. Recent subjects at the Thursday evening public meetings were: 'Theosophy,' 'Who am I?,' 'Reincarnation,' and 'Karman.' The study-class meets regularly on Wednesday evenings. The Lotus Buds are happy over the accession of a new Buddie.

Toledo, Ohio, Lodge No. 22 — The members are greatly pleased over the success of President E. L. T. Schaub in getting the *Toledo News-Bee* in its issue of Nov. 11th to print a half-column article by him on 'Karman and Reincarnation.'

AUSTRALIAN SECTION: *Sydney, Lodge No. 1* — Mrs. Emily I. Willans in her monthly letter tells of the Lodge and Club activities, and sends also a report of the Class studying *Fundamentals of the Esoteric Philosophy* — very interesting but too long to publish here. The Lodge subscribes for *The Theosophical Path* on behalf of three public libraries, and sends *Lucifer* to two more.

DUTCH SECTION: *Bussum Lodge* — A letter from Brother H. Oosterink dated Nov. 19th reads: "It is really a joy for me to be able to tell you that the Theosophical message reaches Bussum more and more. This year we have found twenty-two new members for the Study-Club, in which we are studying *The Ocean of Theosophy*. I have divided the Club into two groups, one of seven and one of fifteen. The first club is growing already for some of its members have asked permission to bring others with them next time. I am very happy over the serious interest that they all show and that we have found so many earnest men and women. They listen with such attention and the questions that they ask are sometimes so beautiful and profound, that I only wonder that they have not found Theosophy earlier. Besides the Club-work, the Lodge-work, and the Girls' Theosophical study-class, eight of the members have formed a club for the study of *Fundamentals of the Esoteric Philosophy*. . . . This report touches only the outer things. I have not spoken about the members who co-operate with me with such understanding and enthusiasm, especially the members of the Fundamentals-Club, that I often wonder at the rapid progress."

Groningen Lodge — Mr. H. F. Sterringa, president, writes: "We have our Lotus-Circle every Sunday morning with a regular attendance of twenty children conducted by Mrs. A. Reedeker-Meyer, assisted by Mrs. Lüschen-Popken. The meetings of the Theosophical Club are kept on a high level and attract several outsiders who express their satisfaction with the spirit of these meetings. We have at present three study-clubs, attended by about thirty people. For the study of the youngest people the 'Graded Lessons in Theosophy' are used, with the older ones we have finished *The Key to Theosophy* and now are taking *Theosophy and Modern Science*, by Dr. de Purucker. The Dutch *Lotus Messenger* which is welcomed all over the country in our Lodges and Lotus-Circles, being edited, translated from the original Point Loma edition and mimeographed by our members, now is in its third year. Our musical club is busy

as ever (vocal and instrumental) and we are giving our concerts regularly at the large Hospital for some of the patients who are allowed to attend and are often conveyed in their beds to the hall where our musicians play."

The Hague — Bro. J. H. Venema in a letter dated Nov. 7th reports a Bazaar in preparation to get means for propoganda; a study-class of 55 members with Bro. Tillema leading it on Nov. 6th; the Lotus-Circle in charge of Miss Sliendrecht in the absence of Mr. Venema at lectures, etc.; a speech by Bro. J. H. Goud at Pulchri Studio, Nov. 7th on 'The Common Origin of the Religions'; and a good notice of *Golden Precepts of Esotericism* by G. de P. in *Het Vaderland*.

Rotterdam — Excellent reports from Bro. J. W. van Sandijk dated Nov. 12 and Dec. 11, note the renting of a larger room in the Rotterdamische Kring, for the public meetings conducted by the club, held there fortnightly on Fridays at which President Lindemans lectures, and questions are answered; private lodge-meetings on Fridays where *The Secret Doctrine* is studied on the lines suggested by Captain Bowen's father; joint meetings of the sections of the Club; monthly fraternization meetings in which Adyar members, Rosicrucians, and Anthroposophists have participated and other fraternal gestures of a promising nature, the former vice-president of the Adyar Lodge, Mr. van Aartsen having given a lecture at the Point Loma Lodge. Mr. van Sandijk mentions that now Mr. van Dishoeck is publishing G. de P.'s books they are becoming more widely known. He adds that in response to the announcement of discontinuance of dues in the T. S. the members of the Rotterdam Lodge will continue their donations, and that these would be forwarded at once, for the first part of 1933.

Steenbergen — Brother Bram Quist reports steady activity on the part of the Lodge, with meetings twice a week for study of *The Key to Theosophy*, and on Sunday morning the Lotus-Circle, led by Mrs. Quist, with her little daughter as the first Lotus-Bud.

Utrecht — From the Utrecht Lodge, of which Mr. J. H. Goud is president, comes an attractive syllabus giving all the local Theosophical activities and these notes: The meetings are advertised and well attended; in most cases there are a few new inquirers. There are generally several speakers with short addresses on the topic advertised and these meetings are prepared beforehand on Saturday evening, when the members' meetings of the Theosophical Club (men's and women's sections combined) are held. The musical selections are generally performed by Miss Lucie Goud. The spirit of the meetings is harmonious and the ennobling influence going out from them is the reason that there is an audience of thirty or forty regular attendants, among whom several come from a distance. On Sundays in the morning there is our Lotus-Circle, conducted by Miss Nellie van Weydom Claterbos with the help of two or three young ladies, members of the Club. They are busy preparing for the Christmas festival. Once a month is held the Lodge meeting for members only.

EGYPTIAN SECTION — Monsieur Mayer Daniel of Cairo, president of the Egyptian Section of the Theosophical Society, announces the formation of three new lodges, at Cairo, Alexandria, and Tourah respectively. The Egyptian Section of the Société Alchimique de France, of which M. Daniel is also President,

has affiliated itself with the Theosophical Society under the provisions of Article VIII, Section IX of our Constitution.

ENGLISH SECTION — On Thursday, Dec. 1 at 9.30 the Leader and Misses Elsie and Helen Savage went by motor-car to Cardiff where the Leader was scheduled to speak on 'The Lost Word' that evening. The artistic posters announcing the lecture were beautifully lettered by Mr. Pugh, an Adyar member, who is now a member of the Point Loma T. S., and the Adyar Lodge meeting was adjourned so that the members could go to hear Dr. de Purucker. Miss Elsie Savage spoke briefly before the Leader's address. Kenneth Morris accompanied the party next afternoon to Ferndale where, after Miss Helen Savage had made a short speech, the Leader lectured on 'Life and the Universe.' Before the meeting there was a gathering of the Ferndale and Ton-y-pandy members in the home of one of the Welsh members. The lecture was given in a church and the music was provided by the Welsh miners who sang 'The Hills of Caersalem' most inspiringly. The Leader and his party returned to Cardiff the same night and next day had a meeting for the Cardiff members in their lodge-room. Next day, Dec. 3, found the party at Ton-y-pandy where, again in a church, after a few words from Miss Elsie Savage, the Leader lectured on 'Life, Death and After.' All the party thoroughly enjoyed presenting Theosophy to the eager, intelligent, and responsive audiences they met in Wales. Mere words cannot convey the fine spirit shown in the preparations for the Leader's visit made by Kenneth Morris and his Welsh stand-bys, James James, notably, who was indefatigable. The three days in Wales were a glowing success in every respect.

A syllabus received announces a special New Year's meeting for members only on the evening of Dec. 31 at 70 Queen's Gate, and public lectures in January on Sundays, as follows: 'The Teachings of Gautama the Buddha,' by Dr. G. de Purucker on Jan. 1; 'The Cosmic Clock,' by Dr. J. H. Fussell, on Jan. 8; 'The Missing Link,' by Miss Elsie Savage and Mr. A. H. Barlow on Jan. 15; 'The Theosophical Mahatmas,' by Mrs. Minot and Mr. Trevor Barker on Jan. 22; 'The Life of Discipleship,' by Mr. Iverson L. Harris on Jan. 29. The Theosophical Club offers to the public a series of simple Study Lectures on 'What is Theosophy?' by Mr. Trevor Barker, on Mondays at 8 p. m. The men's section of the Club will hold meetings for members only, on Sundays at 5 p. m. where *The Key to Theosophy* will be studied. The Members' Meeting of the Headquarters Lodge is held on Wednesday evening at 8 p. m. The last mail before THE FORUM goes to press brings an announcement of a public lecture by the Leader on 'Men, Supermen, and Gods,' at the Rushworth Hall, Islington, Liverpool, on Friday, Jan. 6th.

Chelsea, Lodge No. 9 — Lodge No. 9 (Chelsea), re-opened on Nov. 12th, after a year of 'obscuration' due to the proximity of the Headquarters, where the Chelsea members have had the privilege of fitting themselves for better work by an intensive study of the Theosophical teachings, under the enthusiastic direction of Dr. Trevor Barker. The subject of the first meeting was 'Brotherhood,' everyone present resolving to make Brotherhood the animating principle of all the activities and studies of the Lodge.

After the Lodge meeting a preliminary meeting was held to discuss the formation of a branch of the Theosophical Club at Chelsea, resulting in the formal application for a Club Charter signed by twelve applicants.

Up to date all goes well and the consolidation of the work increases week by week. Interest has already been aroused by means of a weekly advertisement in the chief local paper, in the nearby district of Clapham, where it is hoped soon to report the opening of a new Lodge.

GERMAN SECTION. *Berlin* — Bro. Reinholdt Bergmann, president of the Tingley-Blavatsky Lodge in Berlin, under date of October 31st, reports the widening scope of the Fraternization-movement in Berlin, to include not only distinctly Theosophical groups but also the Bahai-movement, the Sufi-movement, New Thought, etc. In response to our Leader's now historic call for union and co-operation among Theosophists, Bro. Bergmann succeeded in bringing together various groups in Berlin for purposes of co-operative effort along Theosophical lines. Together they formed the *Theosophische Arbeitsgemeinschaft* ('Theosophical Co-operative Union'), which has ever since held frequent meetings conducted in turn by the respective groups represented.

The first invitation-card for the present season announces a lecture on November 8th on the subject: 'The Cultural Mission of the Esoteric Societies and the Necessity for their Common Action,' by Harry Dörfel of Berlin. The announcement states in translation: "Through the now planned co-operative action of all the Esoteric Societies, the opportunity is offered us for the first time by which the Wisdom-Religion will be carried into the widest circles of the people, and Berlin can be made into one of the most prominent centers of culture." A nominal entrance-fee is charged (about 10c. in American money) to cover expenses; but those without work are admitted gratis. The various organizations forming the Union are listed on the invitation, with the addresses of their respective executives. The list includes Tingley-Blavatsky Lodge and Charlottenburg (both affiliated with Point Loma), the following lodges, presumably of Adyar-affiliation: Blavatsky, Christus, Baldur, and Parsifal; the Temple of the People, General Spiritual Fraternity, Theosophical Friendships Association (Independent), and the Theosophical Society (Leipzig).

Cottbus Lodge — At the meeting of Oct. 12, 1932, Frau Nommel spoke on 'Body, Soul, and Spirit' and Comrade Saalfrank gave an account of his visit to the London Convention. He said: "The Convention days were filled with meetings, full of wonderful suggestion. The climax was the last meeting on Sunday, which became an initiation, a dedication indescribable in words."

Hamburg Lodge — Bro. Hugo Scharnick, writing from Hamburg to Mr. Saalfrank says: "How do you like the *Lotus-Circle Messenger* (*L. Z. B.*)? Herr Witte is busy on his free day with printing. I help to translate and so we work hand in hand with Frau Kirsebom. The first number was not quite a typographical success because we have had some initial difficulties of a technical character which we could only learn to overcome with practice. Herr Witte works hard to help us and supports our work as much as possible, so that he is a good assistant to me in our work. Fräulein Huss has good success in the Lotus-Circle work. The number of children has grown to 24 and we need only an assistant who can help Fräulein Huss."

SWEDISH-FINNISH SECTION: *Hälsingborg Lodge* — At the weekly members' meetings a variety of subjects has been studied and on one occasion the Lodge heard an account of the London Convention given by Director E. A. Gyllenberg and at another time the Leader's speech at the Convention on 'Hierarchical versus Democratic Government' was the subject for study. Public meetings conducted by Dr. Bogren have been well attended. Dr. Bogren has given Theosophical interpretations of parts of the New Testament story of Jesus. This he did also at a meeting in Malmö, to which he was accompanied by a party of Hälsingborg members on Nov. 20. Questions and answers are a part of both members' and public meetings. Some of the recent questions were "Why is it necessary to have spiritual teachers when men are gods?"; "Are not the intelligence and the thinking faculties the highest things men have as a help to get knowledge of the world they live in?"; "Did the Mânasaputras awaken a spark, which was slumbering in the Third Race, or did they enter the Race themselves?"

Trollhättan Lodge reports weekly meetings for inquirers; fortnightly members' meetings for study of *The Secret Doctrine*; and every other week Club meetings at which practice in answering questions and formulating ideas on a given subject are carried on. The Lodge also studies English, writes Secretary Amanda Ögren.

Answering Questions in Public

ONE of the most interesting activities of Theosophical University is the weekly class in Public Speaking, and some description of its work may be helpful to all T. S. Lodges. In the first place the class is in charge of four experienced speakers who act as coaches, and the drill is kept in close co-operation with the Sunday Forum Lectures in the Temple of Peace and the weekly class in Theosophy, these three activities being now supplementary to each other. The speaking class is held on Friday night and the subject chosen is that of the Forum Lecture for the succeeding Sunday. At least two weeks previously seven people, some of them those who will speak on Sunday, have been notified of their appointment as speakers — one as chairman, and the others to answer questions — and given the subject for study. A list of questions on various aspects of the subject is each week specially prepared and is sent a few days in advance to each one on the speaking class program. Thus every assistance to those taking part is given.

The class is opened by one of the four coaches who speaks for about five minutes, giving criticisms and instruction. Special attention is paid to platform deportment, and to the duties and conduct of the chairman, each member expecting to have a turn as presiding officer. The seven students on the program then take their places in a row of chairs facing the members of the class, and the chairman introduces the subject in a two-minute speech, when the whole class is called upon for questions. Some of the questions asked are from the list already prepared as described, though impromptu questions are also in order. The chairman watches to see that no answer takes more than three minutes. The speakers are called on in regular order. This plan makes it impossible for any speaker to answer only the easiest questions, and secures to all

the greatest possible number of chances to answer. Whenever the chairman sees that a question has not been adequately answered he may call on another speaker or answer it himself. If any speaker cannot answer the question the chairman sees that he gets his chance later.

At the close of the drill special criticism of that evening's work is offered by any of the coaches, and here much individual help can be given. In a later issue will appear a description of the intensive drill on 'How to Answer Questions' which will be a monthly feature of the class in 1933.

A Lomaland School Play

ALMOST rivaling the Greek Theater presentations of *A Midsummer Night's Dream* were some of the scenes in 'A Fairy Fantasy'—a dramatization by Miss Florence Collisson of Charles Kingsley's *Water Babies*—which was given on Thursday, December 15th last, in the Rotunda of the Lomaland Academy by pupils of Lomaland School.

But the drama was more than a series of fairy scenes without meaning or ethical content. As given, it brought out the deeper meaning of this immortal children's story, which is really a story of initiation after many trials on the Path. And so understandingly were the various characters interpreted! There was Tom, the poor chimney-sweep, whose glimpse of Ellie in her little white bed discovers to him that he is dirty, and that there are those who are not. It is the first awakening of the aspirant or neophyte, for as the story unfolds, we see that Ellie clearly symbolizes one who has attained — at first an inspirer and later a fellow-traveler on the Way. There was Grimes, personified selfishness and cruelty. There was the karmic Protector who watches over little Tom — at first disguised as an old Irishwoman with prophetic words on her lips, and later as Karman itself in Mrs. Bedonebyasyoudid. There was Karman's other aspect in the lovely sister, Mrs. Doasyouwouldbedoneby. There was Mother Carey's Peacepool somewhere near the North Pole (where all good things come in); there was The Other End of Nowhere, with Grimes at last getting his deserts; there were wonderful scenes showing the water-babies in their palace under the sea, and St. Brandan's Fairy Isle with its pillars, and golden clouds, and green and purple curtains of seaweed, where the fairies teach the water-babies every day. There was Shiny Wall, with its ice-caves and ice-fairies. In short, the audience, which filled the large Rotunda to capacity, journeyed into the Elemental World with poor little Tom, and through it, with all its lessons — its ugly side (where poor Grimes was stuck fast in the chimney) and its bewitching and beautiful side. After many trials and splendid conquests at last Tom is reunited with Ellie. Just a fairy-tale — but packed with meaning, and to the children who took part in it laden with lessons in beauty and truth that they will carry the rest of their lives.

Especially notable was the rhythmic dancing of the children, and their singing of the sea-songs, the music-setting of several being the work of Mrs. Inez Davenport of the Lomaland Conservatory of Music. As they tripped and fluttered through the mazy figures, and sang the lovely songs with exquisite grace, they were convincing examples of the success of the training they had received in the School.

— G.

Review of "The Theosophical Path"

THE *Theosophical Path** (Point Loma) for January carries the reader over a field of varied and stimulating interest, beginning with Dr. de Purucker's article, 'Heavens and Hells, In Legend and in Fact.' It is a novel idea to most Occidentals that there are many heavens and hells; moreover that both are to be regarded simply as a "necessary stage in the wonderful post-mortem journey of what is popularly called the 'soul.'" That Theosophy has the true solution of the problem of suicide is well shown by Dr. Axel Gibson in 'Can the Suicide Trick his Fate?' while 'The Astral Light' by Dr. H. T. Edge is particularly suggestive when read in connexion with this article as well as for its relation to other human problems. Historical romance is represented in this issue by two contributors: Capt. Waldemar Brunke, who lifts the curtain delightfully upon archaic Egypt in 'Per-ao Lives For Ever'; and P. A. Malpas, whose article on 'Cagliostro' has an authentic magic of its own. 'Goethe, Weimar, and Faust,' concluded by Grace Knoche, M. A., relates Goethe and his great masterpiece most convincingly to the Esoteric Philosophy. H. A. Fussell, D. LITT., gives a résumé, interspersed with comment, of 'The "Bodhicharyâvatâra" of Śântideva and the Doctrine of Śûnyatâ or 'Emptiness,' which is distinguished by devotional atmosphere and metaphysical acumen. Oluf Tyberg in 'A Philosophic Science' prepares the reader to consider a scientific basis for metaphysics. 'Jesus the Theosophist' is a description from esoteric history expressed with ringing conviction by the Welsh poet, Kenneth Morris. As we have learned to anticipate, Professor Ryan mingles entertainment with fact and speculation in 'Science, Archaeology, and Theosophy.' 'Our Civilization in Transition' is a penetrating and constructive article by Capt. John R. Beaver, and 'Constructive Tendencies of Thought' opens up a useful psychological inquiry. Under 'Book Reviews' appears an appreciation of the first Volume of William Kingsland's *The Great Pyramid in Fact and in Theory*, and readers are sure to enjoy the concluding pages of this issue reviewing many of the leading periodicals on Theosophy and occult subjects.

L. L. W.

Preview of "Lucifer" for February†

DR. H. A. FUSSELL writes on 'The Roots of Christian Ritual.' The Christians, he says, adopted not only the doctrines, the vestments, but even the words of many of the religious cults of the time, and adapted them to their own uses. H. T. Edge explains in 'Man a Citizen of the Universe' the inevitable interrelation of all beings, which "when we speak physically, is called *law*; when we speak morally, is called *justice*." The beautiful story of the *Ramâyana* is told, presented in the form of a symposium. In the 'Club Cyclopaedia,' Dr. de Purucker answers questions on the Rounds and Races; an Astronomical Questionnaire is commenced; and there is archaeological data 'proving' through dis-

**The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Quarterly: per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 75c.

†*Lucifer*; per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00.

coveries recently made at Kish that the mythical 'Deluge' actually took place, and not later than 3200 B. C. *Magic and Mystery in Tibet*, Alexandra David-Neel's most recent book is reviewed by C. J. Ryan, and the latter continues his 'Helps for Students,' this time on the difference between the *Signs* and the *Constellations* of the Zodiac. The Sanskrit Study-Class continues its informative derivation and definition of Sanskrit terms becoming more and more adopted in the English language. Other articles are: 'A Stony Problem' by Dr. A. A. Beale, 'Love of the Beautiful' by Reginald Machell, 'The Gentle Art of Listening' by H. P. Leonard, and a continuation of W. Q. Judge's 'Notes on the *Bhagavad-Gîtâ*.' The Juniors are represented with their 'Study Class' discussing in this issue 'Lost Continents'; and Club Reports contain news from Germany of the establishment of a Parent German Club at Nürnberg. — W. E. S.

A New Book by the Leader

DR. G. DE PURUCKER is now reading the proofs of his new book, *Occult Glossary — A Compendium of Oriental and Theosophical Terms*, which is being published by Rider & Co., who hope to have it off the press by the latter part of January. As the Preface states, "Being a Compendium only, it does not include every technical Theosophical word or term that may be found in the range of Theosophical literature. An encyclopedic Glossary of this latter character it is hoped to publish at a later date."

The book does contain, however, several hundred terms, covering those most generally in use by Theosophists and Oriental scholars. No Theosophical student should be without the indispensable help in study that this working glossary will give. Place your orders at once with Theosophical University Press, Point Loma, California, U. S. A., or with the Theosophical Book Company, 70 Queen's Gate, S. W. 7, England. The price in America will be \$1.75.

Lomaland Arts and Crafts Department

INCENSE: Made *in cones* from the famous receipt of H. P. Blavatsky and sold in two different sizes: price 35c. a dozen for the smaller cones and 65c. a dozen for the larger cones. In an artistic box, 10c. extra; artistic paper-cover, 5c. extra.

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INCENSE-BURNERS: Made at Silvermine Forge, adapted both for cones and sticks. Price \$1.50.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

The Clarion Call

(From a letter)

“LET us hear more of the clarion-call,’ you say! Yes, my Brother, the clarion-call is sounding all the time, and I call upon my comrades, my officers, and my fellow-workers in the T. S., to voice this clarion-call in intensive efforts for Theosophical propaganda. The clarion-call has gone from the great Lodge, to all our hearts, and we can hear it in the silence. Act, and act continuously. There is the secret of success. Tell it everywhere, and state it at all our meetings: is my word to all.”

— G. DE PURUCKER

Fourth (and Final) Session of the European Convention of The Theosophical Society

Held at the Headquarters of the English Section of the T. S.,

70 Queen's Gate, London, S. W. 7,

Saturday and Sunday, October 8th and 9th, 1932

CONDENSED RECORD OF THE PROCEEDINGS

(Continued from the January issue)

THE CHAIRMAN [Mr. A. Trevor Barker]: “I now call upon Mr. E. A. Gyllenberg from Sweden to speak something that he has in his heart.”

Mr. Gyllenberg: “Mr. Chairman, Leader, and Comrades: This is not the first time that I have stood upon a public platform; but it is the first time I have stood upon an English platform; and while I won't say that I am miserable, yet I daresay my feeling is something of that kind; because I cannot handle your rich and wonderful language as I would and should. I am not prepared at all; so I shall make this trial short, in order to get out of it as honorably as possible.

“Regarding our methods of Theosophical work in Sweden, in whose behalf I speak. According to my experience, we must change our methods. Everyone is changing. Men, women, constitutions, and the world as a whole, are all changing. We must also change our methods if we wish to come out even a

horse's length ahead in the race. To my mind, our methods in Sweden are worn out: they must be changed. There is a change taking place with the introduction of the new Club-Constitution. It is quite new in Sweden. But from July of this year the new Constitution has been adopted; and now we are going on with the work. Not all the Clubs have got the new charters; but they are on the way.

"As you all know, we have a Râja-Yoga Summer-School at Visingsö, where our educational work for the children is conducted during the summer months. All the Swedish Comrades who can do so, go there to have their vacation. So it happened that, as the National Director of the Swedish Clubs, I organized a group there *pro tempore*; and we went to work according to the same principles that I have seen here demonstrated by the English Comrades, which gladdened my heart. The enthusiasm was very great; and these methods of studies will be introduced in every Theosophical Club belonging to the Swedish jurisdiction. We have eight of them.

"Now, I will add something else: I think that in a city where there is a lodge and a club, the elementary studies in the lodge should be transferred to the club; and the deeper studies should be reserved for the lodge-members. In other words, that the studies intended to attract the public should be transferred to the clubs, which are the real entrance to our lodges. The Club is, as you told us, the bridge between the public and the lodge. In this way I think the membership in our lodges will increase.

"It is done!"

The Chairman: "I am not sure whether I have understood correctly one or two speakers' references to the study-class that was demonstrated this morning. I would like to make it clear that in London that class is our T. S. lodge-meeting held once a week; and we have found that such a method would be too difficult for a club—at any rate, with us. In the club we try to make it simpler and more elementary. After all, it wants people who are absolutely determined to learn something about Theosophy, to take part in such a work. I want to make it clear that the demonstration this morning was of our deeper study-class method in the T. S. lodge.

"Now, Dr. Kenneth Morris is going to tell us what he is doing in Wales along that line."

Dr. Morris: "Dear Leader, Mr. Chairman, and Comrades: I think you are sometimes asked, Leader, such questions as this: 'We can see the use of the teaching of brotherhood in the practical affairs of the world; but what is the use of such study as that of the Rounds and Races? What practical use is that to humanity?' I assure you that we in Wales—I myself, for example—sometimes find the most comforting teaching in all Theosophy to be that of the Rounds and Races. I will tell you why. I believe that you in the civilized portions of the world are in the Fifth Race of the Fourth Round on Globe D, or something of that sort. Now, the Welsh Section is on Globe A. This is the First Round on Globe A, and the First Sub-Race of the First Root-Race; and I should sometimes be disappointed if it were not so! For conditions there, it seems to me, are totally different from anything you have elsewhere in Europe. There is no organized life there. The country is in obscurity. It is like an

Asiatic country now, or like Europe was in the Middle Ages; and consequently you can't get anything organized; you can't pull anything together or use any of the methods that other people would use. You have got to see the conditions in order to believe them.

"Of course there is a difference in Cardiff, where we have our Lodge No. 1. That is of course more an English city, and there you can have methods that are in use elsewhere. But up in the hills, where the atmosphere is entirely Welsh, everything is different. Everybody is on the dole. Nobody works; nobody has any money at all. You would think we could not possibly get a room to meet in. But we got a hall, a good room in one place, at a shilling an evening! I don't suppose that would be possible anywhere else.

"For advertising in England, I suppose you have your newspapers. Newspaper advertising here is valuable. Up there it is not. A newspaper advertisement is worthless. There is no money to print anything with. Consequently the one form of advertising that can be used is to paint our posters by hand and stick them up in people's windows. You can always do that, and I find that that generally brings audiences.

"Study-class methods? Well, I tried a number in Wales; and only last Wednesday did I find one that suited the country. It was a dandy meeting. We simply read one paragraph from *The Ocean of Theosophy*; and that was all they would stand for. As soon as that paragraph was read they began firing off questions and talking — not all talking together, but the moment one had stopped to get a breath, there was another; and it was all serious, decent questions on Theosophical teachings, but on anything in Theosophy — on the whole range of Theosophical study and ideas, one after another, helter-skelter, chaos, anarchy, everything of the kind; and the feeling when the meeting was done was perfectly gorgeous. When the meeting was done — it really never was done! We had to turn the lights out and turn the people out. And so it is all through.

"I was reminded this morning about the difference between the two sections of the Club for men and women respectively. Now, the Leader sent a missionary to Wales, who happened to be a man; and consequently we have, outside Cardiff, no women at all in the Welsh Section! Leader, I wish to goodness you would send Miss Elsie down to start the women. No men would come to her meetings, and no women come to mine! That club-idea is very valuable and essential in Wales; because where men go, women won't; and where women go, men won't. You can't get them together at all. A very curious thing!

"Then I was reminded in the discussion this morning about the Mânasaputras. (I'm not sure if I have got the pronunciation right!) Well, that I am always being reminded of. I don't believe it was a thing that happened long ago and does not happen now. I believe one of those beings incarnated in 1875 and another one came on to the scene in '91, when H. P. B. died; and another in '96. We have got one with us now; and you are awakening Mind in us, aren't you?"

The Leader: "I'm trying to!"

Dr. Morris: "Being as we are, in the First Round of the First Race, I tell you we do want a Mânasaputra there!"

The Leader: "You are one yourself, dear boy."

Dr. Morris: "So I profoundly feel in a way. Then, for the rest of my speech, I echo the words of Mr. Lindemans. That is certainly the feeling we have got. I love the work in Wales for one reason above all others: you can't go a yard along the streets anywhere without knowing the need of Theosophy in the world. It might escape you here; it might escape you in any other country; but there it beats into your heart every minute of your waking life and probably while you are asleep. But if only you knew! It barks at you from everyone you see—the terrible need, the awful need, of the very utmost of what any of us can do to bring this only common sense that there is to the attention of man."

The Leader: "That is the *mānasaputric* spirit, Comrades; just that."

The Chairman: "I wonder if Brother Kenneth would allow me to add one propaganda-method that they use in Wales and which he has forgotten to mention. Have you ever experienced, fellow lodge-presidents, the need of a lecturer at a particular time and place and haven't got one to fill the bill? Well now, on a certain occasion, Dr. Kenneth Morris had billed me to talk in Cardiff. Our brother-Theosophists and some of the miners in the Rhondda Valley wanted a lecturer in Ton-y-pandy. They hadn't got one. What did they do? They painted up the poster: 'Dr. Trevor Barker will speak on Sunday at such and such a time.' The title was left blank with a query after it, and they put it up. Then they sent a hasty message to myself and said: 'We have billed this lecturer to appear. Surely you can't refuse.' It worked!

"And now, Friends, the last item of our Convention: Replies to questions on *The Secret Doctrine*, *The Mahatma Letters*, *Fundamentals of the Esoteric Philosophy*, *Theosophy and Modern Science*, *Golden Precepts of Esotericism*, the chela-life and the heart-doctrine: by the Leader. The questions to come from you."

Mr. F. A. Lindemans: "We have had many interesting talks about different questions; and it seems to me that it would be very fine if the Leader could tell us something that could demonstrate that, though we are composite beings, and not only we men, but all living entities, perhaps, composite of thousands of entities, after all we are not many but still one. I have experienced that when we break up man into so many pieces, some of them angels, others devils, and so on and so forth, most people don't feel very comfortable; and I like always to close our lectures with some suggestion that, after all, we are not separate, even if we are separated in the outer world; but that Reality is one and not many. I know that I am not sufficiently capable to give right insight into this matter, and I hope our Teacher will give us some beautiful thoughts on this subject that can be of great profit for all of us who will have to meet the same question in practice."

The Leader: "Thank you, dear Brother; I will try. Yours is not an easy question, dear Brother Lindemans. It amounts to what is known in Esotericism as the great mystery of the One becoming the many; and at the end of things, the many rebecoming the One. It is one of the most profound of the mysteries of the Esoteric Philosophy. It is one which requires literally years and years of the most hard, searching study, adequately and completely to an-

swer. It is a question which arises doubtless in the minds of all inquirers, even of those who are honest in their study of the Ancient Wisdom. It is, therefore, a question which must come before all lodge-presidents, before every individual Theosophical propagandist, for answer. It is a remarkable fact that this very question is one which never has received full treatment by the great Sages and Seers. I mean a treatment given out in public exposition. The reason is that it simply cannot be done. It is not a question which can be fully answered *coram publico*, before the public and to the public. It is wholly an esoteric line of thought. But the mere fact, dear Brother, that you have phrased your question as you have phrased it, shows that you have already meditated upon it, and in meditating upon it have found at least some answer or some answers, which will satisfy, to a certain degree at least, those who put the question to you.

"I would suggest the following: Just as man is a copy in the small of the cosmic *Vast*; in other words, just as man is a microcosm, a little world, a reflexion or copy of the macrocosm or great world; and just as these twain are one fundamentally and in essence, in origin, and in future destiny, in present being and past being; likewise, on identical, similar grounds of thought, the One — which is the core of the core of the heart of the heart of the Universe is the core of the core of the heart of the heart of you. This entire matter is referred to by the Lord Buddha in a teaching which our Brother, Dr. Wentz, brought up yesterday; and it is technically known in oriental literature as the doctrine of the *Âtma-vâda*, the teaching of the enduring self, or 'ego,' as occidental scholars usually translate this word — and wrongly.

"It must become obvious from what we have just said that the Cosmic Self, although your inmost self, is not the self of you or of me as a man; and yet you are a human self, a human ego; I am a human self, a human ego; and each one of us as individuals or human egos nevertheless exists and has its being, and all our life we live and move and have our being in it, in the cosmic profundity which we can only describe in the language of the Vedic Sage as *THAT*. It is the illusion of personality, even of individuality if you wish, which induces human beings as thinking entities, to imagine that the lower ego-ship, the lower ego-self itself, endures forever, forgetting, or perhaps not seeing, that it is precisely in this doctrine, false and erroneous, of the continuous and unchanging perpetuity of the human ego-self, that lies the fruitful source, the fountain, of all human woe, of all human sorrow, and of all human sin, because of all human selfishness.

"When a man knows, and in knowing feels with every atom of his being, that what he is is but a cosmic atom, so to say, in the fabric and substance of the absolute *Vast* of our Galaxy; and that he is as important as that Galaxy in his essence and relatively unimportant as a microcosm, as a human egoity — when this conviction burns itself into his consciousness, he becomes truly impersonal; he becomes a Man — with a capital *M*, a Superman, a Demigod; because the very essence of the consciousness of divinity is then trying to penetrate into his human consciousness.

"We as human beings exist; but in the very essence of things we — as humans — are not. There is the key. It is a matter of *Mâyâ*, or rather of *Mahâmâyâ*, Cosmic Illusion; and Freedom, *Moksha* or *Mukti*, *Absoluteness* in the

way I use the word in *Fundamentals of the Esoteric Philosophy*, consists in shaking off this illusion, that, for instance, the musician is different from the music he gives us, or that the poet is other than the poesy he brings to us, or that the seer is different from the vision which he sees. The twain are one. Is a man different from the love which fills his heart? There is the key—a key given rather by suggestion than by entangling the reason with brain-mind words.

“We do exist as human beings, as individuals; and we shall exist throughout the entire duration of the cosmic or solar Manvantara, as individuals constantly growing greater and vaster, ever more sublime, until finally we shall reach the grand *consummatum est*, the final consummation of all things at the end of the solar Manvantara, and blossom out as full-blown gods. And when the cosmic Pralaya sets in, which many men, even Theosophists, in their ignorance and blindness, look upon with dread, then even the divinity of our being will fade away into the fulness, into the indescribable, unspeakable, ineffable of quasi-infinity. ‘The dew-drop has returned into the shining sea.’ The little consciousness of the human god has become once again the untrammelled and cosmic consciousness of the Universal Divinity. The many have rebecome the one. There’s the picture.

“Hadn’t I better leave it there? I fear that if I say more, by using more words, we shall entangle our understandings in words and lose the thought. Is the answer satisfactory?”

Mr. Lindemans: “Thank you so much.”

The Leader: “Is it not a strange thing, Brother Barker, that our Theosophists seem invariably to choose in their questions the most abstract, abstruse, and profoundest themes of thought? That is a world of testimony to the training that we have had in the T. S. Now pause a moment in thought over this idea: Where else in this great world of ours will you find a body of people whose entire spiritual and intellectual interests are enwrapped in sublime questions of this type? You won’t, except among us. But where do you find such thoughts? In the literatures—the grandest literatures that the titan intellects of the human race have produced—in the teachings of the Great Sages and Seers of the world. What a witness to the reality of the training and of the study that we of Point Loma have followed and follow, and pray the immortal gods shall always follow! Here is no discussion of matters of minor magnitude, no discussion of trifling moment. Here we think of the great problems that wring human hearts and minds, the great and searching ideas which fill our veins with the liquid flame of understanding, and which solve for us the great problems of the world. It is a great witness. I do not utter these words in criticism of any other body whatsoever; but I am so happy to see it here; for it is the Masters’ spirit—this spirit of devotion, of brotherhood, of compassion, of kindness, and of deep, active searching, intellectual activity.

“I am ready to answer more questions.”

Question (By a Dutch Comrade): “This is a rather more practical question. I believe that in *Letters That Have Helped Me*, Mr. Judge, speaking about Theosophists in their study having periods of being very down, says, if such a period comes, just to sit still and wait and it will soon pass over and everything

will come out all right. One of the other Leaders — I believe it was our present Leader — somewhere says, if such a period comes, to hold on like grim death — I think that was the expression, — and peace will return. Now, in the last issue of THE FORUM but one, I believe, I also read something about it; and there was more or less an explanation given of such a period. So, as several of the Leaders have spoken about it, it is of course an experience that not only I myself have, but many people must have also had it. Now, I wanted to ask this: Can we, besides waiting, do something else to make it pass over quickly? Let me put it like that. During such a period you try to work, but you really can't even work: your thoughts seem to freeze before they become clear, and your words seem to freeze before you can utter them. It is really a time of great misery for the one who experiences it, because deep down in his heart there is the desire to go on, yet there is something which prevents it. Now, I would like to ask whether there is any way just to help a person over such a period?"

The Leader: "I think I understand. First, I compliment our Dutch Comrade on the facility with which you express yourself in the English tongue. If that question were asked of me in the privacy of my study, I would give exactly the same answer that I will now try to give; and it is very brief. It is this: If you are strong enough, rise and go out in service to others. Forget yourself, your sorrows and your pains, in alleviating the sorrows and pains of others, lightening them — the first duty that comes to hand; because all our pain and sorrow, all our wretchedness and misery, when it comes and as it comes and whatever it may be, arises from a reaction on our own human mentality and feelings, of conditions that we ourselves have brought about but grieve to face.

"Brother Judge gave a very good rule: wait until the storm-clouds roll by. I suggested the same with the phrasing that this dear little lady has also quoted: 'Hold on like grim death'; never despair; that is failing. But I would like to add now, in addition: to hold on, seek out others who are suffering more than you are and extend the hand of helpfulness, and your own sorrows will vanish away like wisps of mist in the morning before the sun — always. It will never fail, because you forget yourself; we forget ourselves. It is an infallible rule. Most people don't like it, because (this may astonish you) many, many, many people — most human beings, perhaps, — like to suffer! There is an extraordinary psychology about this. They love to torment themselves. There are even certain human beings of such distorted psychological mentality, that they torture themselves deliberately and find a pleasure in doing so. There are men and women who deliberately, for the pleasure of the thing, make themselves miserable and other people around them too. Technically, in modern psychology, this is called Sadism, a word taken from a French nobleman who was notorious, famous — or rather infamous — for his cruelties and for the pleasure which he took in inflicting cruelty; and whether this hideous psychology exists in a man's or woman's mind and is practised upon his or her self, or upon others, it is the same.

"The way to forget one's own pains and sorrows is to help others, help the ones nearest to you; and you will be amazed how many you will find whose

faces you can gladden with a smile, whose hearts you can lighten with a kindly word. Oh, try it! Try it! Forget your troubles! Forget your suffering! Forget your sorrows! Forget your misery! It does no good to linger upon them. It just increases them. If you are normal you know that life is full of sorrow and pain. We have to accept these things. We are in a very low state of evolution; but how great, how grand, is the man or woman who can rise above these things and be helpful to others! There is where the real chela-spirit, the Master-spirit, comes in.

“Laugh and the world laughs with you,
Weep and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own.”

You know the old verses.

“It is our duty to throw off our own sorrows and sufferings and pains and to work to help others. We Theosophists especially find it incumbent upon us to do this; and the great-minded Theosophist is he or she who can do this; and the more he can do it, or she can do it, the greater he or she is. There is the remedy. Try it; and you will go to sleep that night with a light heart, at peace with yourself and the world. If you practise it, it becomes continuously easier, ever more easy, every day a little easier; and finally you will attain peace, a place of peace and inner rest, where you will be actually above the reach of pain and sorrow.

“Seeds are wonderful things. Keep the seeds of these thoughts in your minds; and even though you forget them at times, they will some day come back, because they will strike roots in your mind. The egoity of these thoughts will be reborn in your mind.

“This reminds me of something I would like to add to my answer to our Brother Lindemans. It is along exactly the same line of thoughts: cyclic recurrences of things that happen. These gods and demigods, who at the Pralaya rebecome the one, ‘the shining dewdrops rebecoming the shining sea’—do you imagine that those dewdrops are annihilated? Why, that is impossible. They could not have become the many from the One unless there was some reason for these many individuals. Each one is a seed, an entity, an individual, a monad; and when the great Pralaya reaches its end, the shining sea gives up again its dew-drops; and the dew-drops reappear as monads, enter upon a new cycle of cosmic manifestation, but on a plane loftier and grander than the one previously ended.

“And so it is with thoughts, dear lady: thoughts and feelings of suffering and pain, they will come back; but we must be above them; and we can be above them; and we should practise the yoga, the union, of forgetting ourselves in service for mankind. Oh, the peace, the happiness, the indescribable feeling of blessedness! Old thoughts, but very, very, very true ones!”

Mr. H. A. Pakker: “Mr. Chairman, may I ask a question on the same subject? I would ask: How can we help persons who are in such circumstances as described in the last question? Those who are unhappy, how can we help them?”

The Leader: "That is a beautiful question: How can we help others who are as described by our Dutch lady-comrade instead of helping ourselves? By setting them first an example of what we can do with ourselves. The force of example is more powerful and more telling than a hundred thousand words. When you see a man bearing a misfortune with manly fortitude, standing with unflinching face to the wintry blasts that beat upon him, when you see him with unbowed head facing destiny, and facing fate, and yet advancing to it, why, it stirs every spark of heroism in those who watch, and we say: 'Ah! a Man!' It is thus we give courage, we stimulate courage in others. We are like the Mānasaputras. We bring the flame of something holy and beautiful into others' lives. Just the same when others are in pain or sorrow, are suffering: set them an example of all that we know would help us if we were like them. Often without words is best. I think it is fatal to preach at a person. Oh, it makes people so tired when you preach at them! Sometimes the voiceless example is a thousand times more powerful than anything else. Occasionally a gentle word, a kindly expression, will work wonders. Sometimes human hearts in pain are just longing for a kindly touch, a friendly word — just that, no more than that; and then set the example of cheerfulness; but not overdone. Do anything that occurs to you, according to the person who needs the help, setting the example, showing what your feeling is. I think that is the best way. The circumstances are practically infinite. I would have to talk all the afternoon and give a quasi-infinity of examples to cover every case. But it is so simple: set the example of what you would do if you were in the person's place, what you would do to go away from the condition. Do you understand me?"

Mr. J. H. Venema: "According to the printed program we were allowed to ask questions also about *Fundamentals*; and there are two things with which many of the readers of such a book need experience. These are: (1) The conception of the 'Wondrous Being'; and (2) The right conception and understanding of the teachings about the Lokas and Talas. Now, of course, it is perhaps not very wise to ask about these things, since they are in *Fundamentals* and should be meditated upon and thought about. Still, I venture to ask it, because we know that when the Leader speaks, be it even just a few words, about such a subject, the spoken words may elucidate sometimes, as has often happened, even after deep study."

The Leader: "So, as I understand you, dear Brother Venema, your questions are regarding the Wondrous Being, and the Lokas and Talas?"

The Chairman: "In addition I happen to have a written question that has been sent in from the provinces; and I believe it has bearing on the same thing; so I think that perhaps the Leader could take that up at the same time. The question reads as follows:

"The Tāraka Rāja-Yogīs teach of the Lokas and Talas rather as centers in the human body than as planes, or conditions of the globe. In their system of meditation the Yogī by centering his consciousness in one or other of those various "centers" attains knowledge of all planes of existence. From this it would seem that the universe and all its planes are in reality only an objectivization of what exists within the individual. Would Dr. de Purucker agree with

that view, or does he teach that there is in actual fact a macrocosmic universe outside the man of which he is a miniature and minor reflexion?"

The Leader: "This is just one of the questions of the same type or character that I often get. I will answer first that I have never been able easily to condone the Occidental type of mind which casts itself in the direction of what is called Absolute Idealism, such as the questioner apparently refers to, and the antithetical type of mind, which cannot agree with the absolutely idealistic idea, but insists that everything is a reality as it *now is*—the materialistic idea. Now, why should the one school suppose that man is the standard by which the Universe must be judged? I mean, from their standpoint. I am not now talking about our own E. S. teaching about man being a mirror of Reality; because he is that; but those I speak of don't know that.

"Why, on the other hand, should men, who give evidence of intellect and of wondrous spiritual and psychical faculties, be supposed to be merely materialistic, mortal creatures, without a spiritual, psychological past, and without a spiritual, psychological future?—the doctrine of no survival. I have never been able myself to stomach these two Occidental ideas.

"This idea of many of the Oriental Yogis that the human body contains centers, which if stimulated enable one to attain greater understanding and inner power, is true; but only because these inner centers are organs, or, as it were, the ends of wires, to use an electrical metaphor, of which the other ends are fastened in the cosmic fabric. Do you get the idea? It is a fact, it is the teaching of the great Sages and Seers, that the cosmical Universe, or the universal Cosmos, does exist exterior to man; although it is likewise the teaching of the great Sages and Seers that the essence of man and the essence of the Universe are one. This is but one more phase of the same doctrine of the One and the many.

"The Lokas and Talas, of which Brother Venema speaks, are simply Brâhmanical terms or designations for the different planes or spheres or realms or worlds of the visible and invisible Universe. That is all they are. When the Spiritist, the modern Occidental Spiritist, speaks in ignorance of his Summerland: or when the Christian speaks of his Heavens and Hells: neither understands the reality, I am sorry to say; but both have some intuition that there is a truth back of what they are saying; and this intuition is true, although their method of explaining is in every case wrong. Both have a feeling that there exists something behind the physical veil. That feeling is correct. But it is more than some *thing*: it is a vast Universe, a Cosmos, of all-varied and manifold kinds of worlds and planes and spheres, interlocked, interrelated, interworking, interconnected, and interliving.

"There are armies, hosts, multitudes, streams of lives, continually passing from world to world, or plane to plane, or sphere to sphere, or globe to globe; and these worlds and spheres and planes and globes, by whatever name we may call them, are simply the lokas and talas. Unfortunately here again I am faced with an awkward situation: I cannot answer in full the teaching about the Lokas and Talas. It is an esoteric teaching; and I gave in *Fundamentals of the Esoteric Philosophy* pretty much all that I dared to say openly; because the teaching is too suggestive. The teaching of the existence of the lokas and talas

is itself a key. Yet, as I have often told questioners who ask me questions like this, when an honest question is asked, it is my bounden duty to give some kind of an answer.

"I will go a bit farther: who are the inhabitants, what are the inhabitants, where are the inhabitants, of the lokas and talas? This Earth, by the way, is one: it is both a loka and a tala; because loka and tala are bipolar antitheses of each other, like the North and South Poles of the Earth. One is the superior, which is the loka; the inferior is the tala. You cannot separate a loka from its tala, or *vice versa*. Now, where are the inhabitants of the lokas and talas, and who are they? They are all the beings which infill the Universe and make it what it is, ourselves included. Our own human race is but one family or class or kind of the armies or streams of lives which pass from tala to tala or from loka to loka; and we are doing this continuously through Eternity on the peregrinations that we make as the Wheel of Life turns in its majestic rounds. That Wheel of Life rolls along the pathroad of destiny; and we are integral parts, portions, of the Wheel of Life.

"The written question that Brother Barker has asked me to answer, very much along the line of thought of Brother Venema's question, along the line of the lokas and talas, is apparently asked by what in Occidental philosophy is called an absolute idealist. Now, Theosophy does not teach an absolute idealism; that is to say, that there is *in esse* no exterior world to the perceiving mind of the human individual. We do not teach that. Personally, I do not see how anyone can accept that view; but a great many men whom the Occidental world calls great men do accept that view. Theosophy teaches what is called in Occidental philosophy an objective idealism; that is to say, that the exterior world does exist just as much as the perceiver exists; and we forget that if we are the perceiver and the exterior world is the perceived, if we are the subject and the exterior world is the object, that object is likewise the subject or perceiver where we are concerned.

"Now, let me see if there are any other parts of this question. The other one was about the Wondrous Being. The head of any hierarchy is an Absolute, is a Jivan-Mukta, for that hierarchy, although it may be very much enslaved or bound to beings still more Absolute, still more free, than it. In other words, *Absolute* is a relative word, paradoxical as that may sound. If you have studied a little of Brother Einstein, you will perhaps understand what I mean. But the Ancient Wisdom taught the relativity of all things and beings for ages upon ages before the modern world ever heard of Dr. Albert Einstein. I personally think — and I say this only in passing — that while Dr. Einstein's mathematical theories may be subject to correction as time passes, I myself believe that on this one point of the relativity of things, Brother Einstein's brain had been touched, if you understand me. He was made the depositary of one great thought.

"The head of any hierarchy is the hierarch of that hierarchy, its supreme chief, the fountain and origin of the fundamental law or consciousness or life of that hierarchy; the fountain of life, the lord and giver of life, for the hierarchy of which it is the hierarch. Do you follow me or not? This hierarch is the Wondrous Being. Deduction: As the hierarchies are practically infinite

in number, the Wondrous Beings are virtually infinite in number, every such Wondrous Being being such only for its own series of lives beneath it.

"As an example, there is a Wondrous Being, the Silent Watcher, for our own Holy Order; and I speak as an esotericist at present rather than as an exoteric Theosophical speaker; there is a Wondrous Being for our Globe, its supreme spiritual Chief, who is identic in this case with the hierarch or Wondrous Being of our own Order. There is a Wondrous Being or Silent Watcher for our Planetary Chain. There is a Wondrous Being or Silent Watcher for our Solar System, whose residence, whose habitat, is the Sun. There is a Wondrous Being or Silent Watcher for the Milky Way, for our own Home-Universe — all that is included within the Galaxy. And so on for ever. The doctrine of the Silent Watcher or of the Wondrous Being is but another form of the doctrine of hierarchies, or the hierarchical governing or governance or government of the Universe. There is a Silent Watcher or Wondrous Being for every atom. There is a Silent Watcher or Wondrous Being for every man or woman, for every human entity; and in this case it is man's own inner god — the Buddha, the Dhyâni-Buddha within him and above him, the Christ immanent, which is the core of his being. Is the answer responsive?"

Mr. Venema: "Thank you very much."

The Chairman: "I will read a question that has been sent up by somebody. I don't know whether the questioner is present or not:

"The teaching concerning the post-mortem condition of persons who suffer death by violence disturbs me very much, and I cannot accept it unless it is subject to some modification. I lost three near and dear relatives in the Great War, and I cannot believe these young men who gave their lives for what they believed to be right and justice are condemned to the purgatory of Kâma-loka for perhaps fifty or sixty years. This teaching seems to me to be at variance with the pure justice which we are taught prevails in all things. Surely the *manner* in which death comes is one of the operations of karmic law. What is the difference between being struck down in youth by pestilence, and being killed by human violence? Do all those who die of infectious diseases also undergo this long detention in Kâma-loka? It seems to me that death, no matter what form it takes, is something that occurs according to universal law and therefore it is wrong and absurd to talk about death occurring before it is naturally due to occur.

"The same argument applies in most cases to suicides also. Suicide is nearly always an insane, and therefore irresponsible, act, for which the individual is no more accountable than for his death through plague. Karmic Law determines the time of death from so-called old age as much as it does that from violence in a war into which karman has drawn one.

"Could Dr. de Purucker add anything to his teachings which would clear up my difficulties?"

The Leader: "Yes. Comrades, there is a pathos about this question; and I am going to try to answer it in a slightly different way from that in which I have answered the others. I will take it phrase by phrase or sentence by sentence. 'The teaching concerning the post-mortem condition of persons who suffer death by violence disturbs me very much, and I cannot accept it unless'

it is subject to some modification.' I should like to add in comment: Why should this kindly inquirer suppose that the teachings regarding the operations and structure and laws of Nature should be subject to modification by any human being, or that the facts of Nature are unacceptable? I don't mean this unkindly; but there is a suggestion of egoism here: 'If your teachings don't square with what I want, you are wrong!' I don't mean this unkindly; but it is my duty to point this out.

"I now go on: 'I lost three near and dear relatives in the Great War, and I cannot believe these young men who gave their lives for what they believed to be right and justice are condemned to the purgatory of Kâma-loka for perhaps fifty or sixty years.' Well, that is not the teaching. Is there any justice in the idea that a person who dies by violence must undergo a purgatory of fifty or sixty years, merely because by violence he met his end? That is not the teaching. This kindly inquirer is simply setting up straw men in his or her own mind, and asks that I demolish these men of straw.

"I continue reading: 'This teaching seems to me to be at variance with the pure justice which we are taught prevails in all things.' That is right. Justice is simply harmony, equilibrium, and it prevails always and at all times; and whatever happens, no matter whether we fancy it, whether we like it, whether we love it, whether we hate it, it is just. This is not the fatalistic attitude; it is the attitude of a man who is an integral portion of the Universe, and who knows that whatever happens to him happens to him only because he himself has merited it by his thoughts and feelings and acts in past lives or in this. That is the teaching of Theosophy.

"Furthermore, recollect always that it is sorrow and pain which are our truest friends. A hard saying to some, Ah yes! But you learn to know the sweet faces of pain and sorrow and realize that these sweet faces are the faces of friends, and that they come as friends, and that sorrow and pain are followed by the healing balm of recovery and peace. Sorrow and pain strengthen the moral fiber in us. They stimulate our intellect, arouse our sleeping and often cold hearts, teach us sympathy with others. They make men out of us. The soft sloth of luxury and indulgence does not do this.

"I continue: 'Surely the *manner* in which death comes is one of the operations of karmic law.' Why, of course it is. Does this kindly questioner imagine that any person can die, or meet death, except by karmic law? Whatever happens is karman; it doesn't matter what it is — good, bad, or indifferent, happiness or wretchedness, peace or war, joy or misery — it is all karmic, from the greatest to the least.

"I continue reading: 'What is the difference between being struck down in youth by pestilence, and being killed by human violence?' The difference that exists between pestilence and sudden death: the answer is obvious. Pestilence comes upon man by karman; it was his karman to be in the way of the pestilence and to contract it. It was his karman to be run over by an automobile, let us say, or to fall from a highth and break his skull, or to be shot on the battlefield. Whatever is, is karman. Some deaths come quickly; others are long in coming. Some happiness is very quick and almost painful in its sudden sweetness; and other happinesses take long in coming.

"The questioner continues: 'Do all those who die of infectious diseases also undergo this long detention in Kâma-loka?' The questioner simply does not understand the teaching. The excarnate entity, the person who dies, remains in the Kâma-loka just as long as his karmic deserts call for his being there, and not one instant longer. Very spiritual men pass through the Kâma-loka quickly. They pass so quickly through the Kâma-loka that they are scarcely, in certain instances, cognisant of it. It is like rushing through a tunnel in an express-train. But men who have lived lives grossly material and enwrapped in the appetites of the flesh, who have indulged them, whose desires are of the earth earthly, naturally feel these strong attractions of matter; and Kâma-loka is a very material state of being. Their stay in the Kâma-loka may not only be fifty or sixty years, but may be a hundred years or more. Then you have the case of these two young men who died on the battlefield doing what they thought was their duty; and it was their duty, as a matter of fact, for their country. Why does the questioner suppose that they are suffering tortures for fifty or sixty years in Kâma-loka? Why not read the teachings and study them? In cases of sudden death, unconsciousness, immediate and instantaneous, ensues, until a period, the length of unconsciousness — is reached, which would have been the normal term of life of the living physical body, had not the accident killed it. Do you understand me? When the normal term of life of the physical body, had it lived, is reached in the Kâma-loka, (because the entity is in Kâma-loka but not conscious of it, no more conscious of it than if quietly asleep in bed at home) — when the time is reached which would have been the normal life of the physical body, then there is an awakening in the Kâma-loka and a following out of the simple processes of Kâma-lokic freeing that occur to all men. These two young men may have been a very short time in Kâma-loka; they may have been scarcely cognisant of it. Kâma-loka is not so terrible, except for those who are genuinely wicked; and there are places on our physical earth which are terrible for men who are wicked and who are caught.

"I knew a man once who had crawled into a large tube — heaven knows why he did it. He told me afterwards that he had always had a fear of being in prison, and he thought he would conquer this fear; and he crawled into this long tube; and for some reason he was caught there. He could neither crawl back nor crawl forwards. He told me afterwards of the mental tortures that he had while in that tube, and the psychic torture was simply beyond words to describe — a nightmare. That is what evil people undergo in the Kâma-loka. You see the reason for the saying of all the Sages and Seers of all the ages: Be good! It is awfully trite to say that; but it is saying 'a whole mouthful,' as they say in 'the States.'

"Kâma-loka is no place of punishment, no place of torture: it is simply a place where the individual meets himself (Have you got that?) — the lower parts of himself; and where the higher part must shake off the lower part before it is freed for its devachanic bliss. I have known of men and women in Kâma-loka while living in the body. I have known of an instance within a month past of a person suffering the kâma-lokic pains — a man as much alive as I am and as you are. I have known of people in the Devachan while living in the body, dreaming their life away instead of living and acting and play-

ing a man's part in the world — dreaming a useless life away, involved in beautiful dreams — music, philosophy, poetry — enwrapped in the one thing, incognisant of the world's misery and pain, incognisant of the lessons that must be learned and of the deeds that must be done on Earth, if we are to play our parts as men on the stage of life — simply dreaming life away: a Devachan before its time.

“The questioner continues: ‘It seems to me that death, no matter what form it takes, is something that occurs according to universal law, and therefore it is wrong and absurd to talk about death occurring before it is naturally due to occur.’ Of course; that is just what I say. Death cannot occur until it does occur; and whenever it occurs it is the karman. The questioner, although highly intelligent, has not understood the teaching.

“He continues: ‘The same argument applies in most cases to suicides also. Suicide is nearly always an insane, and therefore irresponsible, act for which the individual is no more accountable than for his death through plague.’ That is rather dogmatic. I think quite to the contrary. Of course every suicide is temporarily insane; but because an insane man pokes his finger into the fire, is the fire going to stop burning? Are the laws of Nature going to be set aside because a person is insane? Don't you know that insane people can learn? They are conscious; they are not unconscious. Even imbeciles can learn, I suppose. It is only congenital idiots who cannot learn. And mark you: I do not admit that suicide is what is called an irresponsible act. I suppose the questioner means that the suicide is irresponsible for his act. Every suicide is responsible for his act. The man who puts his finger in the flame will have it burnt. The man who shoots himself commits an act for which he is held accountable to the uttermost iota, responsible by Nature's laws: or whether he takes poison, or stabs himself, or whatever may be the manner of doing himself to death. Nature's laws cannot be set aside because we do not like their operation; and we don't like them because we don't understand them. I can quite imagine that someone would have the idea that wagons and automobiles should not have round tires, and would say: ‘I prefer square tires.’ We can talk in that way; but that does not make it the real way of talking.

“I would like to ask this querent what he or she would imagine is the proper consequence to follow to the suicide for his self-murder. Perhaps this questioner thinks that because the person is insane, and therefore, *ex hypothesi*, irresponsible, nothing should happen. But, you know, Nature does not work in that way. Whatever you do is followed by an effect. You can't do an action without consequences succeeding; and if the action be a grave one, a serious one, grave and serious consequences ensue. And suicide is one of the gravest, most serious of acts.

“The questioner concludes: ‘Karmic Law determines the time of death from so-called old age as much as it does that from violence in a war into which karman has drawn one.’ Absolutely so. And I could only add, after my very gentle chiding of this kindly questioner — I can only add this: that in my judgment these young men went to war because it was their karmic destiny to do so — obviously the case. They went; they died for their country, as they thought they did. That also was karmic. It happened. Karman is whatever

happens, whatever takes place: that is karman. Karman means action or the consequences of action. But to suppose that these unfortunate young men are to endure fifty or sixty years of what the kindly querent supposes to be kâma-lokic torture is just poppycock. It is not true: and the Theosophical doctrines do not teach that.

"Now, please understand: Kâma-loka is for every man or woman on Earth. But there are as many different kinds of kâma-lokic existences as there are existences on earth; and the average man or woman passes through the Kâma-loka scarcely realizing it. A very bad, a very evil, man or woman, on the contrary, has a keen realization of where he is in the Kâma-loka; and there are cases where the suffering is simply awful. But it is a mental suffering, like the unfortunate man in the tube that I spoke of. In the case of very good men and women, they pass through the Kâma-loka and they don't know that they have done it. There is no break of the unconsciousness that merciful Nature brings to us at the moment of death; there is no break in that unconsciousness until the Devachan with its roseate beauty is entered."

Mrs. A. T. Beadle: "May I ask whether the Jñânîs are the same as the returned Nirvânîs?"

The Leader: The term *Jñânîs* is a Sanskrit term, which means *those who know*. I would not call them returned Nirvânîs, but I think the term is much more applicable to any highly evolved human entities who know the secrets of life and death. One who knows some at least of the secrets of the Universe, is truly a Jñânî."

The Chairman: "May I supplement that, Mrs. Beadle? The phrase that you are thinking of is one of Mr. Judge's, where he speaks of a new and better age being brought forth by the incarnation of returning Nirvânîs; and we have never been able to understand what he was driving at."

The Leader: "I don't blame you. That is a very different idea. When the human race has arrived at the period of evolutionary development or unfoldment where those returning from the post-mortem condition are returning Nirvânîs, then we shall indeed be enjoying the bliss and highly evolved condition of the Seventh Race in the Seventh Round. Now, of course, if you could give me the passage from Brother Judge to which you refer, I could perhaps elucidate it."

Mrs. Beadle: "I cannot recall at the moment; but we have been puzzling over it for some time; and we could not quite understand what the work of the Nirvânîs was, or at what time they came."

The Leader: "I don't blame you at all. Unless I had the passage from Brother Judge before me to analyse it, it is a most difficult thing to explain. A Nirvânî, of course, is one who has entered the Nirvâna. Technically that means one whose entire lower four principles, the lower quaternary, are wiped out. He is a freed Monad, a Jîvan-Mukta. Now, to speak of a returned Nirvânî in the technical philosophy of Hindûsthân at the present time is like speaking of a circle which is square or of a triangle which has five corners or angles: it is impossible. But our philosophy goes farther than that, because we teach the existence of a series of Nirvânas, each one higher than the one preceding; in other words, a Nirvâna for every one of the seven Cosmic Planes. Do you

Understand me? Just what Brother Judge had in mind when he spoke of 'returning Nirvânâs' it would be hard to say without the passage before me."

Mrs. E. N. Norman: "Would it have anything to do with one entitled to go into Nirvâna and renouncing it for the sake of helping humanity?"

The Leader: "That might be. Mrs. Norman suggests that Brother Judge had in mind, in using this phrase, those who renounced Nirvâna, as our Lord Buddha did, and who returned among men in order to help them. That is possible; and when men do that, then indeed the human race will be far advanced along the path."

Dr. Osvald Sirén: "A question in the way of a little further explanation about something that G. de P. said a little while ago. He said that he knew people who, while they are living as human beings on Earth, this material life, yet are in Devachan and they are living there. Their consciousness is evidently in Devachan or in the same state as the human consciousness, if I understand rightly, would be in when we are freed from the material life, and, so to say, living when our consciousness is centered in Devachan. Now Devachan, as far as we have been told, is a period of rest and bliss, tranquillity and harmony; so those people must be very happy. They must be enjoying a period of perfect bliss. But I was wondering what was going to happen when they died?"

The Leader: "That is really very clever; and I think I can best answer by saying that it will simply be an enormous increase of the same thing. I am so glad that Dr. Sirén brought this up; because after I finished speaking I realized that possibly I might have been misunderstood by some. I mean this: that there are certain men and women, and they are more numerous than perhaps most of us realize, who actually are in a spiritual-mental condition so closely analogous, in fact identic, with what the Devachan is, that we can truly say, even while they live in the body, they are in Devachan; but of course in less intense degree than they will be after they die. That was what I meant. And a similar thing when I said that many human beings are in Kâma-loka.

"Now, I want to tell you something, Comrades. Every time when you are in intense suffering, mental suffering I mean, if it is something especially which involves the elements of remorse, of intense contrition, that is Kâma-loka; and you are then in Kâma-loka even while alive in the physical body. See the lesson to be drawn from this. You see why H. P. B. was so anxious that the teaching regarding the Kâma-loka and the Devachan should be broadcast among men as a warning, if only as a warning: Live a decent life, a cleanly, manly, or womanly life, and you need not bother your head about Kâma-loka; you need not think twice about it; you won't know anything about it; you will just pass through it like a meteor, but so to speak upwards. Contrariwise, the life involved in following the appetites and heavy passions of physical existence, means a long and very painful stay in the Kâma-loka, which is a state of mental existence, even of mental suffering, just exactly like the man who was caught in the tube or pipe, that I spoke of, and could neither advance out nor crawl backwards. That is the Kâma-loka. Is the answer responsive?"

Dr. Sirén: "Yes; only this point: You seem to put it as a very bad state, really, to be in that devachanic state here; yet it strikes me as being a rather favorable karman, in a way."

The Leader: "I was trying to point out, dear Brother Osvald, that man's duty while in the flesh on Earth is to live a man's life, to do good to others, to do his duty from day to day, to accomplish something in the world, to be somebody, to be a leader of his fellow-men in things that are good and noble and high and true, a spiritual and intellectual leader; and a man has failed in living, at least in some degree, if he has not done that, has not attained that state of leadership. It is something we must long for and try to bring into our lives. On the contrary, if he allows himself to drift into a mere dream-land of existence, dreaming the years away, ignoring the world and its woes and tribulations and joys, simply dreaming life away, innocuous to other people, harming nobody, but doing no earthly good—a mere oyster, as it were, on the sea of life—that is a state closely approximating to the Devachan; and it is wrong because it is out of time; it is untimely; it is the Devachan at the wrong time and in the wrong place. Do you see what I mean? After death that person's Devachan will be rather pale: there was so much of it during his physical life that his Devachan will be very much the same as his life was: not nearly so intense and beautiful as it would have been if he had lived the life that Nature calls upon a man to live."

Mr. Lindemans: "In *The Mahatma Letters* I read that Devachan is a state of intense selfishness; and I was glad to read that; for I always had felt that it must be something like that; and therefore I believe that real love will shorten the time we are in Devachan; and I hope I am right; for as I am now, I think I am selfish enough."

The Leader: "Dear Brother Lindemans, I absolutely agree with you. Now, when we analyse the devachanic state closely, we must come to recognise that, however beautiful it may be, however much of a rest and recuperation it is—for it certainly is all that—it nevertheless is a selfish state. Say what we will, it is necessary at the present time, on account of its being rest and recuperation and peace and a rebuilding and an assimilation of the experiences of the life just closed; but granting all that, it is a selfish existence; because, for the hundreds of years that we are in the Devachan, we are sunken in roseate dreams, and the world may be going to hell, and we don't care. Now, that is not the spirit of the Buddhas of Compassion. Love, impersonal love, which loves all things both great and small, will free us even from the Devachan; and it is just this spirit of impersonal love, love for all things, a yearning to help all and to aid—it is this spirit which is the very core of the Buddhas of Compassion and of our own Order. It is this spirit which will shorten our Devachan and advance us rapidly on the pathway of chelaship. It is the spirit which infills our Elder Brothers, the Masters of Wisdom and Compassion and Peace. They have no Devachan. They have advanced beyond it—at least the higher ones among them have."

Mr. J. T. Campbell: "More than once I have heard H. P. B. call Devachan 'a Fools' Paradise.'"

The Leader: "That is right, 'a Fools' Paradise': but unfortunately, Brother Campbell, we all go to that Fools' Paradise for some time, at least—some of us over a long period. Myself, aeons ago, I made up my mind that the path that I wanted to follow was the path which began just there, right in front of my

feet at the time, and which led to those peaks of the Mystic East, where the Sun suffused with its glorious effulgence the faces of the Masters awaiting us. I have been trying ever since to shorten my Devachan, to increase my working hours, to give me more chance to labor among my fellows whom I love. Some people say I am a very wicked man. I have been called one of the Imps of the Evil One. I have been spoken of as a Dugpa; but I claim one virtue: I love my brothers and I want to help them. So I have that redeeming grace, at least, and I think I have shortened my Devachan."

Mr. Jan Goud: "Dear G. de P.: when you spoke about the torments of Kâma-loka, I thought of the books of Dante and Vergil. Can you tell us: Was Dante an Initiate?"

The Leader: "Well, Brother Jan, I would not say that the Italian poet, Dante, was an Initiate; but I will tell you my own private conviction about him: I think, like the case of Dr. Einstein, that there was sufficient spiritual life in the man to allow the entrance into his consciousness, if you understand me, of a divine ray, which touched his brain, so that when he wrote his immortal poem he mentally set forth, although in Christian phrasing and terms, a great deal of the teaching of the ancient doctrine. There are the nine stages, or the nine or ten hells; there is purgatory and the terrestrial paradise; there are the nine or ten heavens — a typical mediæval example of the Oriental teaching of the lokas and talas. Of course it is all told in Christian terms. But it is a magnificent poem. And mark you, Dante made his guide, his mystic guide through the infernal regions and the purgatory, the so-called 'Pagan' poet Vergil; but when he came to describe the heavens — probably in order to satisfy his Christian critics — he chose his Beatrice, a Christian maid, to conduct him through the heavens!"

Mr. Jan Goud: "At our last meeting of The Theosophical Club at Utrecht, our subject was the rise, flowering, and decay of civilizations. As we came home my little daughter Annie asked me: 'Will there be also decay if the whole world has become Theosophists?'"

The Leader: "Will you tell dear little Annie that when the whole world becomes Theosophists, there will be no more decay; decay and death will have passed. But unfortunately I am afraid that we must wait for aeons and aeons and aeons before the whole world will be Theosophists. But tell dear little Annie not to despair; for she will be one of the workers, one of the helpers."

Mrs. Manning-Hicks: "There was a call from the highths just now in speaking of Devachan as being a selfish condition. Now, according to analogy we liken it to the sleep of night after the day: is it not possible that many of us sleep altogether too much — that there is selfishness in too much sleeping as well as in too much Devachan?"

The Leader: "Dear Madam, I almost hesitate to answer that; because I know how fond some people are of their beds. But I think it is true that some people sleep a little more than they need to for good health. I don't think that the analogy is a very close one; for even those who love to sleep more than they need, grow tired of sleeping after a while, and like to arise and go out into the clean fresh morning air. But you know, in this question of the Devachan being a selfish state, while strictly true, we must also remember that,

just like a helpful and recuperating sleep of the physical body at night, Devachan at the present time is a needed thing for the repose and health of the soul. Sleep in a way is selfish, even the sleep of the physical body; and it is just that which makes our Masters and their higher chelas live the life in such fashion that the amount of sleep that will be required is reduced to the minimum, so that they may be at work all the time that they can give to it. But the time will come when the human race will have passed entirely beyond the need of the devachanic rest. The Masters themselves have no such rest; that is, the higher ones — because the Masters are of many grades; but it is a long time in the future before the human race will reach that stage; so please sleep all you need!”

Question: “In connexion with what you said about the sufferings in Kâmaloka, can we on Earth do anything to relieve the sufferings of those who are in Kâmaloka, especially the relatives whom we have lost and whom we suppose to be suffering there?”

The Leader: “That is a question which has been asked by many kindly human hearts in the past, and in what are called the Pagan times asked more insistently and more often than in Christian times — in fact, asked so frequently and an answer so insistently demanded that the Christian Church, in the Roman Communion at least, instituted what it has called the Masses for the souls in Purgatory. If you will kindly understand that you need not worry about those whom you love, when they go through the Kâmaloka! Their Kâmaloka is painless. They are, in most cases, utterly unconscious of the passage. It is really only the evil-minded men, the grossly minded human beings, who have the unpleasant kâmalokic experience. It is infinitely better not to think about it, infinitely better. But there is one method of direct action we can do; and it is very important in these days: Whatever you do, don't try to enter into communication with them. That is the worst and most cruel thing you could do. Here again it is my duty to speak the truth. Our Spiritistic brothers, through ignorance and often being men and women of kindly hearts and noble aspirations, have rushed in where even angels would fear to tread. They simply don't understand. Nature's methods are always kindly, always ineffably just. A prayer of the Romans was a noble one: *requiescat in pace*: 'let him rest in peace.'”

The Chairman: “Brothers, we have come almost to the last moment of our Convention; and because I, as Chairman, am anxious that the last voice you hear here shall be the Leader's voice and not mine, I ask you to allow me just to say the few words I have to say, and then I am going to ask the Leader to close our Convention for us. When he sits down there will just be the sounding of the gong; and then may we go away from this building as nearly in silence as we can. We have had a glorious time together here. I personally have enjoyed every minute of it, and I believe you all have too. To see this army of Dutch Comrades here does my heart good. I think they have evoked the admiration and love of all of us. I hope one day they will let me visit Holland. I would love to go there.

“May I just say this to the members of our English Section and to the Comrades one and all from other lands, that it has done us a power of good to see them here, and I hope they will come many times in the future. I hope this

Convention will be an annual affair. I hope that our Brothers from the Lodges in Liverpool, Middleton-in-Teesdale, Bristol, Manchester, Sidmouth, will go away with their lamps blazing and take the fire that they have gained from the Leader's presence and make those lodges blaze. Those who live in or near London are reminded that the Leader, in spite of the labors of this Convention, begins his public teaching work tomorrow evening in this hall at eight o'clock.

"Now, Comrades, my task as your Chairman is finished. I bid you all *au revoir* and will ask the Leader to close the Convention."

The Leader: "I have been so often on my feet during the last two very memorable days, that I was just going to ask Brother Barker himself to close the Convention, because this Convention is his child. He it was who first proposed it to me, and my mind leapt at the idea of the holding of this Convention as a great and significant thing to do in the present era, as being the first of many future Conventions which I hope to see held in different parts of the world. I hope to see delegates attending the future Conventions of the Theosophical Society, going to and coming from such Conventions, as held in the different countries of the world, in the spirit of true international brotherhood, and in the 'Lodge-Spirit,' as we Theosophists call it, which has prevailed here among us today and yesterday. There has been a Presence, a Presence which has blessed us, a Presence bringing us peace, a Presence filling our hearts with its own holy flame, warming, consoling, consuming all the petty personalities with which we are all, as human beings, more or less cursed, burning it out and leaving the pure gold. And yet how tender and gentle has been this consuming fire amongst us!

"We assemble together with many ideas, naturally, coming from many minds. Doubtless many of you were uncertain as to the *agenda*. What were to be the *agenda* of this Congress, of this Convention? Yet note how smoothly things have moved! Difficulties have ironed themselves out. There has been no unfriendly or unbrotherly discussion. There have been no arguments. There has been no argumentation. The spirit of peace, of brotherhood, of fellowship, has brooded over us; and it has been very beautiful. I pray that it may happen often. I know of no other Theosophical Society where this beautiful spirit of kind fraternity exists as it does with us; and oh! how my heart yearns that other societies may know it, may experience its blessings.

"If nothing else, if we had not talked about or decided any question or taken any actions regarding constitutions or by-laws, or club-matters, or what not — if we had merely gathered together, as we have done, and communed together as we have, and received the blessings that have flowed from one to all and from all to one, the blessing of understanding each other — that alone would have made of this gathering a memorable and an historic event. I have nothing more to say.

"Our Convention, Comrades, is closed; and we break up with my plea — and I believe it is more than a plea, I believe it is an actuality — that our Masters' blessing shall be upon us all!"

"WHEN the unit thinks only of itself, the whole, which is built of units perishes, and the unit itself is destroyed. So it is throughout nature on every plane of life. This, therefore, is the first lesson to be learnt."—*H. P. Blavatsky*

The Presidency of the American Section of the T. S.

THE THEOSOPHICAL SOCIETY
American Section
810 Jackson Avenue

Takoma Park, D. C., January 16, 1933.

TO ALL LODGE PRESIDENTS.

Dear Comrade:

It is with regret that the undersigned announces his resignation as President of the American Section, owing to ill health.

The Leader in accepting the resignation has indicated that he would leave the nomination of my successor to the Advisory Council of the Section, for them to submit to the Lodges for their appropriate action. He indicated that Brother J. Emory Clapp, President of Lodge No. 2, Boston, whose devotion has stood the test of so many years, would be his own choice.

By unanimous vote of all of the members of the Advisory Council, except the member on the Pacific Coast whom there has been no time to reach, the Advisory Council has nominated Brother Clapp as my successor, and hopes that the Lodges will ratify this by electing Brother Clapp. And the Council hopes that as soon as possible the Lodges will hold a business meeting for the purpose of taking such action as they may consider proper, and then without delay kindly notify this office of their decision.

In making this announcement I wish to add that my motive in laying aside the office is in no sense based upon any wish to escape its duties, but solely to promote the best interests of the work, which I believe demand that for the time being, at least, the office of Section President can best be administered by another.

I wish to thank the Lodges and all of the members for their cordial co-operation and selfless devotion shown during the past year to the great Cause, to which I pledge my undying loyalty, and to bespeak for my successor in office the same kindly consideration and co-operation.

Fraternally yours,

A. L. CONGER,
President, American Section.

Dear Comrades:

As I feel that Colonel Conger's modesty has led him to leave unsaid facts that the members should know, I have asked his permission to add a few lines on my own account.

When the Leader first asked Colonel Conger whether he would accept the Presidency of the Section, the Colonel replied that he feared the condition of his health would not enable him to do justice to the position, but added, in a true warrior spirit, that he would willingly undertake it if the Leader so wished.

Some months ago his doctor advised him to drop all his work and take a complete rest, expressing the belief that if he would do so the chances of effecting a cure would be good. The Colonel, however, insisted upon sticking to his post, until recently Comrades closest around him took the matter into their own hands and wrote the Leader that every bit of work the Colonel was doing was against his doctor's orders and interfering with the recuperation of his health; and yielding to their importunities the Colonel himself then wrote to the Leader, admitting the facts, but still offering to remain at his work. This the Leader has refused to permit.

I am sure I can say on behalf of all of the Washington Comrades that much as they regret for the moment to lose the Colonel as National President, they regard his resignation as not only necessary to the recuperation of his health, but also wholly in the interests of his future Theosophical work, for by taking the relaxation advised by his doctor he should be able to do far more effective work for the Cause in the future than possible under his present handicap. And I feel equally sure that, knowing the circumstances, the whole Section will agree with the Comrades in Washington.

Fraternally yours,

SOLOMON HECHT,

National Secretary-Treasurer.

Brother J. Emory Clapp of Boston Lodge, No. 2, became a member of the Lodge in 1893, in William Q. Judge's time, and has been one of its most devoted workers. He set in motion six months ago the 'Circle of Helpers' boxes for obtaining contributions for the support of the International Headquarters. He was a member of Col. Conger's Advisory Council.

Mr. Clapp having been duly elected the National Offices will be at 30 Huntington Ave., the headquarters of the Boston Lodge. The new President will have two able assistants in Mrs. Martha Franklin, Corresponding Secretary of the Lodge, who operates the mimeograph and is an indefatigable worker, and Mrs. Edith Kneeland and other devoted members of the Boston Lodge.

Theosophical News and Work

AMERICAN SECTION: *Alpine, Calif., Lodge No. 8* — During the month the Lodge sent in two applications for Probationary Fellowship, and President Leonard Lester writes that they expect to send quite a number more shortly. At Christmastime they had the pleasure of entertaining Lafayette Plummer and F. Chapman Clemeshaw, of Point Loma, who brought with them some of the Lomaland School boys.

Ann Arbor, Mich., Lodge No. 28 — At some of the recent meetings there have been quite a number of visitors. On one occasion a cosmopolitan gathering included two Swedes, one Hollander, two Englishmen and one Russian. The Lodge is on a fraternal basis with the Adyar Comrades, several of whom make it a point of attending its meetings, and they show interest. The Lodge is contemplating adding a study-class for beginners.

Chicago, Ill., Lodge No. 7 — At a meeting on December 4th the Lodge had the pleasure of a visit from Miss Claribel Clenth, secretary of Minneapolis Lodge No. 18, who made an address to the members. In celebration of Christmas and New Year the regular public meetings were changed into symposiums. Among those participating in the Christmas symposium were Rudolph J. Naumann, Arthur H. Peters, Gen. LeRoy T. Steward, Mrs. Emma P. Williams, Mrs. Catherine M. Kahara and Mrs. Mabel G. Hart; the latter two have recently joined the T. S. Among those participating in the New Year symposium were Messrs. Naumann and Peters, and Mrs. Williams and Mrs. Hart. During January an application for Probationary Fellowship was received, with several more in prospect. President Helen G. Fisher is looking forward to substantial growth in the near future.

Elgin, Oregon, Lodge No. 12 — President H. H. Hug writes: "We are getting along fine. The editor of our town paper is very kind, and publishes an article on Theosophy almost every week." Since taking in thirteen Probationer applicants at the meeting on December 26th the Lodge has sent in another application, and now expects to start a new Lodge in La Grande, Oregon, a city of 10,000 seventeen miles away, where two of the new applicants were secured through the efforts of Julius C. Hug. In the January FORUM it was reported that there were three generations of the Hug family in the Lodge, but President Hug says this is not doing the family justice, for there are four generations, the fourth being Miss Mildred Faye Howard, granddaughter of Mr. and Mrs. J. C. Hug and great-granddaughter of Mrs. Anna Hug, who is 96 years old.

Los Angeles, New Century Lodge, No. 5 — The officers for 1933 are: Paul Henning, president; Dr. Axel E. Gibson, vice-president; Mrs. Harriet A. Anderson, rec. secretary; Mrs. Margaret A. Langanfield, cor. secretary; Fritz Pulpaneck, treasurer, and Almy Lawton, librarian. The members are delighted over the return to activity of President Henning, who for some weeks had been laid up after an accident incurred by an act of self-sacrifice. A special meeting was held at the home of Miss Ida Cella just prior to her death on November 13, at her request, which was a great happiness to her. She was a most devoted Comrade, and had been fired with enthusiasm since her visit to Point Loma some months ago, when she met the Leader. Early in January Samuel E. Hill, a devoted old Comrade and member of the Lodge, sent to Headquarters a check for \$18.25 as his 1933 donation, based on 5 cents a day for 365 days. William E. Bolles, a former Point Loma student, who lives at the Soldiers' Home, Los Angeles, and is a member-at-large on account of inability to attend Lodge meetings, has become a center in himself. During January he sent in two applications for Probationary Fellowship, and expects to gather in quite a number more, judging from his having asked for five more applications.

blanks. From the Home he conducts an extensive correspondence with inquirers, puts literature into the libraries and lends literature, and, generally, is doing a splendid work.

Minneapolis, Minn., Lodge No. 18 — The officers for 1933 are: Mrs. Nell D. Milligan, president; LeRoy Alwin, vice-president; Miss Claribel Clenth, secretary, and Miss Else Jache, treasurer.

New York, N. Y., Lodge No. 10 — This was the first Lodge to adopt the new plan of no dues, and immediately put into execution a splendid substitute one of voluntary contributions. It was voted that all members able to do so donate, instead of the former dues of \$12.00 a year, 5 cents a day, amounting to \$18.25 a year. The members agreed that 5 cents a day would be a hardship to very few and that under this convenient plan they could do better than in the past without noticing it. Numbers of other Lodges have adopted this plan.

Point Loma, Calif., Lodge No. 29 — At its recent bi-weekly meetings Point Loma Lodge has been considering one of the most fascinating subjects it has yet undertaken, viz., 'The Electronic Structure of the Physical World.' So large a subject required subdividing and one particular aspect of the general topic was dealt with at each of several meetings. Certain members who have wide technical knowledge of this subject were assigned to speak and gave evidence of penetrating thought and painstaking research.

Fohat, as variously treated in *The Secret Doctrine*, furnished one especially interesting program, being presented in six short speeches. Another delightful occasion was a talk by our veteran professor of Science, C. J. Ryan, on the Cosmic Ray and recent findings of the scientists, which showed how rapidly they are approaching the teachings of that wonder-book, *The Secret Doctrine*.

Altogether, the Lodge meetings during its first six months have grown increasingly valuable and have now become an important part of our Lomaland activities.— *Alice D. Peirce, secretary*

Rochester, N. Y., Phoenix Lodge, No. 15 — The Lodge recently has taken in several new members. A delightful Christmas social was held, attended by numbers of inquirers and by President Whitmarsh of the Genesee (Adyar) Lodge, with other Adyar Comrades. Members of Lodge No. 15 also attended a Christmas supper of Genesee Lodge, thus stimulating the cordial fraternal relations between the two bodies. On January 26 another successful social evening was spent. Members of the Lodge with a number of inquirers and friends have sent in an application for a charter for a branch of the Theosophical Club. The Lotus-Circle is growing.

San Diego, Calif., Katherine Tingley Lodge, No. 1 — President Mrs. Hazel B. Braun, who for many months has kept pretty close to making good the Lodge slogan of at least one new member a week, can claim the honor of having sent in the first application under the new plan of Probationary Fellowship, although farthest from the American Section offices in point of distance. Mrs. Braun writes: "Katherine Tingley Lodge has started the year 1933 with much enthusiasm. Looking backward one year, they see much work accomplished and twenty-one members added to the Lodge. A study of Number Three of the new manuals

is now in progress with a different program-chairman in charge each week. The special program of the month, held January 27th, was a delightful meeting. Mr. Lucien B. Copeland, from Lomaland, was the speaker. There was excellent music and an attendance of one hundred. The Sunday morning class in Theosophy for adults conducted by Mr. Abbott Clark is enthusiastic and well attended. The Sunday evening meetings never fail to bring together an interested group of students."

Seattle, Wash., Lodge No. 3—Following the formation of a women's section of the Theosophical Club, the Lodge now holds its meetings in the Windsor Room of the Benjamin Franklin Hotel, a refined place, well located. The Lodge meetings are held Mondays from 6.45 to 7.45, followed by Club meetings from 8.00 to 9.00. With this step forward the Lodge also has abandoned the reading of papers in favor of extemporaneous talks, which are prearranged to be on the various works of G. de P. and on *The Key to Theosophy*. As early as in November the Lodge sent in advance the dues of all of its members for 1933, and when later informed that dues for 1933 were to be abolished, Treasurer W. E. Schwede, who in the days of W. Q. Judge already was a devoted old worker—and a most big-hearted one—wrote that the money was to be kept as a contribution. A delightful Christmas meeting of the Lodge was held jointly with the Club, with the program interspersed with Christmas carols. The officers for 1933 are: Mrs. Florence Wickenberg, president; Mrs. Lucille Guley, vice-president; Mrs. Helen Givens, secretary; Mrs. Mamie E. Hageman, asst. secretary, librarian and adviser; William E. Schwede, treasurer. Referring to Mrs. Hageman, the devoted retiring president, Mrs. Wickenberg writes: "Mrs. Hageman very gently side-stepped being renominated or accepting any other than nominations for nominal offices in order that we younger members could hold office and thereby begin our training for heavier responsibilities and duties, while she could be at our side with her wise counsel. It was very beautiful on her part, done with love in her heart and having in mind the future development of the Lodge. My only hope is that as president I can maintain the chela-spirit and develop the intuition Mrs. Hageman has, and that I may be able to live up to Dr. de Purucker's expectations."

St. Louis, Mo., Lodge No. 17—The members are happy over the return to active membership of Mrs. C. L. Boisselier, who for family reasons had been unable to participate for a number of years. She is the widow of R. W. Boisselier, for many years president of the branch under W. Q. Judge. Under the able direction of President Lucius H. Cannon the Lodge is doing splendid propaganda work along various lines.

Toledo, Ohio, Lodge No. 22—Among recent subjects discussed at the public meetings and the study-class have been: the *Dhammapada*, *Bhagavad-Gîtâ*, *Fundamentals of the Esoteric Philosophy*, Apollonius, various Chinese sages, *Isis Unveiled*, *Lucifer*, and the Christmas Festival. The members of Blavatsky Lodge, No. 26, Washington, D. C., gave a warm welcome to Miss Emilie P. Arnold, secretary of the Toledo Lodge, who was present at a meeting in the course of a holiday visit to Washington. The formation of a Theosophical Club is in prospect in Toledo.

AUSTRALIAN SECTION: A week-end telegram received by the Leader at Oakley House on Jan. 23rd, from Sydney, reads: "Leader's proposals membership enthusiastically unanimously endorsed full council Australasia. Brilliant success. Similar policy here forty years. Money sent donations."

DUTCH SECTION: *Groningen Lodge* — A letter dated January 10 from Brother J. A. Bouvet to the Secretary-General describes the Christmas festival held by the Lodge in the large hall of the Concert-huis, with 350 present. The program included songs, the playlet 'Storm and Sunshine,' part of the Christmas play, 'The Golden Chain,' in both of which the Lotus children were seen, the 'Dance of the Golden Chain' by members of the Theosophical Club, gift-giving to the children, and refreshments — a very happy time for all. Mr. Bouvet reports also a visit from President Arie Goud, who spoke to the Lodge about the Convention in London.

The Hague Lodge — Brother J. H. Venema reports Wednesday evening study-classes of sixty persons one week, and of seventy the next — a wave of interest in Theosophy passing over his city; Sunday morning lectures in Pulchri Studio by Bros. J. H. Goud, F. Lindemans, Arie Goud, and himself; and a meeting of the Theosophical Club at which five new members were received.

Rotterdam Lodge — Bro. J. W. van Sandijk's report mentions a joint meeting held on December 11th, with Adyar and Rosicrucian members attending; three public meetings held by the Theosophical Club; fortnightly study meetings at which *The Secret Doctrine* was the text-book; memorable Christmas meetings at one of which Adyar members were present and music, dances, and two symposiums were given, the other being for members of the Lodge and the Clubs. At the latter, President Lindemans of the Men's Section of the Rotterdam Theosophical Club read Dr. de Purucker's letter to the Club and all felt the inspiration it conveyed. Brother Sandijk's letter breathes enthusiasm, trust, and intense vigor in Theosophical endeavor.

Utrecht Lodge — A letter dated Dec. 20th from Brother J. W. Goud tells of a very fine public meeting of the Theosophical Club at which President Arie Goud spoke and at the close of which four people applied for membership, making seven new members in fourteen days; and the Christmas festival with 35 children taking part in it. Brother Arie Goud forwards a review of the Leader's two books, *Theosophy and Modern Science* and *Golden Precepts of Esotericism*, published in the January number of *Het Algemeen Weekblad voor Christendom en Cultuur* ('General Weekly for Christendom and Culture') Head-Editor, Prof. Dr. H. Th. Obbink.

ENGLISH SECTION — On January 5 Dr. Barker drove the Leader and Misses Elsie and Helen Savage to Liverpool, arriving about 7 p. m. They were met at their hotel by President J. W. Hutchins of the Liverpool Lodge, who conducted them to the new lodge-room at 123 Upper Parliament Street, where there was a large meeting of members and interested friends, including President Batty of the Adyar Lodge and his wife and other Adyar members. The Leader made an address and then opened the meeting for questions, which he answered. A beautiful spirit was felt at this gathering. Next day the Leader and his party

paid a visit to the headquarters of the Wirral Adyar Lodge at Birkenhead, of which Mr. Batty is president, and were most cordially received and shown over the building. The Leader addressed the meeting on 'The Need of Reconstruction in the Theosophical Movement,' and drew out many questions which were duly answered. Mr. Batty presided, and called the attention of the audience to Dr. de Purucker's coming public lecture and invited all present to give their support to it. Next evening, Jan. 6, a fine audience filled Rushworth Hall at this lecture, which was reported in the *Liverpool Post and Mercury*. Early on Jan. 7 the Leader's party were on their way to Birmingham, where they were entertained at luncheon by Mr. Bohle, of the local Adyar Lodge, who, with his wife and daughter, once spent several months in Lomaland. Dr. Barker remained in Birmingham to lecture the next evening at the Adyar Lodge, and Mrs. Barker, who had come on from London, drove the party back to Oakley House. An interesting feature of the visit to Liverpool was the return there, after thirty-two years, of Misses Elsie and Helen Savage, whose grandfather and father were active workers for Theosophy there. Mr. and Mrs. Harry Milton Savage, their parents, brought their children to Lomaland in Dec., 1900, and these young people have long been an enthusiastic and efficient family group of F. T. S., helpful in many different departments. A letter from Mrs. Hannah Berman incloses an announcement of the fortnightly meetings of the Women's Section of the Theosophical Club in Liverpool, of which she is president. The Club meets at 123 Upper Parliament St. and is open to all women at 7.30 for the use of the books, and at 8 p. m. for informal discussion of Theosophical subjects. Questions are invited and the meeting closes with a social touch, refreshments being served.

An announcement has been received of two public lectures to be given in Manchester at the Grand Hotel by the Leader — one on Sunday Feb. 5, on 'The Soul's Adventure,' and the other on Tuesday, Feb. 7, on 'The Mystery of Death.'

GERMAN SECTION — A notable though not uncommon example of the tireless energy and enthusiasm with which Bro. Saalfrank conducts the affairs of our German Section is seen in his thirteen-page closely typewritten circular letter of December 10th addressed to all our German Comrades, giving them full information concerning the abolition of membership-dues, the new procedure for admission to Probationary and Full Fellowship, suggestions as to the financial support of the work in the Fatherland and the apportionment of contributions, the focussing of Club-activities in Nürnberg care of Bro. Konrad Wening, of Lotus-Circle work in Hamburg under the supervision of Frau Klara Kirsebom, the request for regular monthly reports of all activities of Lodges, Clubs, Lotus-Circles, Propaganda-Lectures, etc., etc., advice as to the organization and co-ordination of the translation-work that is going on, with expressions of appreciation for the excellent help received in this department from Brothers Karl H. Schneider (General Secretary of the German Section), Walter Lehr, Kurt Feder, Fritz Wölfel (now completing the translation of *Golden Precepts of Esotericism*) and Adelbert Habereiter. Brother Saalfrank's circular letter tells of the admirable work done during the current year by the Comrades of the Nürn-

berg Lodge in the distribution of Theosophical literature, and urges all members to follow their example. He closes with expressions of the hope that the Leader will be able to visit Germany in 1933; *but reminds the members that, according to his understanding, the Leader's policy is to have the different national sections, lodges, and individual members stand on their own feet and not depend upon either the Leader or the International Headquarters to do most of the work in spreading the teachings of the Ancient Wisdom and in increasing the influence of our Sacred Cause.* He exhorts the members of the German Section to put their shoulders to the wheel as never before, so that when the Leader does again visit the Fatherland his work will not only be easier but even more effective than in the past.

In his letter of December 23rd addressed to the Secretary General, Bro. Saalfrank says: "As I regard the draft of national and lodge by-laws sent me by Dr. Barker" (drawn up with the assistance of the Leader, the Secretary General, the Assistant Secretary General, and the Executive Committee of the English Section) "an improvement on those we have hitherto used, and as I consider that the greatest possible unity in administration of all National Sections and a following so far as possible of the *same* rules is an advantage for our Theosophical work, because the connexion and unity among the National Sections is thereby preserved and maintained more closely, I see no reason why we should not adopt them in our German Section. I will therefore, in a quiet time after the New Year, have them manifolded, and then I will lay them before our members and recommend them, so that all may decide upon the matter, after the *final* draft by Dr. Barker reaches me."

And in a letter dated Jan. 28, Mr. Saalfrank writes: "I have again received from Comrade Bergmann quite good news of the Berlin community of work of all Theosophical lodges and societies. I have also received an invitation to their general Christmas Festival given by this co-operative community of work, but I have not heard how it went and what were the results. Noteworthy in their program is the appearance of the artist-family so well-known in Germany of Stubenrauch-Reich, of whom the mother, Frau Stubenrauch-Reich (Carlotta S-R.) is one of our members. Her daughter, Felicitas Reich, who appears on the program, is especially famous in the whole of Germany as a pianist. Some time ago she also gave a much admired concert in Cottbus.

"Also our Christmas Festival in Cottbus went off very well on 30th December. There were so many there that many had to remain in the passage of our house. I enclose a program and report of it."

WELSH SECTION — The first number of *Y Fforwm Theosopaidd* (*The Welsh Theosophical Forum*) has been received at Point Loma. It is partly in Welsh and partly in English. It opens with a message from the Leader which we quote: "To my Brothers of Wales: I came to Wales last week, and went into its hills and was inspired by its mystical beauty and by the great warm-heartedness of its people. I also left something of myself there. My brothers, make of your *Welsh Theosophical Forum*, of which this is the first issue, the National Theosophical Magazine of your ancient country. This is possible and you can do it, for Theosophy was the archaic religion of the Welsh, and its ancient voice

is still heard in your hearts, whether you recognise it or not. My best wishes to you!" *The Welsh Forum* gives a directory of the Theosophical activities of the Section, an account of the Leader's visit to Wales, which closes with "In both valleys now, Rhondda Fawr and Rhondda Fach, Theosophy is being talked about, above ground and underground. . . . We are steps nearer our goal; which is, a Theosophical Wales. Who, thirty years ago could have imagined Welsh chapels given for Theosophical lectures?" President Kenneth Morris's letters are like gleams in the sky, of the fiery enthusiasm with which he is re-kindling the age-old wisdom in the hearts of this ancient people. The way he overcomes difficulties reminds one of Kilhwych, who, to every challenge to do the impossible, replied: 'It will be easy for me to accomplish this!'"

THE First Volume of the *Complete Works of H. P. Blavatsky* has now been published. Other volumes will appear in due time, taking the reader and the student through the whole cycle of H. P. Blavatsky's literary creative activity, from its first beginnings in 1874 down to the closing of her memorable lifetime. The heart-wish of many students of Theosophy is gradually coming true, and a beautiful ideal is slowly taking form, through the co-operation of Theosophists of various affiliations who have so generously contributed towards the realization of this ideal.

THE Leader wishes to take the opportunity through the pages of THE THEOSOPHICAL FORUM to express his grateful thanks to all F. T. S. individually and to all Lodges of the T. S., National Sections, and Theosophical Clubs, and Lotus-Circles, for the many greetings and good wishes that reached him for Christmas and the New Year in the form of letters, cards, cables, telegrams, etc.—Eds.

News from the Lotus-Circle Field

REPORTS of the Christmas Festival-Play still keep coming in. Cottbus Lotus-Circle (Germany) celebrated its first Midwinter Festival (this Circle not yet a year old) and the Supt., Mrs. Lilly Bubner, writes, in sending her program and report: "I look forward to the future without anxiety. We have found harmony in diversity, and this rests shining in our hearts."

Mr. Saalfrank, National President T. S. in Germany, writes that the Lotus-Circle work in that country is making unexpected progress. Berlin is soon to have its second Lotus-Circle, for one item. He has appointed Mrs. Klara Kirsebom of Klein-Flottbeck (Hamburg) as National Supt. of Lotus-Circles in that country. Mrs. Kirsebom is well qualified through her devoted work in connexion with the Lotus-Circle in Hamburg of which Miss Margot Huss is Supt. and also as Editor of the German edition of *The Lotus-Circle Messenger* (*Der Lotus-Zirkel Bote*.) She writes: "If we have succeeded in planting Theosophical seeds in the hearts of the children, we have this hope: that the next generation will have a brighter and happier life, and will climb higher than we of today."

Writes Miss Cor den Buitelaar, who with Mr. Kooistra conducts the Lotus-Circle at Amsterdam, Holland: "The Christmas-Play carried us to the heights

Besides the parents of the Lotus-Buds, the members and interested visitors, there were also 36 children from the Lotus-Circle of the Adyar Society here." She continues (speaking for all Lotus-Circle teachers in this): "Our deepest desire is to make the next Christmas-Festival still more radiant, for its bright power is one of the most valuable tests of the spiritual level of our Lotus-Work."

In Groningen, Holland, where the Christmas-Play ('The Golden Chain' of course) was preceded by the Tiny Buds' Playlet of 'Storm and Sunshine,' the peak of enthusiasm was reached. As always in The Hague and some of the other Centers, the Christmas-Tree was made the occasion for a beautiful symbolic ceremony—the passing on of the light from hand to hand, until finally it reaches the Tree and sets it alight also.

Boston, Mass., through Mrs. Madge Gray, sent a rather unique report of Lotus-Circle work, in the shape of a packet of badly charred sheets—the survivors of an airplane wreck and fire. However, they reached us, and the actual report was almost intact. You can't keep a Lotus-Circle down! Here, too, they gave 'The Golden Chain,' presented in full, with elaborate stage-setting and costuming.

Reports are acknowledged from other cities in Holland, including that treasury of new ideas in Christmas-Festivals, The Hague; from Wales, from Australia, from all over America, and from Sweden a letter from the National Superintendent, Miss Anna Månsson, from Lomaland and San Diego. The Quarterly Report is an indispensable concomitant of Lotus-Circle Work, inaugurated by Katherine Tingley in the very early days, and continued by Dr. de Purucker, the International Director of Lotus-Circles.

An outstanding event of the last quarter was the presentation in Lomaland of the Christmas-Play, 'The Golden Chain,' preceded by a Symposium on the Theosophical teachings, in dramatic form, with Merlin and Heart o' the Lotus present. It was a devotional expression in the highest degree, and is the first of a series of Four Festival-Plays to be given by the Lomaland Lotus-Circle at the Four Sacred Seasons of the Year.

— G. K.

Preview of "Lucifer"* for March

"THEOSOPHY embodies not cold theories of ethics but the very living rhythm of human evolution," writes L. L. Wright in 'The New Message of Leadership' appealing to Theosophists both young and old to study Theosophy creatively—"not merely as a system of thought but as the stuff of living." "The entire Universe is filled full with conscious sentient beings," is the hammered refrain of Dr. de Purucker's address on 'God or Gods?' and "Every human being in his essence is a spark of the divine fire of consciousness of the Universe"—thus reiterating the truth that there are no separations, no divisions anywhere but all is one great universal brotherhood. 'The Club Cyclopaedia' continues its Astronomical Questionnaire and tells us of the strange

**Lucifer*; per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00

habits of plants that have life-movements of their own. In the 'Sanskrit Study-Class' methods are suggested for reviewing earlier lessons and making practical application of the study-material contained therein. A series of extracts from the writings of William Q. Judge is given as the basis for Club programs for April, Mr. Judge's birth-month. C. J. Ryan deals with the discoveries of Sir William Crookes, the greatest British chemist of the nineteenth century, and his close contact with the Theosophical Movement in its early days. 'The Rath' by F. H. Aldhouse, translates us into the world of the Irish *sidhe*; and J. S. Beam carries us to ancient Âryāvarta in 'Theosophy in the Ancient Literature of India.' Waldemar Brunke, in contradicting the statement of Mr. Budge that nowhere in Egyptian research work is to be found a single statement pointing to a belief in Reincarnation, offers 'A Hymn of Ancient Egypt' from the collection of Prof. Reisner's *Songs of Egypt*; and E. J. Dadd writes on the doctrine of Reincarnation in question and answer form. An article entitled 'Coincidences?' by Fred G. Plummer tells of a series of strange experiences that seemingly happened 'by chance.' The study-page for the younger members concerns the great *pralayas*, the periods of sleep of universes, between *manvantaras* or awakenings. And the issue closes with Correspondence and Club-Reports from the U. S. A., England, Germany, Holland, and Australia.—W. E. S.

Subscribers Please Note

UNDER an Act of Congress, passed July 21, 1932, the U. S. Post Office Department is authorized to collect from publishers of second class mail (Magazines, etc.) two cents on each piece that is incorrectly addressed.

In other words, if the addressee fails to notify the publisher of any removal or change of address, the Post Office takes it upon itself to make such notification, imposing a service charge of two cents on each notice.

—*Publications Department of Theosophical University Press*

Notice

ALL of the Lodges of the American Section except three of the smallest, which have not yet been heard from, have voted to adopt the suggestions of the Leader embodied in the letter of the Secretary General to the President of the American Section dated November 16, 1932. Under this action dues are abolished in this Section in favor of support from the members through voluntary contributions, beginning January 1, 1933.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

Dr. de Purucker on Theosophical Conduct

(From a public address delivered by the Leader at the Headquarters of the English Section, 70 Queen's Gate, London, on the evening of Oct. 16, 1932)

FRIENDS, COMRADES, AND BROTHERS: You have just heard the reading from our beloved H. P. B., and the thoughts that we have heard from her were the very thoughts that, curiously enough, were running in my own mind as I came up to town from Oakley House. My imagination constructed pictures of what civilization on our earth would be if all men, not merely Theosophists, were to follow the lines of thought and the indications to spiritual progress that our beloved H. P. B. laid down in the extracts that our Chairman has read to you tonight. To my mind they contain — I will not say the very essence of Theosophy, but at least a part of it — the principles of conduct that should guide every genuine Theosophical Society professing to be faithful to the tenets of the ancient Wisdom-Religion given to us by the Masters of Wisdom and Compassion and Peace. In what H. P. B. here wrote to the American Theosophists, we find all the sign-posts, so to say, on the pathway of Theosophical progress and peace, and the lines of direction masterfully presented, enabling us to construct a universal fraternity not only among ourselves — among the at present, alas, separated fragments of the Theosophical Movement — but the principles of conduct in thought and action which will lead, not only to a reunification of the separated fragments of the Theosophical Movement as it at present exists, but to a unification of men's minds and hearts into a spiritual brotherhood, without dogmas and without popery, but with genuine and capable Teachers.

I will tell you frankly that I am a Theosophist; I try to be a *pukka* Theosophist. I have little patience, I am sorry to say, with those who profess Theosophy and fail to practise it, that is, with those who say they believe in it and then fail to live it. We Theosophists have a sacred charge given unto us, it matters not to what Society we may belong, nor to what affiliation we may claim adherence. We are by natural law, and therefore we should be in our acts and in our thoughts, brothers: brothers in thought, brothers in conduct, brothers in act, brothers in work; and all the teachings of the Masters and of their Messenger H. P. B. lead directly to that one objective, a practical Universal Brother-

hood. We are but hypocrites, every one of us, if we refuse to live up to the teaching which we say we believe in, and which we present so glibly to the public, but which too often, alas, we fail to practise.

There is the challenge. I am not unbrotherly in speaking as I do, because, if I have a brain which knows the right, I have likewise a heart of compassion which speaks. I never accuse others; nor do I ever blame unkindly, because I point out dangerous tendencies which have arisen in the Theosophical Movement. Who am I, or who are you, that we should blame unkindly our Brother-Theosophists even for their failings? Let us remember that they are at least learning. But when it comes to questions of truth and of Theosophical doctrine, there indeed it may be that we shall have to part company, because truth is truth, and right is right, and there is in very fact such a thing as genuine Theosophy and false or imperfect Theosophy. But even if we have to part company on points of teaching, we can at least be brotherly, we can at least work hand in hand along a part of the road that we are all following. All of us are advancing, albeit slowly, to that goal of relative perfection to reach which the call has come to us.

We all speak of the teachings of H. P. Blavatsky. What are they? Ideas given to us for our intellectual enjoyment only? Or to take unto ourselves as selfish individuals and thereafter try, alas, to hold as our personal property within the small restrictions and compass of our own puny brains and hearts, and say: "*This* is what the Masters taught, *this* is what their Messengers have brought to us," and that all that a brother thinks which may be different from what we conceive, is dogmatism, or is significant of popery, or is significant that the brother is taking the downward path? What kind of uncharity is all this? Does it exemplify the spirit of brotherhood and forgiveness? Is it the Theosophical spirit of mercy and charity? Is it the spirit of peace? Is it the spirit that is at the heart, and, indeed, is the heart, of our wonderful Theosophical teachings?

The platform of the Theosophical Society is wide enough to accommodate all kinds and shades and varieties of human opinion. There is but one prerequisite to Fellowship: the acceptance of the fact of universal brotherhood; and I challenge anyone, if he wishes to do right as a Theosophist, to restrict this platform to any smaller compass than that. If Theosophy is anything at all, it is something that we must live by, not merely say that we believe in it. If we do no more than the latter, we are but mere sectarians, no matter what our professions may be. It is living the life which is the test.

If some brother of some other Theosophical Society is foolish enough to try to set up a popery or to change or to distort our sublime Theosophical doctrines, does this impose the duty on me of ranting against him in a spirit of uncharity on the one hand; or, on the other hand, am I obliged to follow him in his errors? Of course not! I am not obliged to do either. It is quite likely that I might feel a moral duty laid upon me to point out his errors, but to do so in a fraternal spirit of brotherly love and of forgiveness. Don't I know, have not I worldly wisdom enough to know, that popery in a Theosophical Movement cannot stand, and in time will fall of itself? Why should I condemn and damn a brother because his opinions and feelings in Theosophical matters differ

from mine? But — and this is a reservation of extreme importance — when he, or if he, comes to me and asks me to accept opinions or a Theosophical administration which I believe to be erroneous and dangerous because they don't square with the teachings of H. P. Blavatsky and the teachings of our Masters, shall I accept them, and is there an obligation laid upon me to accept them? Of course not! Shall I be thought to be unbrotherly because I refuse to accept what I inwardly *know* to be wrong? Of course not.

Let us then exercise our wonderful faculty of common sense. To me the teachings of H. P. B., which are the teachings of the Masters, are truth imbodyed in words, and I think that I can use no stronger phrasing than this; but does this, again, mean that all the innumerable truths of boundless time and space have been given to us within the narrow compass of the two volumes of *The Secret Doctrine*, or of *The Key to Theosophy*, or of *The Voice of the Silence*, or of H. P. B.'s other magnificent teachings? What folly! What insane egoism to imagine, for anyone to imagine, whether he call himself a Theosophist or otherwise, that his opinions and interpretations and deductions, and, as he thinks, his extractions of truth from the covers of *The Secret Doctrine* for instance, encompass the entire range of universal reality! I repeat, what insane egoism! Some Theosophists read and study H. P. B.'s works and do it earnestly and through years, and then because of this earnest study of many years conclude that they have comprehended her teaching and pretty nearly all of it, and soothe their conscience perhaps in doing so with the mental opiate of the familiar statement, "Of course there is a great deal more that could be drawn from *The Secret Doctrine* if you take the time to look for it." This is obviously true, but let this obvious truth work much more strongly to prevent the declarations of personal superiority that such long years of earnest study, alas, sometimes produce. Unquestionably H. P. B.'s magnificent *Secret Doctrine* contains keys to deep mysteries of the Universe and of man's own being, which no Theosophical student, at least none known to the speaker, has ever yet uncovered. But it is a pity that recognition of this fact does not make some of our old-time Theosophists more charitable in their judgments of others who may have found in *The Secret Doctrine*, or discovered therein, verities which these critics themselves have not yet dug out. Such Theosophical egoists need chastening; they need the softening, refining, and purifying influence of the buddhic principle within us — a principle which gives us not only Buddha-like pity and compassion, but is the source of a powerful intellect and an understanding heart.

Mind you, I am intolerant of intolerance, I am a hater of hate, I am a lover of love. I venture to say that within the teachings of H. P. Blavatsky as they were given to us — and I will take her book *The Secret Doctrine* only because that wonderful work contains the main principles of the most recent delivery to us of the Wisdom-teaching of the gods — I venture to say that her book, *The Secret Doctrine*, contains the elements of boundless kosmic truth; but to anyone who says that nothing further can reach the hungering hearts of men from the same Masters unless they understand from their own initiative, from their own inner faculties and powers, the hints of boundless verities that *The Secret Doctrine* contains — to anyone who speaks like that, I say: "Brother, you greatly err. Who are you that you presume to criticize the actions and

the policy, age-old, archaic, existing from immemorial time, of the Masters of Wisdom and Compassion and beautiful Peace?" Indeed, they send forth their Envoys and Messengers whenever they please, and who shall say to them, Nay!

Because H. P. B. stated in a certain well-known passage of one of her writings that at the end of every century a new effort is made by a special Messenger, is this undoubted fact exclusive of all possible intermediate imparting of truth? What an ambitious and Theosophically foolish deduction! Is the delivery of truth so mechanically arranged that it will pour forth in certain eras, or parts of eras only, and in such eras, or parts of eras, flow relatively unrestricted; and in other eras the mechanism lie silent and inactive? What curious illogic, and how arbitrary, and how unnatural is this idea! I tell you that truth may be had at any time, by any son of man who will raise himself inwardly to take it, for the taking of truth is a taking by strength — strength of intellect, strength of spiritual faculty, by intuition, by inner spiritual and intellectual power. Nothing can shut me out from the Universe which is not only my Home, but in essence is I Myself, and You Yourselves.

It is childish and shows an utter misunderstanding of the Theosophical doctrines dogmatically to asseverate that Theosophy has already been given and cannot be given anew now, and that the message of one era is exclusive of another message from the same divine source coming before the next special era of outpouring; or that the message given in any one era contains all that the one era can comprehend; for this is a lie. I tell you that the way by which to introduce dogmatism, sectarian hatred, and all the other evil things that follow in the train of these twain — I say that the way to introduce these evils into our beloved Theosophical Movement and into its various Theosophical Societies, is to set up barriers, frontiers, of any kind, and to say: Within these certain things happen, or don't, as the case may be. Who are the wiseacres who think they know so much as wilfully to misinterpret H. P. B.'s teaching and to violate every instinct and intuition of the human heart? Who has the right to presume to dictate what shall or shall not be, or what is or what is not done, in any one era? Let us keep our minds fluid, our hearts unlocked, our brains expanding. Let us be ever ready at all times and in all places to be receptive of a greater truth than that which now we have, or in the future shall have. I hate sectarianism with all the energies of my soul, and I am its sworn foe. The way by which to stop 'popery' intruding its evil influence into our ranks — and I now speak only of the Theosophical Movement — is to keep our minds open, to know that we can have truth at any time when we become worthy of it, to think for ourselves, and to stand, each one of us, on his own spiritual and intellectual basis of thought and of appeal to the divinity within, ever-living, deathless, stainless, and always ready to communicate its divine flame of wisdom and love to hearts and minds which are opened to receive in the proper spirit.

On the other hand, don't I know that evil things have crept into the Theosophical Movement? O Brothers, I know it only too well; but they have crept in just because Theosophists in so many cases have been unfaithful to their trust. As a Movement, we have not universally followed the teachings of our Masters, not even as they have been given to us through H. P. B. Too many Theosophists have become exclusive, have become restrictive, and to a certain de-

gree have become sectarian in spirit; and emphatically I don't mean particularly our own beloved Society of Point Loma, whatever its other faults may be, because in these respects it is the least blameworthy. I am speaking of the Theosophical Movement as a whole, including every variety and brand of Theosophists, excluding not one, yea, not even ourselves.

It is high time that we Theosophists had the courage to tell the truth to each other. I am ready to receive any truth. Tell me something that will improve me, and I will receive it gladly and bless the giver for the communicating of a new light. The Theosophist is not only a truth-seeker, but he is a truth-speaker, and no man who allows his mind to be befouled with falsehood and untruths can or will be a giver of truth.

Do you know what the essential meaning of all H. P. B.'s teaching is — that teaching which tells us of the nature, structure, origin, destiny, operations, and laws of the spaces of Space, of the frontierless fields of boundless infinitude? It is that the Universe and we, as individuals, are one; and that at any time, in any place — and we can make our own conditions — we can enter into the Great Peace, into the great Silences, into the great realms of spiritual Light, and take therefrom what we will; and our taking will be strictly governed, limited or expanded, by our own inner powers of observation, of grasp, of comprehension, and of reception. This is the spirit, the essence, of the teaching of H. P. B., as indeed it is of all the great Sages and Seers of the world.

But now, having said this much, let me turn to the other side of the matter. Does what I have said mean that the Theosophical Movement is an acephalous organization, a headless, anomalous body, wandering without guidance in the Wilderness? Or are there guiding Intelligences back of it? Further, is there no bridle, is there no rein, that we can put, and rightly put, upon the vagaries and fantasies of ambitious protagonists of theories and policies, and upon mere seekers for place and power? To be sure there is. It is what I have already told you. Your own conscience, your own intuition, will tell you if such or such other wanders from the truth. This view does not include any uncharitable condemnation of others. It means only that those who strive to be genuine Theosophists will refuse to accept and to follow what the vision of our conscience and of our intellect shows us to be erroneous or evil. If you uncharitably condemn, you are falling into error. Condemnation of evil is a duty, but we must condemn the thing, yet forgive the doer; and in addition to all this, keep ever in mind that there are Teachers, those who have actually gone behind the veils of the outward seeming and have taken wisdom and knowledge at first hand, as I have just said, from the great Heart of Mother-Nature, as each one of us should try to do if we are true followers of our Masters and of H. P. B. These Guides of mankind are truly spiritual Leaders and Teachers, and they are beings whom we should strive to copy, to emulate, to be students of, and to do as they do and did. They exist today; and who dares say, who will tell me to my face, that there is no one in the world today who can teach me a spiritual or intellectual truth until 1975? What madness! What a stifler of hope this is, and what a bar to progress, Theosophical or otherwise! What lack of understanding of the doctrines of our Masters!

Pause a moment in thought. Reflect. The gods live and are with us all

the time; and each one of you is an incarnate god, and each one of you at any minute, night or day, can, if you know how, reach upwards and inwards and become at one with the divine Source of wisdom and love and knowledge and peace which is for ever the essence of your being. Knowing this, none ever thereafter can suggest to you or say to you, Nay! Verily there are others beyond us, greater by far than we, and they are at work among men all the time, in every part of the world; and no minute, no hour, no day, no month or year, finds them inactive, for they are perpetually laboring amongst us; and if you have not come into communion with them, then by this statement you place yourself where you belong, and if you proclaim it publicly, genuine Theosophists know just where you do belong. It is the rule I am speaking of rather than the instances, and I have never feared the erratic and misguided claimants of special 'communications' from the Masters. Such men always advertise themselves by their mere statements as being foolishly ambitious or ambitiously foolish; for the genuine esoteric student who is in touch with the Great Ones never makes public announcement of this fact unless ordered to do so for impersonal purposes, and in the latter case we judge them by their lives and by the message which they bring.

It is brotherhood we want, the brotherhood which is courageous enough to tell a brother a truth and courageously to receive the telling of a truth, and to take it and to profit by it. This is the spirit of genuine brotherhood, the real thing. It is not prating pretty phrases all day long about Theosophic brotherhood and what the Masters do and don't, and what they have said and have not said, and what H. P. B. said and didn't say, which proclaims the lover of brotherhood and his fellow-men, in other words the genuine Theosophist; but the genuine Theosophist is he who *does Theosophy*: who is charitable, kindly, courageous in declaration of truth, impersonal in statement and in act, and willing to understand a brother's viewpoint. The true Theosophist cultivates modesty, kindness, firmness, truth-speaking, and welcomes with manly fortitude sorrow and pain when they come, because he knows that they will give to him a chastened heart.

Theosophy is very real: it is the doctrine of the realities in the Universe; and we are hypocrites if we talk about it and don't live it. As H. P. B. said: "Theosophist is who Theosophy does," not one who talks about it only.

So then, here is your check against the unlimited and ungoverned introduction into our beloved Theosophical Movement of corrupting or disintegrating influences, of hunters for position and place, power, and *kudos*: the fact that Teachers exist and can be reached by those who prove themselves worthy, and that each one of you can gain all that such a Teacher has or will ever have by going within and above yourself, looking within and following the teaching, and then your hearts will be at peace with your fellow-man; you will then have courage to tell him the truth if needs be, because your own mind will see, and your brain will be cleared of the mists and fogs of deceptive thought.

I do not fear the influence of mere '*gurus*' in the Theosophical Society. What does it matter to me if a man comes into the T. S. and tries to be a guru, tries to be a teacher, tries to gain a following? What should I fear? Are not the Masters with us? Is not my own heart pure? At least do I not strive to make

it and keep it pure? And with pure heart and open mind and eager intellect, and at least to some degree an unveiled spiritual perception, why need I fear any advancing shadows of evil? I can face them and disperse them; and I have found that they feebly resist and finally vanish like wisps of mist on a hillside before the morning sun.

There is only one thing we Theosophists need really fear, my Brothers, that which springs up in our own lower nature — uncharitableness, unkindliness, impurity of thought and mind, unbrotherliness, lack of harmony and peace. I tell you — and I say it with deep earnestness of feeling, and urged, impelled, by something within me which recently has told me to declare the truth to the Theosophical world, as I see it, and to fear no consequences that may follow — I tell you, I say, that 'new' teachings are now in the giving, and that they can be had by anyone who is interested, who is a genuine Theosophist, who loves his fellow-men, who is willing to forgive and to forget, who is willing to follow the Path.

Human minds are the stiffest, hardest, toughest, most intractable things I have ever had to deal with; and human hearts, hard as they can be, are soft by comparison.

The Theosophical Movement has reached such a pass today that many Theosophists are *afraid* even of the thought of receiving a new truth, and quiver and shake in their seats and move with anxiety and trembling fear at the terrible idea! I tell you again that the pure in heart see truth, and those whose hearts are pure fear not. There is for them no counsel of fear. If you like not the new truth, then exercise your free will and reject it! You may err, you may make a grave mistake; but nevertheless, in so rejecting and in following your conscience, you exercise your prerogatives of free will and choice; and even if you make a mistake and reject a truth, the exercise of your will, if sincere and high-minded, has been good for you and you learn thereby. You will discover some day that what you then cast aside was possibly actually one of the stones going to the building of the Temple. But you will learn by your lesson and you will profit by it. Then you will at least in some degree become a helper, instead of an opponent.

I have tried tonight to talk to you very simply, and to state in simple and direct language, as best I could, a few thoughts that occurred to me concerning our beloved H. P. B.'s teachings when our Chairman, Brother Barker, read the extracts from one of her writings that you have heard.

The Leader's Tribute to Colonel A. L. Conger, Retiring President of the American Section, T. S.

“COLONEL CONGER has my heart's trust and all my admiration, not only for the excellent work he achieved as President of the American Section of the T. S., but for the perfectly wonderful and most gentlemanly way in which his resignation has been handled. He goes out of office with the love and regrets of us all, and in a manner which reflects infinite credit upon him.”

The above are the Leader's own words, written when Colonel Conger's health

imperatively called for his retirement from office. In a letter written to the Leader on December 13th, Colonel Conger said:

"In tendering my resignation as President of the American Section it is with no wish at all to free myself from the burdens of the work of that office. My only thought in this matter is the welfare of the Movement, and in making your decision I hope you will consider only that, and not the consequences to myself personally."

In the Leader's answer to the Colonel, he said in part:

"I hope that the time will come in the future when, after a restoration of your health, you will be able to take up your duties as President of the American Section, re-elected then with my full approval to that high post. . . . Believe me to be, dear Arthur, always your friend, with my heart's best thanks, and, I may add, our Masters' own blessings for the efforts which you have made in the American Section during the time of your Presidency thereof. You have served well and nobly, and it is a pity that your health compels your temporary handing over the duties of that high office to someone else.

"With genuine affection, I am, dear Arthur,

"Faithfully and fraternally yours,

"G. DE PURUCKER."

J. E. Clapp Outlines Plans for his Administration

IN a recent letter from Bro. J. Emory Clapp, addressed to the Leader, dated January 20, 1933, he outlined some of the plans for his administration as the new President of the American Section, T. S. These received such high commendation from the Leader and are of such practical help to other Sections, that pertinent extracts are cited below. Bro. Clapp wrote in part:

"It is my idea to send a letter to all Presidents of Lodges stressing the wonderful opportunity your 'no dues' plan gives us for increasing the membership of the Society, and quoting from the *Key* and other sources to show the importance of using every ounce of energy we have available in spreading Theosophy and getting in new workers to help us in this work which is so essential to the welfare of Humanity.

"Another letter along the same lines to F. T. S. at large with the suggestion that each one try and interest two or three other people enough so that they will attend a study-class at the member's home (or elsewhere) and thus have the nucleus for a Lodge, the members of the study-class to join as probationary members either at the beginning of the study-class or later as seems best.

"Another source of new Lodges for consideration as follows: when a Lodge in a densely populated area like Boston becomes large enough so that it will not be unduly weakened by the process, have new Lodges formed as offshoots from the larger or parent Lodge. In Judge's day we had such offshoots from Boston forming Lodges in Cambridge, Malden, Somerville, Roxbury, etc. Thus more intensive work can be done in these centers, and those with the ability to lecture can circulate around among these centers and many more people can be gotten out to the lectures on account of the greater ease of attending them, near at hand.

"Under the By-laws now in preparation there is provision for a convention of the General Assembly every three years to be known as the Triennial Convention; this is for the election of officers, and other business for the good of the order, and also for the purpose of creating enthusiasm by the contacts with other devoted members, the Section officers, and most important with the Leader, who by his inspiring presence and words can do more in this direction than all others. Provision is also made for *ad interim* conventions to be held, perhaps yearly at the discretion of the President in the other parts of the country, so as to give all the members of the General Assembly an opportunity to attend such a meeting once in every two or three or more years without undue traveling expense. As an illustration the Triennial Convention might be held in Chicago one year, the next year an *ad interim* convention could be held on the Atlantic Coast and the following year on the Pacific Coast. Then would follow another Triennial Convention at some place to be decided upon according to circumstances. Election of officers would be held only every three years at the Triennial Convention, however."

Other matters touched upon by Bro. Clapp were suggestions as to the best time to hold the first of these Triennial Conventions, or the first of the *ad interim* conventions, about which it is still premature to make any definite announcement, and the plan suggested by Col. Conger some weeks ago of appointing Regional Vice-Presidents of the American Section, to work under the President in doing intensive organizing, lecturing, and other forms of propaganda, etc., each in his own district; to wit, one for the Atlantic Seaboard States, one for the Central States, and one for the Pacific Coast States.

Brother Clapp also enclosed a copy of a circular letter which he, as President of the Boston Lodge, had distributed on January 19th to each member thereof. The spirit and practical helpfulness of Bro. Clapp's circular are so admirable that the following extracts therefrom are printed for the benefit of all F. T. S.:

"The Leader's new plan, abolishing dues, is a brilliant, strategic move for strengthening the Society by breaking down the barriers to a rapid increase in membership. The importance of this work, inaugurated by our Elder Brothers, and entrusted chiefly to our Theosophical Society, cannot be over-estimated. The peace and welfare of humanity literally depend upon its success. Let us show our appreciation of the confidence reposed in us by looking upon participation in this work as a very real privilege, calling for enthusiasm and concentrated effort: First, by taking every opportunity to spread Theosophy — by giving out Theosophical literature, loaning books, extending invitations to attend our Public Meetings, and inviting interested persons to join our Lodge as Probationary Members. Second, by giving such financial support to the work as our means and our devotion prompt us to offer."

Commenting on the above, the Leader wrote to Brother Clapp in part as follows:

"This letter I think is admirable, for it shows enterprise and just the proper spirit. . . . All the suggestions and proposed moves mentioned in your letter of January 20th I think to be simply splendid, and I haven't a single comment to make except of emphatic and unqualified approval. It seems to me, Clapp,

that you are moving into office on the wings of success and prosperity, to employ a rather strained figure of speech perhaps, but at least it suggests the impression I have. If you continue in the spirit with which you begin, when your time comes to hand over the presidency of the American Section of the T. S. to your successor, you will be able to do so not only with pride but with the feeling of having brought about a work well done. . . .

"As regards the Regional Vice-Presidents, I am not only heartily in approval of this idea but consider it almost an inspiration of genius. I had exactly the same idea before leaving Point Loma when looking into the future of the American Section; and I was delighted to receive a letter from Conger some time ago showing that the same idea had occurred to him. . . .

"I would like to say just here that I have always had the gravest doubts about the advisability, Clapp, of electing the President of a National Section for a short term of office. I know that is popular in these days of so-called democratic government; but in our own T. S. I have always felt that the Presidents of our National Sections should serve for many years. It seems rather ridiculous to me that we should put a man in office, and, providing he is a good man, as he probably would be, have him leave office and a new man come in after a year or two or three, etc. I have always hoped in my own heart that our National Presidents might be elected for a long term of years, even for life, or until resignation, or (to adopt the idea of the Constitution of the United States) until impeachment!!! . . . With my hearty congratulation on your accession to office as the Third President of the American Section of the T. S. in the New Era, and with my very best wishes for the Section's and your own prosperity and success, I am, my dear and respected Brother and Friend;

"Fraternally and faithfully yours,

"G. DE PURUCKER."

Leaves of Theosophical History

The original (or in some cases a copy), unless otherwise stated, is held in the archives of the Theosophical Society, and is here reproduced *verbatim et literatim*.

Copy of a printed circular letter to the Comrades in Sweden, dated November 12, 1921, signed by E. A. Neresheimer and others.

International Headquarters. Point Loma, California.

To the Comrades in Sweden.

November 12, 1921.

Dear Comrades:

We are looking forward with the greatest interest to the Leader's visit to Sweden next spring. Our thoughts are continually turned in that direction, and we embrace this opportunity of sending you our heart-felt greetings, realizing that both you and we, the Comrades in Sweden and the Comrades here, can do much in preparation for the Leader's visit to you. We feel that this also is a time for strengthening the ties of Comradeship between us, and so we send these words of encouragement and strength from this Center where we have such splendid opportunities for observing the magnitude and progress of the work.

The world's need is so great that this is indeed a time when we must all put our shoulders to the wheel — to advance our Theosophical work which was started by H. P. Blavatsky and William Q. Judge, and which has grown so marvelously under our present Leader Katherine Tingley. Although we are living in Lomaland and you in Sweden, yet the International Center of the Organization which is here belongs not simply to us nor to any one country, but to all, and its activities radiate helpful forces to all parts of the world. So we feel that we must give our continuous support to our great International Center, remembering that all countries are represented here by earnest workers, and each one is striving not only to make his life strong and purposeful, but to add something every day to our Theosophical propaganda and its message of hope for all nations, that the spirit of Brotherhood may continually grow in our hearts and keep us united in one strong and purposeful band of workers for the world's good.

And so we say to you as we say to ourselves, close your ears to any attempts to turn your minds from those grand Theosophical principles which are at the very basis of right living and on the acceptance of which alone the happiness not only of ourselves but of the whole world depends. Never let your personal regard for other members permit you to lose sight of the fact that loyalty to our Leaders is the one thing that holds our Organization together. Loyalty to our Leaders! For, Comrades, as many of you know, as said in one of the most ancient teachings, "to the earnest disciple his Teacher takes the place of father and mother"; it is to them that we owe these teachings which are to us as the very breath of life, and they stand to us as the very embodiment of Theosophy.

If H. P. Blavatsky had not been loyally supported and her hands upheld by the few faithful ones in the beginning who determinedly met all attempts to destroy our Theosophical work; if further, W. Q. Judge her successor, our second Leader, had not also had the support of faithful members — if indeed these two had not done their part aided by their clear-sighted and unselfish supporters, our present Leader could not have done the colossal work that she has.

Both you and we are indeed fortunate in having this opportunity for upholding our present Leader's hands in this time of the world's crisis. And look at what she has accomplished since she took charge! In view of her past work the promise of the next few years is indeed a bright one with even greater results as we stand together loyally in her support.

Surely you must realize as we do that if the War had not come and made so great a strain on our treasury on account of the high prices and the many limitations in other directions, and if there had not been the persecution of the Leader by our enemies, the Râja-Yoga School would long ago have been started at Visingsö. The fact that it was not started then does not mean that it is not going to be started. But it requires money, and we feel it would be unwise for the Leader to go there and attempt to start a school on a small scale that would care for only a few children. Anxious as both we and you are to see the school started, we must wait until we can command the money to build a school that will be worthy both of Sweden and of our work — a school which will be a blessing not only to Swedish homes and to Swedish people, but to the

people of other nations who are knocking at the door of your country for help.

Every Sunday at our Theosophical services in San Diego and now at the Theosophical services which the Leader has started in Los Angeles, the following words are recited, and they go not only to the hearts of those who are present but out to all the people of the world. It is Katherine Tingley's message to Humanity, and it runs as follows:

"O ye Men and Women! Children of the same Universal Mother as ourselves! ye who were born as we were born, who must die as we must die, and whose souls, like ours, belong to the Eternal, I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race, because the teachings of the old Wisdom-Religion are still a Living Power in the Heart-Life of Humanity."

With warmest heart-greetings, dear Comrades, to each and all of you we are,

Fraternally and affectionately yours,

C. THURSTON

ELIZABETH C. SPALDING

F. M. PIERCE

FRED. J. DICK

HERBERT A. W. CORYN

E. A. NERESHEIMER

H. T. PATTERSON

G. V. PURUCKER

J. FRANK KNOCHE

JOSEPH H. FUSSELL

A Theosophist's *Amende Honorable*

(From *The Canadian Theosophist*, Hamilton, January 15, 1933,
Vol. XIII, No. 11, p. 352, Editorial)

WE desire to call attention to the article by Mr. J. H. Fussell, Secretary-General of the Point Loma Theosophical Society in which he gives important information regarding Mr. Judge's relations with Mrs. Tingley. The reluctance with which information of this kind has been extracted from various sources will justify us, we believe, for bringing these matters into public notice, as this appears to be the only way to get at the facts. Mr. Hargrove continues to be coy. We have not heard from Mr. Neresheimer, but accept Mr. Fussell's account of his visit and promised recantation which, of course, deprives us of the basis on which our article was founded. We appreciate Mr. Fussell's generosity in not resorting to legal action, and trust that the publication of his letter will be accepted as an *amende honorable*.

MR. FUSSELL EXPLAINS

IN your issue of May, 1932, you published an article entitled *Mr. Judge's Alleged Diary*, signed A. E. S. S. Therein you quoted the following statement recently circulated by Mr. E. A. Neresheimer concerning certain 'messages and quotations' which appeared in the E. S. T. Circular of April 3, 1896:

"these alleged 'messages and quotations' attributed to Mr. Judge could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell, who alone were closely associated with Mrs. Tingley at Headquarters at that time, and who, with her, drafted all the communications that then went out from Headquarters. I refer particularly to these 'mes-

sages and quotations' declared by Mr. Hargrove, on pp. 6, 7, 8, 9, 10, and 11 of the pamphlet, to have been received by Mr. Judge through 'Promise' from H. P. B. and entered by him in his 'diary.' Furthermore, I desire to say that both the one-page circular, dated with a stamp, March 29th, 1896, and the pamphlet dated April 3rd, 1896, were never approved by me and were sent out without my knowledge and never seen by me until after they were in general circulation among the members of the Esoteric Section."

Your own comment on the above statement by Mr. Neresheimer, as published in *The Canadian Theosophist*, was, in part as follows:

"This is pretty conclusive that the whole theory of Leadership which resulted so disastrously for the Theosophical Society in America was cooked up by her who was most interested, and two assistants both of whom are still living, and who can now make what explanations they please."

Being one of those charged by Mr. Neresheimer with having 'concocted' certain 'messages and quotations,' which charge you published with the additional charge that I was one of those who 'cooked up' a certain theory distasteful to you based thereon, as part of a 'conspiracy,' as you call it elsewhere in your article, I have consulted competent legal counsel with regard to the above charges made by Mr. Neresheimer and yourself and published in *The Canadian Theosophist*, and I am advised that the statements published are in law distinctly libelous.

However, rather than bringing discredit upon the cause of Theosophy and Brotherhood by instituting legal proceedings against Mr. Neresheimer, or yourself, or *The Canadian Theosophist*, I have decided to submit the facts to the judgment of right-minded Theosophists and to posterity, being confident of what that judgment will be. After you have read what I shall now place before you, I rely upon your own so oft-repeated expressions of devotion to Theosophy and to the Cause of Truth, not only to publish this letter but also specifically to withdraw your own charges, and in this way as far as possible to undo the wrong that you have done, not so much to myself, but to those who have accepted your and Mr. Neresheimer's erroneous conclusions as statements of fact.

On May 24, 1932, I wrote you a preliminary statement, which was afterwards published in *The Canadian Theosophist*. At that time I had had no opportunity of going through all the old files at our Headquarters in search of the original 'messages and quotations' in the handwriting of William Q. Judge, which I had been accused by Mr. Neresheimer and yourself of having assisted in 'concocting.' But I then informed you that there were *other* diaries left by William Q. Judge than the one which was in the possession of Mr. Neresheimer, the latter having been placed in his hands in my presence by Katherine Tingley as a mark of her trust and confidence in him, for his study and perusal, but in no sense given to him, as it at that time belonged and still does belong to the archives of the Theosophical Society with International Headquarters at Point Loma. However, knowing full well that the 'messages and quotations' cited by Mr. Hargrove in the E. S. T. circular of April 3rd, 1896, were actually quoted from originals in William Q. Judge's own handwriting, and having myself seen

them on more than one occasion, I was perfectly confident that they would be found. My confidence has been fully justified in the fact that they have now *all* been found and are now in my custody here at our temporary International Headquarters at Oakley House, Bromley Common, Kent, England, and may be seen by any responsible Theosophist who cares to make an appointment with me for that purpose. For purposes of emphasis I hereby repeat that *at the present time I have in my possession the originals in Mr. Judge's handwriting of every one of the 'messages and quotations' referred to by Mr. Neresheimer in his 'SOME REMINISCENCES OF WILLIAM Q. JUDGE,' page 10, as appearing 'on pp. 6, 7, 8, 9, 10, and 11 of the pamphlet,' i. e., the E. S. T. Circular dated April 3rd, 1896, which 'messages and quotations' Mr. Neresheimer declares "could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell."*

At this point I call attention to the historic fact that in that same pamphlet there appears a verbatim report of the remarks made by Mr. Neresheimer himself at the meeting which it records, in which remarks Mr. Neresheimer generally endorses everything there done and ends with this specific approval thereof: "I corroborate everything that has been said by Mr. Hargrove. I was present when the papers of Mr. Judge were examined, and I have seen all the documents to which he referred." Mr. Neresheimer was then in the prime of life and certainly in the full possession of his faculties. For thirty-six years he allowed the E. S. T. report of April 3, 1896, including all the 'messages and quotations' therein cited by Mr. Hargrove, and his published corroboration thereof, to go unchallenged.

Moreover, the statement made by Mr. Hargrove in square brackets on page 12 of the E. S. T. circular of April 3, 1896: "I have made two or three additions to the verbatim report of my remarks at this meeting, consisting of further messages and quotations from Mr. Judge's diary," proves Mr. Hargrove's good faith, but does not justify Mr. Neresheimer's statement made thirty-six years later: "that both the one-page circular, dated with a stamp, March 29th, 1896, and the pamphlet dated April 3rd, 1896, were never approved by me," even though his name appears as one of the responsible publishers of both of them:

The fact is that 'the one-page circular, dated with a stamp, March 29th, 1896,' was read at the meeting reported in 'the pamphlet dated April 3rd, 1896'; and whether Mr. Neresheimer had before that time actually seen or not seen that 'one-page circular' is beside the mark; for he then heard it read by Mr. Hargrove, as proven by the report itself and substantiated by my own memory. The same evidence proves that, excepting the '*two or three additions*' confessedly made by Mr. Hargrove, all the 'messages and quotations' now repudiated by Mr. Neresheimer were also read in Mr. Neresheimer's presence and endorsed by him as proven by his own words spoken at that time.

Moreover, the most lengthy of these 'extracts and quotations' forgotten by Mr. Neresheimer during the course of thirty-six years, was referred to by Mr. Hargrove at the meeting reported in the pamphlet dated April 3rd, 1896, in the following words: "In a long message received by him" (W. Q. Judge) "from H. P. B. . ., extracts from which were read at a general E. S. T. meeting in New York about a year ago, these being at the same time sent to the Advisory Council in London, there are some important references to this chela." The message

referred to was then read by Mr. Hargrove and afterwards published in the above-mentioned pamphlet of April 3rd, 1896. It is one of the 'messages and quotations' which Mr. Neresheimer specifically charges "could only have been concocted by Mrs. Tingley, assisted by Mr. Hargrove and Mr. J. H. Fussell." But the original of this long message, which was 'sent to the Advisory Council in London,' in William Q. Judge's own handwriting, together with a covering letter, also in Mr. Judge's own handwriting, and addressed to Dr. A. Keightley, is also in our archives. And not only was this read at the meeting reported in the April 3rd, 1896, circular above mentioned, at which meeting Mr. Neresheimer was present and spoke as already described, but, as Mr. Hargrove stated, extracts from it had been read at an E. S. T. meeting in New York about a year earlier; and I have reason to believe, for such is my own recollection, that Mr. Neresheimer was also present at that earlier meeting. Furthermore, to my certain knowledge, Mr. Judge was in the habit of showing to Mr. Neresheimer and other members of the E. S. T. Council in New York any official communication which he might be sending to the E. S. T. Councillors in England. Mr. Neresheimer therefore cannot disclaim knowledge of this, although it is quite possible, as indeed I think is the fact, that his memory has failed him in respect to it. The statements contained in this message are among the most significant of all the 'messages and quotations' under consideration.

After I had found a *few* of the originals of the 'messages and quotations,' but before I had found them *all*, as I now have, I invited Mr. Neresheimer to come to see these few at the International Headquarters of our Society at Point Loma, which he did on August 25, 1932, accompanied by his wife, Mrs. Emily Lemke-Neresheimer. There, in the presence of Mr. and Mrs. Oluf Tyberg and Captain John R. Beaver, I showed Mr. Neresheimer some of these originals, and, in response to my direct question as to whether he was satisfied that these original 'messages and quotations' were in Mr. Judge's handwriting, he answered that he was so satisfied. I then asked him to make a written statement to that effect; and, in the presence of those just named, including his wife, he said he would do so. On that occasion I also showed him other Judge-Diaries, all of which he declared to be in the handwriting of William Q. Judge. In a letter to me dated September 6th, 1932, Mr. Neresheimer said among other things: "Frankly, I am somewhat in a quandary as to how to formulate the statement which I promised to make and send to you." Since that time, having come to Europe in the middle of September, I have been in correspondence with Mr. Neresheimer, relying upon his word that he would make the promised retraction. In his latest communication, dated November 16th, 1932, addressed to Mr. Oluf Tyberg, who has been representing me in this correspondence, Mr. Neresheimer writes, after quoting the passage from his 'Reminiscences' which contains his libelous charges:

"It would appear that the word 'concoct,' used by me in the above-quoted paragraph, and objected to by Mr. Fussell, was ill chosen, since it can be interpreted in various ways, and hence my meaning misunderstood. But I can only repeat that all the statements made in my 'Reminiscences of William Q. Judge' were conscientiously made by me; that no libel or censure of anyone was intended by me, and that I solely and only desired

to give the facts as known by me. If Mr. Fussell or anyone else mentioned in my 'Reminiscences' possesses other or additional facts, by all means let him, or them, do as I have done — make them public, together with the supporting evidence."

I shall not do as Mr. Neresheimer has done; for he did not confine himself to facts, but gratuitously libeled three of his former Theosophical co-workers and associates, one of whom, a woman, Katherine Tingley, now dead and unable to speak in her own defense, he addressed as late as August 23, 1925, as 'Dear Leader and friend,' writing to her the following over his own signature:

"One thing, to be sure, stands always uppermost in my mind, namely, that my esteem and reverence for you never diminishes for the constancy of your good example is to me a perennial inspiration. I have seen many ups and downs during my long years of association with you, and saw you virile and victorious in most difficult situations, but of all the triumphs that you have recorded, your unwavering consistency in the ideals of Theosophy and the practicability with which you upheld them, was the best."

In conclusion, I repeat, that it is not my intention to institute legal proceedings, but I leave the matter to the judgment of right-minded Theosophists and of those who shall follow after.

Faithfully yours,

Oakley House, Bromley Common,
Kent, England. December 12, 1932.

JOSEPH H. FUSSELL,
Secretary General.

The U. L. T. Speaks

IN an organ of the United Lodge of Theosophists, *The Theosophical Movement*, published in Bombay, India, and bearing at the top the motto: "There is no Religion Higher than Truth," in its issue of 17th July, 1932, there appeared on page 69, under the heading 'Theosophical Activities,' and just a few lines below 'the true advice' given by the U. L. T. organ in Los Angeles ending with the sentence: "What worth is brotherhood so long as nothing tests it?" there appeared the following paragraph which speaks for itself and which we quote *verbatim*:

"Much has been heard, especially recently, about the appointment of Mrs. Tingley, by Mr. Judge, as his occult successor. Those who have been familiar with Mr. Judge's teachings, and especially those who have studied with judicial impartiality the whole proceedings of the ascent to power of Mrs. Tingley knew that such talk and claim were sheer fabrications. That claim was mainly sustained by a reference to Mr. Judge's Diary, which, it was said, contained Mr. Judge's appointment of Mrs. Tingley. That Diary has been in the possession of Mr. Neresheimer who has now issued a statement for private circulation in which he says that the said diary contains not a word about the appointment of Mrs. Tingley. The whole story has been carefully narrated at pp. 654-670 in *The Theosophical Movement, A History and a Survey* and this statement of Mr. Neresheimer but brings additional reasons to disregard the 'succession' story. We agree with Mr.

Smythe who writes on the subject in the May *Canadian Theosophist* that Mr. Neresheimer should 'publish in full his account of this affair.' But what is more important is that he should publish the photographic facsimile of the entire diary. Mr. Judge's own words, signs and marks will remove, as nothing else will, the black spots his misguided followers put upon his fair name."

On December 12, 1932, the undersigned addressed to the responsible publisher of the above issue of *The Theosophical Movement*, the communication printed below. The 'copy of the letter which I am mailing today to *The Canadian Theosophist*' mentioned therein refers to the one printed in the preceding article under the heading: 'A Theosophist's *Amende Honorable*.' The letter to the U. L. T. organ in Bombay follows:

"D. C. Townsend, Publisher,
The Theosophical Movement,

December 12, 1932.

The Theosophy Co. (India) Ltd., 51 Esplanade Road, Bombay, India.

"Dear Sir: In your issue of *The Theosophical Movement*, Vol. II, No. 9, dated 17th July, 1932, on page 69, under the heading 'Theosophical Activities,' you published about half a column based largely on an article in *The Canadian Theosophist*, issue of May 1932, in which were quoted extracts from Mr. Neresheimer referring to what your publication calls 'the appointment of Mrs. Tingley, by Mr. Judge, as his occult successor.' Commenting, *The Theosophical Movement* says: 'Those who have been familiar with Mr. Judge's teachings, and especially those who have studied with judicial impartiality the whole proceedings of the ascent to power of Mrs. Tingley knew that such talk and claim were sheer fabrications.'

"I enclose herewith a copy of a letter which I am mailing today to *The Canadian Theosophist*, giving the facts in the case; and I hereby request *The Theosophical Movement* specifically to withdraw its charges and to give to the facts contained in the enclosure the same publicity that it gave to its defamatory article first above referred to.

"Very truly yours,

JOSEPH H. FUSSELL,
Secretary General."

In answer to the above, the U. L. T. organ in Bombay, *The Theosophical Movement*, in its issue of the 17th January, 1933, published the following:

"We have received from Mr. Fussell, Secretary General of the Point Loma Theosophical Society, a copy of a long letter addressed to the Editor of the *Canadian Theosophist*. We are requested to publish it, because of our remarks in the July issue about Mr. Judge's alleged diary and Mr. Neresheimer's statement about it. Mr. Fussell says that other diaries exist, besides the one to which Mr. Neresheimer referred. We repeat what we said then — let photographic reprints of the numerous diaries be produced so that the Theosophical world may judge for itself. Was it not Mr. Judge who said — 'He laughs best who does it last, and time is a devil for grinding things.'"

The call to produce photographic reprints of the numerous diaries of Mr. Judge, whether official, semi-official, or private, is unreasonable and to do so is unnecessary, besides being very expensive. The undersigned, as shown in his letter to *The Canadian Theosophist* printed just above, stands ready at any time to show to any responsible Theosophist for personal examination under proper conditions any one of the documents referred to or involved in the matter of the libelous charge which *The Canadian Theosophist* has so properly retracted, as, indeed, any Theosophical journal upholding H. P. B.'s spirit of justice and brotherly love would do without being summoned to do so.

Oakley House, Bromley Common,
Kent, England. February 18, 1933.

JOSEPH H. FUSSELL,
Secretary General.

Questions and Answers

QUESTION 127

In "Fundamentals of the Esoteric Philosophy" you give twelve globes. In one of the Letters in "The Mahatma Letters," the Master says there are fourteen in all, that the number has been given out correctly for the first time. Would that mean two, or rather FOUR, connecting the lower and higher hierarchies, instead of two? It puzzles me rather. . . . Looking up Letter XIV I now understand that the number fourteen relates to the seven lokas and the seven talas. Is that right?

G. de P. — Concerning your question regarding the twelve globes, as given in *Fundamentals*, and the reference in Letter XIV, in *The Mahatma Letters*, there is no need for being confused about this, although I readily see how confusion might arise. The number of globes is twelve, but the Master, in the Letter that you speak of, refers to the *seven manifest* globes of which H. P. B. herself almost invariably writes, and also to the Worlds of Effects which are not Lokas or actual spheres, but inner parts of the constitution of each globe, much as a man's astral body is one of the principles of his constitution and yet not different from him.

The footnote to your letter, where you say that "I now understand that the number fourteen relates to the seven talas and the seven lokas. Is that right?" is quite correct, because the seven Lokas and the seven Talas include the principles both of any globe or of any man. But I must point out that the Master, in the quotation which you make from him, is more particularly referring to the "Worlds of Effects" or astral worlds, commonly grouped under the name Astral Light, than he is to the Lokas and Talas specifically. Nevertheless the Lokas and Talas are almost the same thing.

The matter is very involved, so it is small wonder that you should be puzzled. If you will look in *The Mahatma Letters*, on page 71, at the bottom of the page, you will see that the Master M. states specifically: "The worlds of effects are not lokas or localities." Remember, then, that there are actually twelve globes, seven of them manifest, and five unmanifest, at least to us human beings; but that the quotation from the Master's Letter refers rather to the particular Lokas and Talas conjoined which are to every globe its own specific

"world of effects," the astral world and its connexions with the other parts of a globe's constitution of seven principles.

QUESTION 128

"Karma," says H. P. B. in *"The Key to Theosophy,"* "is THE most difficult of all our tenets."

True! I often hear that whatever happens to us in life is absolutely just; we have merited it — in this or in another incarnation — else it could not have happened to us. We ourselves have brought it about. It is our karman; and Karman is the Law of Absolute Justice.

But H. P. B. says in *"The Key"*: "After death it [the Human Ego] receives only the reward for the UNMERITED sufferings endured during its past incarnation. . . . Some Theosophists have taken exception to this phrase, but the words are those of Master, . . . men often suffer from the effects of the actions DONE BY OTHERS, effects which thus do not strictly belong to their own Karma; and for these sufferings they of course deserve compensation." (Capitals by me.) Is not this an obvious contradiction?

Oscar Ljungström — Yes, it certainly is. And in the same book H. P. B. also says: "Karma in its effects is an unfailing redresser of human injustice, and of all the failures of Nature; a stern adjuster of wrongs." If any injustices, wrongs or unmerited sufferings never befell a being, Karman, of course, would have nothing of the kind to redress or compensate; and if Nature never failed, everything in it would be perfect, which it is not. The logic is irrefutable.

The question is pertinent; and Theosophists should take heed, lest they preach a doctrine of Karman that tends to obliterate the ruthless fear in man of doing wrongs or injustice to his fellow-beings. For if no real injustice or unmerited suffering could ever reach anybody, the man who robs another of his meal and leaves him to go hungry, to choose a very mild example, may consequently think: 'it was nothing wrong; the fact that I succeeded shows it was his karman to miss his meal this time. I was only the instrument of his just karman, and am not to blame or be punished for what was sheer justice. I always felt that chap didn't deserve much good. I enjoyed the meal, and that was my just karman, else I could not have got it.' It begins with small things, that is why I choose only a mild example.

Such a doctrine of Karman would harden the hearts of men, and relieve the wrong-doer of compunction: 'It was his just karman anyhow!' The ruffian who kicks the poor alley-cat is told that the cat deserved it — easy to convince him of that, as he already hates cats! And even among decent people, how many have much compassion, if any, for one who, they think, suffers just what he has thoroughly merited, which would always be the case?

Of every doctrine presented, a person absorbs chiefly what suits his own special character. We try to put Karman in the place of Vicarious Atonement, Forgiveness of Sins. The latter doctrine is harmful in its effects on most people who are not so particular about their actions, and always wish to escape from consequences. On the other hand, kind-hearted people are affected by the elements of help, forgiveness, and love in that doctrine, and consequently they try to form their own lives in harmony with those elements — loving, helping,

and forgiving. We should look to it that we do not substitute for it a doctrine which is worse.

What in the way of suffering and retribution has a being really merited? The *deserts* of two men, for exactly the same act, may be quite different. It is a *moral* judgment; and a moral judgment can be passed, and rightly executed, only by understanding *entities* who react according to their inner discernment and feeling. No automatism, no mechanical precise scale of 'Karma' exists, which, impassive and unconcerned, measures out the absolute weights of merit or demerit, pleasure or pain, to everybody — never an iota more, or an iota less. In fact, *all* that happens to anybody in the Universe is enacted by feeling, thinking, planning, brooding, and discerning *entities* — of evolving, and therefore *imperfect*, entities. There are no dead things. The rules, ways, and manners of the Universe are but the intentions and habits inherent in the nature of the entities that infill and entirely make up the Universe. There is no 'Law' imposed upon it, except the intelligent plans and purposes of higher, discerning entities in conjunction with the feelings, impulses, and habits of lower entities.

Here is the simple truth: Life has a meaning, a plan, a purpose — the harmony, beauty, grandeur, sublimity, love, and unity of a Universal Life — and this is embodied in the *intentions* of some evolving Divine Entity which, let us say, embraces and unifies our Home-Universe, the Galaxy, which it fills with its life-streams. Unselfish and beautiful life-expressions everywhere in our Home-Universe conform with that purpose, and with that beauty, that harmony, and that love, felt and vibrating throughout our Cosmos. All minor entities who express themselves in such a way, are helped on and rewarded by happiness, by added strength and light. Evil and selfish acts resist the supernal purpose; and the reaction of the 'Universal Life' (represented by the above Divine Entity) turns them back on the actor, who has to suffer from them, and thus learn their nature.

And here the organic hierarchical structure of the Universe comes in: the lower entities are governed and led on by the higher, and these by still higher, and still higher, *ad infinitum*. Thus our karmic acts either comply with, or counteract, a Divine Purpose — the *Fitness of Things* — administered by the Lipikas as agents, supervised by still higher entities. The Lipikas, in their turn, use what agents there are in our terrestrial world. But whatever the agents, they act *imperfectly* and mix their own impulses in the play, sometimes harmoniously, sometimes inharmoniously. But for the unavoidable 'failures of Nature' and unmerited sufferings, every being receives compensation — man principally in the blissful devachanic state.

The Karmic 'Law' is like the surface of the ocean. Its *average* level is constant according to ever-working gravitational and hydraulic laws. This does not mean that there are no waves and tides which continually break that level. The average level is a mere abstraction that never absolutely materializes. By the ever-present tendency to strike the average level the series of waves and tides, however, shows equal amounts of deficiency and of excess. Likewise Karmic 'Law' carries a ubiquitous and eternal *tendency* to absolute justice, which, yet, is never completely reached in any concrete event, because of the imperfection of its enacting entities. We must remember that in the manifested world there

are no absolutes. Our balance continually shows deficiency and excess. But Karman works by *compensation*. In the long run we get our due average amount — man never escapes from the consequences of his actions.

But meanwhile we have to endure many real injustices — as real as our own being and our tables and chairs. We have strength and courage enough to stand some injustice; and if we exercise forgiveness and equanimity, we shall come out victorious and strengthened by such trials. On the other hand, it is equally possible to attain unmerited enjoyment, which we often seek, and have to atone for afterwards by karmic compensation.

It is indeed very possible for us to succeed in doing real injustice to our fellow-creatures. There is also a real danger in treating a fellow-man unjustly. He may become 'mad' from it, as the saying goes, and his bitterness and consequent hate may have lasting consequences — indeed a heavy responsibility for us to carry.

Of course, a man has not always suffered injustice because he thinks he has. It is also often true that the evil-doer is merely a blind instrument of the bad karman of others; but then he is in an irresponsible state, not really knowing what he is doing.

Man has a deep-rooted urge — indeed, rooted in Universal Harmony — to discern between justice and injustice in the affairs of life; and we should not preach Karman in a way which may obliterate that divine power of discernment, thus making the hearts of men callous. Our discernment of justice and injustice is to be used, and strengthened by use — not to be shoved aside by the thought that whatever is perpetrated turns out to be merely the justice of Karman.

Our province is naturally and first of all our own acts; and, because of the difficulty of knowing in what state of mind the other fellow is, we should be most careful in judging him, especially when his acts are directed against ourselves. Our fellow-man often is a blind tool of our own karman. Usually the case is mixed. Exercise forgiveness! — which, however, would be an empty word, were there never any real offense to forgive.

(See further 'Some Secrets of Karman,' *The Theosophical Path*, Dec., 1931.)

C. J. Ryan — The questioner is right in quoting those as the words of a Master, but we must always be careful to compare other passages before making hasty conclusions. In considering the problem of Karman, never fail to remember that all the Teachers agree that "it is *the* most difficult of all our tenets," and that it is *expressly stated that no uninitiated person can properly understand it*. The Master K. H. writes: "Karma and NIRVANA are but two of the seven great MYSTERIES of Buddhist metaphysics," and says that there are several different kinds of Karman. He speaks of it as the "terrible Law," a significant hint to some. (See p. 352, *The Mahatma Letters to A. P. Sinnett*.) In *Light on the Path* we read:

"The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules that govern human life." (p. 92)

Dr. de Purucker, in 'H. P. Blavatsky: the Mystery,' chapter xvii, reinforces the teaching of the difficulty of understanding Karman, when he speaks of Karman being the fundamental activity of pure consciousness or "pure abstract substance," and says:

"To say just what Karman is, in other words, would be extremely difficult. It is because it is the *profound mystery* of the operation of the essential being of consciousness itself."

Not being initiates, we cannot presume fully to understand the subject, but we may strike a spark of intuitive perception by bringing together sundry 'pairs of opposites' and dwelling on their possibilities. Is it not perfectly reasonable, and in consonance with what we know of H. P. Blavatsky's methods of teaching, that the only way she could give even an approximate idea of Karman was by making paradoxical statements for our study?

"Unmerited suffering" is mentioned several times by H. P. Blavatsky and by W. Q. Judge. Take *The Key to Theosophy* first. After speaking of karmic *punishment* being received in earth-life only, H. P. B. says:

"After death it [the Ego] receives only the reward for the unmerited sufferings endured during its past incarnation" (chapter ix, p. 161 in original ed.).

On the next page, we read:

"At the solemn moment of death . . . the personal becomes one with the *individual* and all-knowing *Ego*. . . . He reads his life . . . he feels and knows the justice of all the suffering that has overtaken him . . . [but] very good and holy men see several preceding lives. . . . They recognise the law of Karma in all its majesty and justice."

This revelation comes to the ordinary man for "one short instant"; then the preliminary process of purification begins. Turning to the last paragraph in chapter VIII, p. 133, we find:

"Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life."

Note the word *special*, which is perhaps the crux of the whole sentence. Turning to page 161 again, we read:

"If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a previous existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss, in his *post-mortem* existence."

What can that mean if not that it is the pain produced by the *sense* of injustice that is compensated for by the 'reward,' not a substantial injustice? The 'very good and holy man' is apparently in a better position, for he sees *many lives* in the solemn moment, and fully recognises the justice of what has fallen upon him in the last one. Although the ordinary man's "all-knowing Ego" may recognise the situation in the "short instant" of insight spoken of by H. P. B.

in the same paragraph, the personality has not got rid of what may be called its 'grouch,' and as this has produced real, not apparent, suffering it needs readjustment in Devachan.

Turning for a moment to W. Q. Judge, in *Theosophical Forum*, 51, Sept., 1893, in answer to Question CCLVII, we read:

"It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded according to the merit or detriment of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are 'rewarded for unmerited suffering' it always refers to the fact that a person does not himself perceive any connexion between the suffering and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. . . . It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his immediate needs without disturbing anyone else."

One more quotation from H. P. B., this time from *The Secret Doctrine*, is worth consideration:

". . . those paths [karmic] are of our own making, for it is we, collectively or individually, who prepare them. . . . We stand bewildered before the mystery of our own making, and the riddles of life that *we will not solve*, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life."—I, 643-4

But H. P. B. also says that:

"men often suffer from the effects of actions done by others, effects which do not strictly belong to their own Karma—and for these sufferings they deserve compensation."—*The Key to Theosophy*, p. 161

Here certainly is an apparent incongruity, but may it not be that she is referring to the karman made by the personality in one single personal life, which is glaringly unadjusted from the one-life aspect. She also seems to have had in mind the *collective* karman in which we are enmeshed, for a man may, as a unit, suffer from the collective karman of the community (hierarchy?) to which he belongs, and so, in a sense, be suffering from actions done by others. Yet, could he be entangled in such a karman without just cause, however far back—manvantaras perhaps? That point alone opens an immense subject for which there is no space here, but it may be left to the reader for consideration. To return to collective karman. H. P. B. says in *The Key to Theosophy*:

"We must not lose sight of the fact that every atom is subject to the general

law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. . . .— p. 202

To combine successfully the "wider track" and the individual track of the action of Karman is only one of the problems that make the whole subject so exceedingly difficult and which give rise to the warnings quoted above.

As we are taught that the only heresy in Theosophy is "the dire heresy of separateness" which results in unbrotherliness, we can usefully draw the analogy between mankind and the physical body. If one organ in the body is injured the whole body suffers as well, yet we do not call this unjust, because the body is a unity in diversity with a constant interchange of communication. As Paul, the Initiate, says, we are "every one members of one another," and as we suffer from one another so do we profit by one another. *But if there were no underlying unity* the effects of collective karman would indeed be difficult to explain on the basis of absolute justice.

A few quotations from our Leader are appropriate here; they are taken from 'H. P. Blavatsky: the Mystery,' chapter xvii — Karman. After saying that every movement of an entity is "the *inevitable* result of the causative action which preceded it" he points out that:

"Karman, therefore, is essentially, in the last analysis, a doctrine of Free Will, for naturally the entity which initiates a movement or action: spiritual, mental, psychological, or physical or other, is responsible thereafter in the shape of consequences and effects that flow therefrom, and sooner or later recoil upon the actor or mover."

Then, speaking of collective karman, he says:

"The reason for this secondary series of consequences is not different, however, when we go to the roots of things, from action initiated by the individual entity himself, because the doctrine of Karman also sets forth that the family or the nation or the race to which such individual entity belongs, is his family or nation or race on account of the karmic consequences or effects originally initiated by that individual entity, which brought him into that *milieu*, or set of circumstances. He himself builded for himself, in some past time, incarnation in that family or in that nation or race.

"So in a very real sense, therefore, the family or racial karman in which he finds himself involved, he is in his own particular minor degree himself responsible for. So really, *it all comes back to the same thing.*"

The questioner inferentially brings up another most important point, *i. e.*, whether we have a right to help others out of trouble in view of 'interference' with Karman. If we deserve all we get and everything is settled beforehand, what use are deeds of mercy in relief of suffering? Let us mind our own business and leave the starving to the karman they have brought upon themselves!

It is, of course, impossible for any Theosophist to make such a ghastly mistake, such misuse of the law of divine justice. That would be the acme of cold-blooded selfishness and the negation of the principle of love and compassion on which the worlds are built.

We have already quoted Mr. Judge's opinion about "unmerited suffering" and the justice of Karman. That he intended to convey a harsh or coldblooded

interpretation of "the Law which moves to righteousness" is contradicted by his many writings on its beauty and compassionate aspect, and students who desire his definite criticism of the ignorant misapprehensions of the subject should specially consult *The Path* for November, 1895, in which he brilliantly exposes the popular errors, especially of those who arrogate to themselves the position of "agents of Karma." He shows that the spirit of Theosophy is radically opposed to the Mosaic principle of an eye for an eye, and that compassion and loving service is the first principle of Theosophy, and in perfect harmony with the divine law of Karman. Karman is not retaliation or 'punishment'; it is the restoration of equilibrium.

Students who would develop the intuition which will ultimately bring us to clear sight on this tremendously difficult subject would do well to ponder on pages 110-111 of *The Mahatma Letters to A. P. Sinnett*, and on our Leader's remarks about *man being his own karman*, in *Questions We All Ask*, Series II, page 179; etc. G. de P. also touches upon the gross error of the mechanical view of Karman in 'H. P. Blavatsky: the Mystery,' chapter xvii:

"The man who would stand idly by when another is in trouble . . . without stirring a finger to assuage the suffering or to relieve the distress, is acting directly against Nature's fundamental law, and is taking upon himself a heavy burden of karmic responsibility, which Nature, in its re-establishment of harmony will visit upon him to the uttermost. . . . In the same *Voice of the Silence*, one of the most beautiful devotional works of any time, we find a very telling remark directed against this monstrous and mistaken conclusion, in the following words: 'Inaction in a deed of mercy becomes an action in a deadly sin.'"

The aim of the preceding remarks is not to offer a final answer to the questions asked, but to reinforce the Theosophical teaching that Karman is a subject upon which we must speak with the utmost caution. No dogmatism by any ordinary student is permissible. In its main outlines it is simple and understandable, and it is urgently needed by the Western world, but its deepest implications will break in upon us only as we advance in wisdom and spiritual development, in self-knowledge, in compassion, and "love for all that breathes."

Theosophical News and Notes

AMERICAN SECTION. The President of the American Section has appointed the following members of the T. S. to serve on the Advisory Council: Col. Arthur L. Conger; Col. William O. Gilbert; Mrs. Hazel Boyer Braun; Mr. Solomon Hecht; Mr. G. Donne Millett; Mr. Clifton Meek; Mrs. Edith M. Kneeland; and Mrs. Martha R. Franklin.

Boston, Mass., Lodge No. 2 — Since the first of the year the Lodge has been holding public meetings at 3 o'clock in the afternoon. This change from evening was made so that the public meeting could be held at the same hour as the Lotus-Circle. The Executive Committee has recommended to the Lodge that three eighths of its total income for the year 1933 be contributed to the National and International Headquarters, pro rata. The Leader's plan of 'no dues' and probationary membership was received with enthusiasm, and its adoption was unanimously voted. Officers for the year 1933 are: president, Mr. J. Emory

Clapp; first vice-president, Mr. Samuel M. Zangwill; second vice-president, Mr. John Crooks; treasurer, Mr. G. Donne Millett; secretary, Mrs. E. Maud Kneeland; corresponding secretary, Mrs. Martha R. Franklin; librarian, Mrs. Lena E. Collett. The average attendance at public meetings has on the whole been encouraging. The study-hour—in charge of Mr. Millett, on Thursday evening, after the three-quarter hour business meeting—is proving a fascinating and helpful period. At present the basis of study is *The Ocean of Theosophy*, with definitely assigned references to other writings of the Leaders, and to *The Mahatma Letters to A. P. Sinnett*.

Fallbrook, Calif.—Lodge No. 19 has as officers in 1933: Hans Olsen, president; Kurt E. Reineman, vice-president; P. W. Jones, secretary and librarian; Chas. Leighty, treasurer. At a recent meeting each member spoke or read a paper on 'Why I Am a Theosophist,' making a creditable symposium. Three new members have come in since January 1st.

Minneapolis, Minn.—Corresponding Secretary Norma Alwin, of Lodge No. 18 writes: The Secret Doctrine Class has, from its contributions offered after weekly meetings, placed Dr. de Purucker's *Fundamentals of the Esoteric Philosophy* upon the shelves of the Minneapolis Public Library, for which it received a warm reply of appreciation. It has on hand another copy of the *Fundamentals* which is about to be given the St. Paul Public Library. Each copy is accompanied by Dr. de Purucker's *Golden Precepts of Esotericism*, given as a donation by one of the group members. The class contemplates purchasing with subsequent contributions the H. P. Blavatsky Centennial Edition for each of the libraries, and thereafter sets of Dr. de Purucker's volumes on *Theosophy and Modern Science*. It has been cheerfully noted that the copy of *The Theosophical Path* in the Minneapolis Library, subscribed for by Lodge No. 18, is very much 'thumbed.' The proceedings of our lodge continue with splendid talks and papers on various topics pertaining to G. de P.'s *Theosophy and Modern Science*, to practical Theosophy and to Theosophy in Education, and on subjects such as 'The Ever-Living Banyan Tree' or the life and work of great philosophers. General topics are assigned the members, usually according to their bent, for specific weeks throughout the year, giving them time to think and observe in the light of their assignment.

Oakland, Calif., Lodge No. 4 sends word that the Lodge activities are very encouraging, with steady growth and much interest. Eleven members have been added in the year 1932, making seventeen in all since the Leader's lecture there. Officers for the year 1933 are as follows: president, Mrs. Margaret Sterling Ellis; first vice-president, Mr. Nils Amneus; second vice-president, Mr. Clarence Smith; recording secretary, Mrs. Doris Mason; treasurer, Mr. R. D. McCarty; corresponding secretary, Miss Edith White.

Petaluma, Calif., Lodge No. 6—Mrs. Gertrude Fisk writes that they are hoping soon to hire a hall down town for Club meetings, in addition to their present quarters for meetings for members only.

Rochester, N. Y., Lodge No. 15—With the dauntless spirit of a true worker Secretary Mayme-Lee Ogden writes: "We are a small Lodge as you know, but we are growing now. We have had five new members make applications in the

last few months, and after almost three years with only three resident members and one of them 'passed on' last May, you may be sure we are happy. Last Sunday seven buds came to the Lotus-Circle. I felt almost like the 'Old Woman who lived in a shoe,' after so long with only one, then two buds; and we are expecting more buds next Sunday. Spring certainly is here! Great days these, even though they are trying ones in many ways, they are making people think, and when interested ones just 'go through' *Fundamentals* once they are caught fast on the 'fish-hook.' . . . Our last meeting of the month has been changed to an informal one and social hour, and it is attracting new people, and so far they have always come back to our regular meetings. We *will* get them started some way!"

ENGLISH SECTION: On Sunday, Feb. 5th the Leader, Mr. and Mrs. Barker, and Misses Elsie and Helen Savage went by motor to Manchester, arriving at the Grand Hotel there at 5 p. m. That evening, in a large hall in the hotel there was a public meeting at which Mr. Barker presided and in his opening address he explained what membership in the T. S. meant. The Leader's subject was 'The Soul's Adventure' and after a splendid lecture he answered many questions and met a large number of the interested audience that had filled the hall. On Monday evening there was first a members' meeting and later in the evening a public meeting for inquirers, at which Mr. Barker again presided and the Leader answered many interesting questions. Next morning all of the party except Mr. Barker returned to Oakley House owing to the sudden indisposition of the Leader. Mr. Barker had the difficult task of filling Dr. de Purucker's place at the public lecture advertised for that evening, and judging from letters received his address gave satisfaction and his answering of the questions put was all that could be desired. Six members of the Liverpool Lodge, — President J. W. Hutchins and Mrs. Hutchins, Mr. and Mrs. Harry Berman, and two others — were present at all these meetings in Manchester.

Sunday public lectures at 70 Queen's Gate in February were: Feb. 5th, 'Invisible Worlds' by Dr. J. H. Fussell; Feb. 12th, 'On Going to the Dogs' by Mr. A. H. Barlow; Feb. 19th, 'The Mysteries of Sleep and Death' by Mr. Iverson L. Harris; Feb. 26th, 'The True Occult Path' by Mr. J. W. Hamilton-Jones.

GERMAN SECTION: From *Das Theosophische Forum*, January-February, 1933, and from correspondence, we have gathered the following notes about Theosophical work in Germany:

Berlin — Good news is announced of the birth of another lodge at Neuköln, which is an offshoot of the Charlottenburg and Zehlendorf lodges and is under the presidency of Comrade Liebert. The original Berlin Lodge under Brother Bergmann has done good work this last year in connexion with the Association for Theosophical Work of all Theosophical and similar groups in Berlin, which resulted from Dr. de Purucker's visit in 1931, and which sets an example to all Germany and indeed to the world. In spite of handicaps the Lotus-Circle work in Berlin has made such excellent progress that another Lotus-Circle is now being formed.

Cottbus — Here at the Headquarters of the T. S. in Germany the following activities are conducted: the Lotus-Circle, the Theosophical Club, Men's and

Women's Sections, the Lodge, and E. S. Work. During the whole year there have been alternate meetings of the Club and the Lodge, as well as meetings for non-members and large public gatherings at Christmas, Easter, Whitsuntide, with White Lotus Day and other special Theosophical festivals. The successful public Christmas celebration has already been noted, one of its best features being the excellent newspaper report in the *Cottbus Anzeiger*.

Dresden — A new lodge with eleven members has just been formed with Bro. Hans Kästner at its head. Probationer-members are coming in fast since the abolition of dues.

Hamburg — The year 1932 has realized many high hopes under the leadership of the Lodge-president, Herr Scharnick and his wife, with Frau Klara Kirsebom and other devoted members. The meetings were first held at the villa of Frau Kirsebom but later in the lecture-hall of one of the High Schools. One of the principal achievements in 1932 was the establishment of *Der Lotus-Zirkel Bote*, edited and published by Frau Kirsebom, who is in general charge of the Lotus-Circle work in Germany. Fraternization work has also been active and successful in Hamburg.

Heidelberg — Comrade Schmidt stands at the helm in Heidelberg and works strenuously with his faithful comrades for the spreading of Theosophy in Germany.

Munich — This lodge has been conducting public meetings and also study-classes for members under the direction of the president, Comrade Hofmeister. Efforts are also being made to establish fraternization work in Munich.

Nürnberg — From this active center, once the Headquarters of German work, comes a Theosophical challenge sent to all lodge-members there by the President, Frau Professor Leidig-Starck in which she begs for steadfast attendance at all meetings, reminding them of the sacredness of the teachings and the Work. The Club in Nürnberg (Men's and Women's Sections), which has been placed in charge of Club work in Germany, is reported as active in study, while the Lodge conducts one meeting a month for the public.

Soltau — Here comrades, under President Feder, are working valiantly against great economic odds to spread Theosophy by living it. We wish them godspeed.

Stuttgart — The Question and Answer method has created great interest in this lodge, themes being largely drawn from *Fundamentals of the Esoteric Philosophy*, supplemented by the Bible, *Bhagavad-Gîtâ*, *Isis Unveiled* and *The Secret Doctrine*, and treated from the standpoint of the public. There have also been meetings for members only.

Vienna — We are looking for good news from this lodge before long, where an intensive study of *Fundamentals of the Esoteric Philosophy* and *The Mahatma Letters* is progressing under the direction of Comrades Schoberth and Dénes.

Berne (Switzerland) — President Stucki is doing splendid work, being thoroughly conversant with conditions for Theosophy in Switzerland, so that his plans for building up a Swiss Section and forwarding fraternization in his country are very promising. Several new members have joined the T. S. recently.

The good work of individual members, in such numbers all over the country,

while it is not possible to give them special mention, is gratefully acknowledged and we hereby emphasize the reliance placed on their devotion to their local work.

SWEDISH-FINNISH SECTION: *Hälsingborg Lodge* — Secretary Anna Persson's reports tell of regular lodge-meetings at which some of the subjects studied were: Planetary Spirits, the Hierarchical System, the Seven Sacred Planets, Dhyân-Chohans and Dhyâni-Buddhas, the Theosophical teaching about suicide, and the difference between the historical Jesus and an Avatâra. Public meetings on Dec. 12, Jan. 8 and 22, and Feb. 12 were held with large audiences and a growing feeling of intense interest on the part of many who attend regularly. President Bogren is the chairman at these meetings and has answered these and other interesting questions: Whence come Good and Evil? Why does Theosophy include science and philosophy with religion? Did the Buddha also give esoteric teachings? What is the meaning of suffering? What is the difference between soul and spirit?

WELSH SECTION: The following is from *V Fforwm Theosophaidd* of February, 1933: "At the Annual General Meeting, held at the Section's headquarters in Cardiff on January 5, the By-laws for the Welsh Section, in close harmony with the Constitution of the Theosophical Society, were adopted; and under the terms laid out in them, officers were elected and committees formed. The government of the Section is to be by President, Executive Committee, and General Council. The President, having been elected and approved by the Leader, remains in office until his resignation or removal by the Leader. The other officers are the Vice-president, to be appointed by the President; and the Secretary and Treasurer, to be elected annually. The Executive Committee consists of these officers and three other members to be elected annually irrespective of their lodges; the General Council, of the officers of all lodges. The officers of the Section are: president, Dr. Kenneth Morris; vice-president, Mr. B. E. R. Everett; secretary, Mr. John Taylor; treasurer, Mr. R. P. J. Richards; the additional members of the Executive Committee, Mr. David John Powell (Ton-y-pandy), Mr. W. V. Jones (Ferndale), and Mr. Griffith Edwards (Gowerton). A Financial Committee, consisting of Mr. R. P. J. Richards (Chairman), Mr. W. T. Pugh, Mr. D. J. Powell, and Mr. W. V. Jones, will have charge of the financial side of the work.

"On the same day the Cardiff Lodge held its annual business meeting, at which the following officers were elected: president, Mr. R. P. J. Richards; secretary, Mr. John Taylor; treasurer, Mr. W. T. Pugh; vice-president, Mr. B. E. R. Everett; additional members of the Executive Committee: Mrs. Kay, Mrs. Humphries-Owen, Mrs. Harding. The Ton-y-pandy Lodge held its business meeting on the 4th, electing Mr. D. J. Powell, president; Mr. W. Liddington, vice-president; Mr. W. Rowland Liddington, secretary; Mr. Fred Sugar, treasurer; with Mr. D. J. Pugh, Mr. Wm. Morgan, and Mr. Arthur Williams additional members of the Executive Committee."

A LETTER received from Brother John L. Toomey, York, Pennsylvania, who recently went to Washington, D. C., to meet Brother Conger and as a result of this meeting joined the T. S. as a Probationary Fellow and left inspired with the idea of forming a Lodge in York, enclosed the first fruits of this inspiration in the shape of four applications for Probationary Fellowship.

MRS. ALICE HARTLEY has received from President J. W. Hutchins of the Liverpool Lodge of the T. S. an acknowledgment of her offer to send to the Lodge the original charter issued to it in October, 1888, which has been in her possession. Mrs. Hartley is the daughter of Mr. Robert Sandham, the influence of whose good work in behalf of Theosophy in Liverpool in the early days of the Movement is well remembered by the older members, Pres. Hutchins and Bro. James Simpson and others. Mrs. Hartley now lives at Point Loma.

Preview of "The Theosophical Path"

M'AGIC and Mystery in Tibet' will perhaps prove the lodestone in the April issue of *The Theosophical Path*.^{*} This article is a review of Mme. Alexandra David-Neel's book of that title, important because of its fresh evidence of the lower psychic powers in man. All F. T. S. will welcome and enjoy the article by William Kingsland, a reprint of his recent address to the Blavatsky Association, 'Some Aspects of Life from a Theosophical Point of View.' Dr. de Purucker's leading article, 'Heavens and Hells in Legend and in Fact' is saturated with knowledge of the utmost usefulness to students and speakers. 'The Cold Sun Again,' by Prof. C. J. Ryan is a pithy reply to Dr. Stokes in *The O. E. Library Critic* of recent date on this highly important approach of science to Theosophy. 'Esotericism in Ancient Scriptures' by Judith S. Beam delves into the esoteric treasures of world-religions. 'The Avatâras' is by Dr. G. van Pelt and gives us both history and explanation of this mystically fascinating subject. Other articles of popular interest are: 'The Origin of the Solar System,' by Rose Winkler, M. D.; 'Psychology,' by Dr. H. T. Edge; 'Love and Forgiveness,' by Dr. Axel E. Gibson; and 'Theosophy in a Changing World,' by Leoline L. Wright. Last, but of outstanding interest is the continuation of P. A. Malpas's enthralling story, 'Cagliostro, a Messenger Long Misunderstood.' Readers will enjoy the bird's-eye view of Theosophical and other publications with which this quarterly issue closes. —L. L. W.

Preview of "Lucifer"† for April, 1933

LUCIFER, international organ of the Theosophical Club, now in large part translated into German, Dutch, and Swedish, opens a new départment in this issue: 'The Rising Tide of Theosophy,' which will reprint articles on Theosophy that appear in newspapers and magazines, and report statements of eminent men of Science and of Letters "which show either direct confirmation of the doctrines of Theosophy or a definite trend of thought in that direction."

Prof. Ryan devotes No. VI of his serial 'Helps for Students' to interesting historic evidence of the doctrine of Reincarnation, instancing Elijah who reincarnated as John the Baptist, and Clovis of France who reincarnated as Emperor Frederick III of Germany. No. 12 of the 'Graded Lessons in Theosophy,' titled 'God or Gods?' explains the Theosophical doctrine of hierarchies. The birth-

^{*}*The Theosophical Path*; for Students of the Esoteric Philosophy, G. de Purucker, Editor; Point Loma, California. Quarterly: per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 75c.

†Subscription: \$1.00 a year; foreign postage 20c. Single copy, 10c.

day month of W. Q. Judge is recognised by the reprint from *The Irish Theosophist* of a collation of 'glimpses' from his life. Other articles are: 'Elements and Simples of Parliamentary Law,' 'Esoteric Hints in the Scandinavian Eddas,' and 'The Book of the Dead.' F. H. Aldhouse has another charming story called 'Reparation,' and Club News and Notes and Correspondence hold an especial value to members of the Theosophical Club. — W. E. S.

The H. P. Blavatsky Centennial Edition*

TO ALL F. T. S.: May I add my own personal word of recommendation to every student of the genuine writings of our beloved H. P. B., to take advantage of the volumes of the Centennial Edition of *The Complete Works of H. P. Blavatsky* which are now beginning to appear from the Press of Rider and Co., London. The first volume is just out, and covers, as Dr. Barker, the Editor, announces in the January, 1933, issue of *The English Theosophical Forum*, "H. P. B.'s magazine-articles written between 1874 and 1879."

I heartily concur with and approve of Dr. Barker's further recommendation: "We hope that the majority of our members will make a point of purchasing these volumes of H. P. B.'s Works as they appear. They contain valuable material which all Theosophical students should have in their own private libraries."

There is great value in knowing by actual personal study the literary history of H. P. B.'s first efforts to do her Masters' work in the Occidental world, and the historical record of these efforts can be best followed in the literary material which she gave to the world.

The first volume contains intensely interesting matter dealing more especially with H. P. B.'s relations with the American Spiritualists and also important literary material connected with events leading up to H. P. B.'s departure for India in 1879. — G. DE PURUCKER

"The English Theosophical Forum"†

THE *English Theosophical Forum* for January is at hand. Under the heading 'Mirror of the Movement,' we read:

"Turning now to our relationship with other Theosophical organizations, we are glad to be able to record that the work of breaking down inter-organizational hatred, suspicion and prejudice continues to go forward. We are not working so much for unification of *organizations*, but towards a unification of thought and life based upon a genuine and brotherly sympathy and tolerance for all who in their different ways are earnestly and sincerely seeking for the light of *Theosophia*. There is no virtue or holiness in isolating ourselves behind the high walls of the particular Theosophical organization to which we may choose individually to belong. As a matter of fact, there are few experiences

*The volumes, as they appear, may be procured from Theosophical University Press, Point Loma (price \$4.00) or from The Theosophical Book Company, 70 Queen's Gate, London, S. W. 7, for 15s 6d.

†The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7, 2/- per annum, post free.

so satisfying to the mind and heart of a militant Theosophist as to be able to compare notes in regard to methods, objectives and teaching; in other words to share his Theosophic experience impersonally with friendly groups of members of other organizations and affiliations. It is well worth the effort occasionally to go out of one's way to meet some Theosophist whose views, as expressed in his writings, one may cordially detest or disagree with, because so frequently one finds deep down the same aspiration towards truth, and a desire to give what he has in service to those willing to receive it; and all this not because we, any of us, have any axe to grind, but simply because we like to meet our Brother Theosophists and see whether perchance we may render a service, and on occasion receive one in return. All without exception who sincerely strive to make Theosophy a living spiritual force in their lives, must discover much that is beautiful and true within themselves which they long to share with others that they too may benefit. Truth has no earmark or label; the same light lighteth all men into the world. Organizations are of value just in-so-far as they serve to lead men individually towards the truth. No one of them probably is indispensable to mankind as a whole, but all are useful in proportion to the truth that is in them. It should be recognised that in this coming together of members of different affiliations there must and should be reciprocity: a certain open-minded generosity of spirit, and that straight-forwardness of purpose which in itself evokes confidence and commands respect. We desire to see it recognised by members of all Theosophical affiliations that it is first and foremost *un-Theosophical* to treat Brother Theosophists with less decency and gentlemanly courtesy than the standard set among civilized communities in general. We do not hesitate to say that unless the spirit of narrow, sectarian fanaticism and exclusiveness is uprooted once and for all in the different units which so largely compose the modern Theosophical movement, then Those who stand behind the veil and watch, will write *Finis* to all present Theosophical efforts, as an experiment which had noble beginnings, but which ended in spiritual bankruptcy and failure."

'The Absolute — is it Absolute?' being a letter from Mr. R. A. V. Morris; Dr. de Purucker's letter to Mr. Barker expressing his hope that critics will study *Fundamentals of the Esoteric Philosophy* and THE THEOSOPHICAL FORUM containing his views of the subject closely in order to understand instead of searching for flaws in his presentation and explanation of H. P. B.'s thought, and Mr. Barker's own illuminating comment on 'The Relativity of the Absolute' make interesting reading. William Q. Judge's words on 'Each Member a Center' and 'Around the Lodges' are included in this issue of the new magazine.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

QUESTION 129

(Questions 129-136 were answered by the Leader at the end of his lecture on 'Occult Teachers and Disciples' at Point Loma, August 7, 1932)

We have been admonished to give ourselves spiritual exercise. I would like a little explanation as to how we are to go about exercising ourselves in a spiritual way. We understand how to go about physical exercise and mental exercise, but I always understood the spiritual part of man was beyond reach of cultivation. May we have some light on that?

G. de P.—Yes, indeed. This questioner simply exemplifies what I have already told you, that the Occidental seems to think that spiritual exercises mean going outside of oneself, and perhaps even going through a certain set of motions or gestures. My Brothers, the great philosophies and religions of the world, without one single exception, have told you how to bring out from within yourselves the grand faculties lying latent because hitherto uncultivated. Love, love all things both great and small, with a love that encompasses the Universe, boundless, without frontiers. How beautiful this is! What peace doth it bring! Honor. Live honorably. Tell no falsehoods. When you speak, let your word be the word of truth. Practise kindness in addition to love. Gentleness of voice, gentleness of speech, gentleness of approach. Next, firmness: be firm. Give not way to temptation. When you know you are right, then stand like a rock. Time will show you if you err. Things like these are genuine spiritual exercises. Also cultivate your mind. Cultivate your intellect. Open your heart and let its flow go out, and let the flow from others' hearts enter into your own.

What stony-hearted beings modern men and women so often are! They are afraid to give themselves lest they be deceived, afraid of traitors and deceivers. Immortal gods! How can you be loved, if you love not! Love evokes love. Trust induces trust. Compassion has its own guerdon of pity from others when your hard times come. These also are spiritual exercises which will make you learn and grow. These and many more: love, compassion, pity, kindness, noble thinking, gentleness, in fact all the beautiful virtues. There you have the truth. It is so simple, so easy.

You never will gain any spiritual powers by sitting in a corner, and staring at the tip of your nose or anything like that. Never, because how can this develop impersonality and the faculty of love? How can this bring forth into active participation in the world's work the intellectual powers that lie latent within you? Staring at a crystal glass may induce psychic visions; and in the case of a disciple under the tutelage of a genuine Seer there are times when it may be right; but not for the average run of men and women who don't understand these things, and who therefore simply are losing time. Cultivate the great things within you which are there, the best part of you native in your spirit, soul, intellect. These are the things to bring forth. These are the exercises.

QUESTION 130

How can one distinguish a true occultist from a sincere though misguided leader?

G. de P.—A very good question too. How can one distinguish the true Occultist and Seer from one who is sincere but who is misguided? The cases vary greatly. It is difficult indeed to give a general answer which will cover all cases. But I will say this in trying to give some kind of adequate answer to your question. Test, observe, watch, and put your own heart into it. Your heart is a touchstone, my Brother. Never will it fail you. Your brain may, but the instincts of the heart are virtually infallible, and by the 'heart,' I emphatically don't mean the emotions. I mean that subtil instinct having its seat in some part of our constitution, which the run of men call the heart-light.

Furthermore, when you see a man living the doctrine that he preaches, and if you find that his teachings are universal—that is to say, have universal application: good for the Hindû and the Scandinavian, good for the Chinaman and the American, good for the Englishman and the Redskin, good for the Romans and good for us, good for the barbarian and good for the highly civilized man—if his teachings have universal application and apply to all times and places, and to all races, to all men, and furthermore call forth from yourself the best that is in you: then follow them. Don't, however, if these results do not follow. If you don't feel the answer within your own heart, then abhor him, as Shakespeare said, *i. e.*, avoid him.

This is a good rule, a most excellent rule. Watch the man, watch the one who sets himself forth as a Teacher. Judge carefully of what he says. Test it by the best within you. Give to him the credit of being honest. Give to him credit, but don't give yourself until your conscience—the best that is in you—acquiesces. Then, if you feel, my Brother, that the man has truth, or can teach you truth, don't hesitate to give your assent. There is something grand, there is something sublime, in a man who can offer himself to truth, who can give himself and give grandly. This is something sublime; and I tell you that I would not trust a man around a corner who could not do it. I mean this, because such a man does not trust himself, and because he does not trust himself he is not trustworthy. We should however pity him. We must have compassion for him; but if he cannot trust others he cannot trust himself, and the reason is because treason, treachery, and wiles are in his own soul.

QUESTION 131

What development can we make within ourselves so that we can discern the true teacher and the true teaching from the false, and not be constantly misled or in doubt?

G. de P.—This too is a very good question. But it seems to me to approximate very greatly to the last question that I have answered; and I would give to yours the same answer, my Brother. The key is entirely within yourself. As long as one has treachery and guile and wiles and deceit in one's own heart, he will see them in the hearts of others, and he will be misled. Such a man does not trust himself.

Theosophy teaches men to trust themselves, because it gives to men a cognisance, a genuine knowledge, of themselves; it teaches a man truly to know himself — teaches him the truths of his own constitution; teaches him how to come into touch and into sympathetic vibration with the best that is both within himself and within others. Thus, by these inner vibrations, he can test, as it were, the vibrations of everything around him, and hence he will know the true and genuine Teacher when he sees him, and know him infallibly.

Think a moment, Friends. The man who is incapable of love, how can he ever understand the love in some other man's heart: the compassion, the pity, that some other man may have for him, if he has it not himself? Don't you see that the way by which to recognise the genuine Teacher is to cultivate the genuine and true qualities within yourself, and that these thereafter become touchstones that enable you to feel as by sympathetic vibration what other men are or have within themselves? The power to recognise and to know is all within yourself, and it is simply a matter of training yourselves in the simplest, easiest, most natural way possible — and a way which is so safe. You risk naught and you gain the Universe, because you gain your own Spiritual Soul, or rather your own Spirit-Self, which is the heart of being. Bring then forth these inner things into your outer life. Then no one will ever deceive you. You will know your Teacher when the time comes.

QUESTION 132

Why do not the Mahâtmans declare themselves openly before the world?

G. de P.—I have often been asked that question, and I always want to say in reply: Why don't you yourself ask them? However, I will tell you what I think is the reason for their reticence. Have you ever heard of a great and noble human being called Jesus? Have you ever heard of an equally sublime man, a great spiritual preceptor and leader of his fellows, a savior and guide of men, called Gautama the Buddha? These two were Mahâtmans. Now the Mahâtmans are many, but they are not all of the same grade, that is, not all of the same evolutionary degree of growth. There are those who stand very high, there are those again who stand less high, there are again others who stand less high, and so forth down the scale to the genuinely good man — the high-minded and honorable man — whom it is a delight and a privilege to know; and after him comes the ordinary man.

The Mahâtmans as a matter of fact do declare themselves. They have done

so in the past constantly, and they will do so constantly in the future. They will come forwards when the time is right, when conditions are prepared.

From time to time the cosmic spirit, the *anima mundi*, collectively the gods of the solar Universe, send forth representatives to work among men openly, and then some great avatâric being appears among men, and they say: "Lo, a Christ has appeared amongst us," or, "Behold, a Buddha has come to guide us and save us." But every one of you, every man and woman on Earth, every human being, is already a Mahâtman within, is a Buddha in the spiritual core of his being. Every one of us is an active Christ in the inmost of our essence, for the Buddha and the Christ are virtually — and I am now speaking popularly — two names for the same thing, although the two in actual fact represent different recurring events in the spiritual history of mankind. Yes, the Mahâtmans do declare themselves. Indeed they do, but they come only when in their wisdom they know that the time is ripe, that the times are propitious so that they can work properly, and then their message will be heard.

Meanwhile, what do they do? They send forth their Envoys, their disciples, their chelas, their Messengers, to work among men, be it in public or be it unknown to mankind, who pass on the glad tidings of great joy, the tidings of unspeakable peace: Envoys who show to men the pathway to wisdom, to self-knowledge, Envoys who train their fellow-men to receive the seeds, the divine seeds, of the archaic wisdom-teaching of the ancient Wisdom-Religion of mankind. These who come as Envoys between the rare periods when the great Mahâtmans send one of themselves forth into the world, are the latter's chelas, their disciples, their Envoys. H. P. Blavatsky was one of the last.

I will tell you something openly now — your question is a very good one — these Masters are working in the world all the time. They are constantly at work. Their disciples are circulating among men universally and without cease. From this very platform I have seen one of the Great Teachers sitting in the audience, and you probably would have taken him for an ordinary man, but a highly intelligent, kindly-faced man, because there was nothing particular or wonderful or startling about him; yet as I caught his eye, it summoned my attention instantly, and it is difficult to tell you the great peace, the love, the compassion, the deep wisdom, that I saw in that face.

Yes, indeed, the Mahâtmans work among men all the time; but only at rare intervals when the times are ripe, when those times come upon the world which Plato called times of spiritual fertility, do they individually and personally mingle with the human multitudes. Then is their opportunity, and then they come out publicly and found some great philosophical religion, such as the Buddha did, and such as Jesus called the Christ tried to do.

All these Mahâtmans are searching in human hearts constantly. They go among men unperceived, in order to aid and to watch their less progressed fellows; they study world-conditions, because they are seeking, they are searching, for evidences of the Buddhic Splendor, as we Theosophists call it, for evidences of the spiritual glory in individual men so that they may aid in bringing this out in larger measure. So far advanced in evolution are they that their inner faculties and powers are greatly developed, so that they can see at a glance, by a light or an aura around this human being or that, where this or

that human being stands; and thus they can know instantly that here or that there is a human being who is ready for their personal help and encouragement. They cannot, however, help when men won't take the help, when men reject it and refuse it. But they work on nevertheless and continuously, undiscouraged, undismayed, living from age to age; and they and their Successors form the links of the Golden Chain as the centuries pass by into the ocean of the past, working, helping, inspiring, and inspiriting, giving to men thoughts of grandeur: of ethical, spiritual grandeur, helping even the scientists, placing a fertile idea in this mind, planting a noble thought in that mind, when the spiritual and psychological ground is ready to receive such ideas, so that the thought will take seed and grow. They do indeed appear among men and work among men constantly.

QUESTION 133

Well, how could I know them?

G. de P.—Madam, if you have the spiritual qualities of recognition within yourself, you have within you all that is needed to recognise them. I personally could not tell you how to do this. No human being could tell another human being how the other may know a genuine Teacher. When you meet one, you will know it — and never doubt this fact!

QUESTION 134

Considering the age of this world, and that periodically a Great Teacher comes to help humanity, how is it that so few have found the inner pathway?

G. de P.—What pathos there is in this question! How many times have I myself asked my own heart that same question? Why is it that so few have found the Path? I will tell you. Selfishness, the root of all human pain and sorrow, is the reason. Selfishness! Nothing blinds a man's eyes like the constricting and infolding veils that selfishness weaves around us. That is why men don't find the Path. That is why men don't recognise the Teachers when they cross our paths, or when we perchance cross their path. We simply don't see them because we are wrapped within the blinding veils of the selfish hurly-burly of our crazy brain-minds. Furthermore, men don't take the time to do so, they have neither the thought nor the interest. Ordinary human life is like a *Danse Macabre*, a macabrean dance of selfish emotions and thoughts whirling around and through the brain.

Yet the Path is before us always. All the time it is here. You yourself are your own Path. You yourself must have begun to put your feet upon that Path even to ask a question like yours. But mark you also, that many have found the Path — many, many more have begun to tread it and hardly realize it. Will you forgive me, Friends, if I tell you that I don't believe you would be in this our Temple of Peace, in this Theosophical Temple, today, if you had not at least begun to yearn to find the Mystic Path? There may be a few here who are drawn merely by curiosity to see what this so-called extraordinary man, Dr. de Purucker, looks like. There are all kinds of rumors and gossip about my personality and about my work; but I am neither so very terrible as some say — nor quite as good as some others say. But I verily believe, Brothers and Friends, that most of you, that perhaps all of you, would not be

here today unless your hearts were hungry for truth; and something: shall we say instinct, shall we say intuition, shall we say fortune, brought you here; and I hope that you will come again!

Yes, I think that many have begun to find the Path. Some are beginning to be acquainted with the fact, and some don't realize it. Yet, how great is the peace that comes when finally a man or a woman realizes, comes to understand, that at last the Path has been discovered. When a god leans from his celestial heights and touches a brother-mind, there then passes a spiritual electric fire into the being of the one thus touched. The latter has found the Path, *because he has found himself*. When a man has found himself in ever so little degree, he has found the Path. Do you understand?

QUESTION 135

If the Universe and man are one, does not the unselfish study of the Universe get us away from our own lower personality, enabling us to lose ourselves in the Divine more readily than if we tried to figure out too much by analysis and contemplation from our inner selves?

G. de P.—Perfectly right in a sense, but let me enter an important caveat. To know the exterior Universe, you must have brought into functional activity within yourself the knower. Do you understand me? To understand the Universe you must have the understanding heart, the faculty of understanding. Do you get the idea? Consequently, while the scientists, for instance, are doing marvelous work, work which we Theosophists recognise as upholding and supporting and doing more for Theosophy perhaps than any other one particular thing today, nevertheless where they fail is just on the point that they themselves are not seers, not genuine understanders of what they themselves discover. You must cultivate your inner self. You must cultivate your inner faculties. You must cultivate that within you which will tell you the truth when you meet it by your investigations of and in the Universe.

Is this answer now clear? In other words, until you have the faculty of understanding what you discover, you cannot understand what you discover, and you must cultivate and bring forth the understanding. You must cultivate your inner self in other words.

On the other hand, let me now here enter a second important caveat. By what I am going to say, Friends, I do not mean to hurt anybody's feelings, because I never do that. It is wrong. But I have seen so much about what I shall briefly speak of that I feel the need of mentioning it here. I have seen men's and women's hearts and minds led astray by foolish running after 'practices,' as they are called, which are unwholesome; and therefore the gentleman in this respect is perfectly right: there are some beings, some men and women, who become morbid in trying to cultivate what they call the 'inner faculties and powers'; but they are really hair-splitters, splitting and resplitting mental details. This is because they don't understand themselves.

When I speak of inner cultivation, of developing the inner man, I mean the grand principles of spiritual and intellectual training. For instance, you don't split hairs about love. Every man knows also what understanding is. You don't split hairs about understanding. It is the grand energies, the great facul-

ties, within us that we must cultivate; and just as soon as one finds a religionist, or a philosopher, or a mystic, or a psychic, or whatever the name may be that he call himself by, beginning to split hairs, one can be pretty sure that he is not on the way to genuine understanding, because he does not understand himself. Is the answer responsive?

QUESTION 136

There are a great many people who have never heard of the teachings which are given out in this Temple; and, citing one of these teachings as an example, I would like to ask: Is there no guidance except love by which one may be led to a genuine Teacher?

G. de P.—Yes, indeed, there is. I have so often spoken of love, because this energy-faculty is so universal and so easily understood. It appeals to all. But there are many other faculties and interior powers that will lead one to truth, and to a genuine Teacher of it. For instance, hunger for truth, have a hunger which will not be satisfied with anything that is not real, genuine, practical. This hunger alone will in time lead a man to a genuine Teacher. This very hunger, my Brother, may of course lead a man into camp after camp after camp of thought, of differing opinions; but the hunger will continuously be there, and finally will lead him out of a half-way camp into a greater camp, closer to the truth, and finally he will reach the fringes of truth. Do you understand what I mean?

Let the hunger for truth live always in your heart. Nay, even cultivate it. Aspire always to know more, to be more, to feel more grandly. Never be satisfied with what you get. *Sursum corda*: "Up hearts!" Be permanently satisfied with nothing under the sun; with nothing *under* the sun — nothing less than the sun. Then when you reach the solar splendor, go beyond! Let that hunger live in your heart for ever, for it is the voice of the god within you seeking its own. Love and this divine hunger for truth will lead you to the Vision Sublime, and then to a vision beyond it, which is ineffably sublimer.

QUESTION 137

Whence comes the evil in the world, if the divine which is mightier than evil is everywhere?

G. de P.—How easy it would be to answer this question to people who had not been educated in Occidental misbeliefs and miseducated to believe certain things that have no existence outside the educational, religious, philosophic, and scientific fads of the Occidental world.

It has been said by Occidental writers that the origin and continuance of evil is an unsolvable mystery. It is not. What is evil? What is good? Are they things-in-themselves? Or are they, as is perfectly obvious, simply conditions, states, through which entities pass? Evil, therefore, is simply disharmony because imperfection; and good is harmony because relative perfection; and again, these two, good and evil, apply solely to the one Hierarchy in which we humans move and live and have our being — at least so far as we humans are concerned. Remember that what we call 'good' is 'evil' to the entities existing in a Hierarchy superior to ours. Evil is disharmony and therefore imper-

fection, because signifying a state or condition of an entity or group of entities in greater or less degree opposing the forwards-moving evolutionary stream of life. Evil may also be called that which has not yet evolved forth the latent divinity at its core, and therefore also signifies an entity which is inharmonious with its environment because of its imperfection.

"Whence comes evil?" One would think by the manner in which this question is asked, that evil is an entity, or that it is a power, or an energy, or a force, which flows forth from the heart of some thing or some being. On the contrary, it is simply a condition, a state, of an evolving entity which has not yet fully placed itself in accord and concord with Nature's fundamental laws. Evil, therefore, as already said, is disharmony, consequently it is imperfection.

Good is relative harmony, relative perfection. The one cannot exist without the other. There could be no 'good' things in the Universe unless there were 'evil' things to set them off. Contrariwise, there could be no 'evil' things in the Universe, our Home-Universe, unless there were 'good' things by which alone they appear on contrast. Evil is not created. Good is not created. The former is disharmony, the latter is harmony. Consequently, they are two poles of the same thing. Evil is relative imperfection. Good is relative perfection. There cannot exist such a thing as evil apart from imperfect or inharmonious things or entities, and there is no such entity *per se* called 'evil' which exists apart from entities or things who or which are relatively 'evil.'

Paradoxically speaking, evil is a condition through which we pass as we grow to become better. This better is evil to a larger and loftier better; and this larger and loftier better is imperfect and inharmonious and therefore 'evil' to something grander still, and so on *ad infinitum*. Good is not spirit. Evil is not the nether pole of spirit, which men call matter; because that would be saying that matter is essentially evil, which is not true. That is an erroneous idea. Evil is imperfection, whether spiritual or material; and is whatever is imperfect and passing through the stage or phase of growing to something better. If such stage or phase of growing be a very low one, we humans can properly speak of 'malignant evil.' If that stage or phase of imperfection be only slightly inferior to the stage of humanity in which we as human beings at present are, we properly speak of small or slight evil. Indeed, we human beings are 'evil' entities when compared with the gods. The gods in their turn, because less perfect than entities still grander and loftier than they, could by these grander and loftier entities be called 'evil.'

There is no 'devil' in the Universe, wrongly supposed to be the creator and arbiter of evil. Equally so, there is no god in the Universe, wrongly supposed to be the creator and arbiter of good. It is all a question of growth, of progress, of passing from imperfection to a less imperfect stage, or state, or condition, or phase; and so forth. Matter is not evil *per se*. Spirit is not good *per se*. That is to say, neither the one nor the other possesses this or the other condition or state, *absolutely*, and for eternity. A spiritual entity is growing just as much as any material entity is in growth. All things, all entities, are evolving from worse to better, from relative imperfection to relative perfection, and therefore from better to still better.

Nevertheless, because spirit and spiritual beings are nearer to Nature's heart

—*i. e.*, its fundamental laws — therefore spirit and spiritual entities are, collectively speaking, more perfect, therefore better, and therefore less 'evil' than matter and material entities are, because these latter are much farther removed from Nature's heart — *i. e.*, Nature's fundamental laws of harmony.

"Whence comes evil?" You see that the question asked this evening is wrongly put, is wrongly phrased. Evil does not 'come.' It is, because it is a condition, it is a state. It is inharmony, disharmony, imperfection. Nor does evil *per se* become good *per se*, which is absurd. That is like saying that one state becomes another state, which is absurd; the truth being that it is the evolving entity which passes from one state or condition into another state or condition. If one state became another state we should have one individuality retaining its individuality, and yet becoming another contrary individuality, which is absurd. The entity which is passing through the stage of imperfection grows less imperfect, somewhat more perfect; and so forth. But evil *per se* is not an entity which can become good *per se* — some other supposititious entity. Both are conditions or states of growth. Length is not an entity which exists; similarly, there is no such thing *per se* as depth. We have things which are long, and things which are deep; but length and depth do not exist as entities. They are conditions, or states, of entities.

Consequently, you see the reason for the Theosophical and the ancient Theosophical — the Christian also — expression: "entities existing in a state of spiritual wickedness." Obviously, if they are imperfect, and although belonging to the spiritual realms, are inharmonious there, they are 'evil' in that state. If the entities are spiritual entities, and belong to the state which human beings call relative perfection existing harmoniously with surrounding beings, then they are entities of spiritual good. Harmony, law, order, peace, love, are all states or conditions of entities in accord with and in concord with the onward flowing current of evolutionary growth. Therefore these last entities are closer to Nature's fundamental laws; hence the entities which are harmonious in their environment, which are what men call 'good,' which are relatively perfect, are more nearly at one with Nature's heart, and therefore endure. Remember the esoteric law: Become one with Nature and work with her, and the Great Mother will regard thee as one of her own Masters and make obeisance unto thee. 'Good' is living in harmony with Nature's fundamental laws; and evil, contrariwise, is living in more or less disharmony with Nature's fundamental laws.

Resuming therefore: all the so-called 'evil' in the world, and all the so-called 'good' are simply conditions or states of entities passing through two different phases of their growth. One is a low phase of growth which we humans call imperfection, and the other is a high phase of growth which we humans call relative perfection.

QUESTION 138

Why is evil in the world, when evil itself one day shall become divine?

G. de P.— How can 'evil' become divine? How can imperfection *be* perfection? How can disharmony *be* harmony? How can hate *be* love? The question is absurd. Evil never becomes divine, because evil is not a thing. It is a condition, a state, a phase. Childhood is not a thing. It is a condition or state or phase through which a growing entity passes. Stupidity is not a thing. It

is not an entity. It is a phase, a condition, an imperfect state of evolution, of growth. It is quite wrong, therefore, to say that evil 'becomes' good. Only entities become.

QUESTION 139

Is it not contradictory to say that even evil, having its source in the divine, nevertheless combats against the divine and in the end has again to become divine?

G. de P.—It is indeed quite contradictory. It is in fact absurd. Evil does not become divine. How can a mere phase, a condition, a state, be some other condition or phase or state than that which it is. Of course it is contradictory. Imperfection, lack of evolution, disharmony, inharmony — all these men call 'evil.' The question is not complicated at all. Simply remember what I tell you, and apply the rule, and think a little about it, and you can solve all the so-called 'problems about evil' that seem unsolvable to your Occidental minds.

A tidal-wave comes in upon the land and sweeps twenty thousand human souls into the waters and drowns them. Is there therefore evil in the world? What brought that catastrophe about? Or again, an earthquake shakes down a Sicilian city, Messina, and more than a hundred thousand bodies perish with the shock. Is that evil *per se*? What do you mean by evil? The earthquake is an event, and so is the tidal-wave an event. Nature's fundamental law is that effect succeeds cause. Nature is strictly harmonious at its heart and through all its parts, and all her movings are towards readjustment, and equilibrium — towards a restoration of harmony which is equilibrium. What ye sow, ye shall reap. What you make for yourself, you will have. There is nothing that happens haphazard. And if you are one who is caught by the tidal-wave, or whose body is killed by the earthquake, it is because you yourself by your past karma have put yourself in those surroundings. You are reaping what you have sown.

We should have a lunatic universe surrounding us, were Nature's fundamental law of Karma non-existent, and if, for instance, men with their god-like powers of will, intelligence, self-choice, and spiritual strength, could wreck the lives, let us say, of generation after generation of other men, and then escape scot-free from any natural consequence of their acts. Nature is not so builded. Man is a god in his inmost parts. He is linked with the divine elements of the Universe, just as he is linked with all the other elements of the Universe. What he does, Nature reacts against, because man is himself a part of Nature. He has free choice, he has free will, and consequently he reaps the consequences of all that he thinks and feels and does and is. A man who works with Nature, who works for harmony, who works for love, who works for compassion and pity, who works for brotherhood and kindness, has all Nature's evolutionary stream with him; and the man who works for hate, who works for personal gain, who swims *in adversum flumen*, who sets his puny will against Nature's evolving River of Lives, has all Nature's incalculable weight pressing upon him; and such action on his part is imperfection, is inharmony, and is therefore what men call 'evil.'

'Good,' is working with Nature's divine heart. It brings peace and strength and light, and induces a cosmic expansion of the inner faculties of the man who so works.

QUESTION 140

We Theosophists are always talking about brotherhood, but no one ever suggests a practical every-day step towards realizing it. Could you suggest one that an ordinary human being could appreciate and try to practise? — X.

P. G. B. B.— Our Leader constantly points to a very practical way in three words, "Forgive and Love." Meditate over these for a little and see what comes out of them. "To forgive, to forgive!" The word suggests another saying to my mind, "To *understand* all is to forgive all." To understand our fellows wholly is to forgive them all their trespasses against us wholly. Therefore the first step towards forgiveness must be the *desire*, or the *will* to understand. But *how* to understand practically, is the question. One really understands nothing unless one lives in it, becomes it. Very well, try to get into your brother's 'skin'; try to see with *his* eyes, not your own, feel with his feelings, think with his mind. You can't do much of this without forgetting yourself. If you persevere and make the practice a regular habit, a time will come, perhaps quite quickly, when you have lost sight of your personal outlook altogether, but you will have gained an amazing degree of wisdom, and with this a kind of happiness and content you never knew before. So you see it all resolves itself back into the old, old effort of separating your consciousness from personal things. To love in the true, universal sense means the same forgetfulness of self. When you think with your brother you understand him and therefore forgive him, for you are he, and he is you. When you feel with him you love him, for his feelings for himself are yours also. Nothing more practical than this can be found. But the desire to be brotherly must be there first of all. Desire is the great engine which we work with in this world. Our first job is to take possession of it and turn it to our use.

Comment by G. de P.— Captain Bowen's answer to this question is simply masterly, both from the ethical and the philosophical standpoint; but I must point out that the questioner is extremely unjust in the statement that "No one ever suggests a practical every-day step towards realizing brotherhood"; for it has been pointed out again, again, and again, almost *ad nauseam*; and I can sum up all the teaching in a single old adage known all over the world though it is too little practised. It is called the Golden Rule: "Do unto others as you would that others should do unto you." This, of course, does not mean and has never meant, sympathy with evil nor the condoning of evil practices. No one loves evil, because evil is hateful; but all love love; and love in the true sense of the word can be and should be at times immovable in its resolution for righteousness.

QUESTION 141

On page 118 of 'Lucifer,' "the middle period of the fourth of any cyclical series" is mentioned. Are we at the midway point of the fourth National Race of the fourth Family Race of the Fourth Secondary Sub-Race of the Fifth Root-Race? Also did the Atlanteans of the Fourth Root-Race have the various sub-races as shown in the Fifth Root-Race? — E. N.

C. J. Ryan — On page 435, Volume II of *The Secret Doctrine*, H. P. Blavatsky says that a Sub-Race of our Fifth Root-Race lasts approximately 210,000

years, and a Family Race *about* 30,000. She also says (II, 330) that the modern nations have a 'reprieve' of 16,000 years.

Now if what H. P. B. calls a Family Race lasts, as she says, one Precessional Period of 25,920 years (*about* 30,000 if we reckon in the *sandhyâs* or 'twilights' as seems necessary in such cases) then a National Race would be 3703 nearly, or 25,920 divided by 7. The 16,000 years remaining to modern nations as the 'reprieve' would be about four National Races and three-eighths. This would show that we are approaching the midway point, though not quite there yet, as the Master K. H. says in *The Mahatma Letters to A. P. Sinnett*, page 95: "We men of the fourth round are already reaching the latter half of our fifth race. . . ." He does not say we have reached it.

If we multiply the Precessional Period by 7 we get 181,440 years, which is not quite H. P. B.'s figure for a Sub-Race (210,000 years) but, with addition of 28,560 years for *sandhyâs*, the difference is made up.

In regard to the Atlantean Races, H. P. B. certainly teaches that the Fourth Root-Race had similar primary and secondary races and sub-races to those of the Fifth as regards their number and arrangement. See *The Mahatma Letters*, pages 85-6, also *The Secret Doctrine* pages 300 and 319.

Let us hope that some excellent mathematician in our ranks will try to work out the entire scheme of the races and sub-races of the Fifth Root-Race. There is plenty of material, but it requires very careful research and intuitive judgment in comparing the numerous references throughout H. P. B.'s books and articles with other authoritative statements. It is also necessary to remember that she says the true esoteric numbers of the cycles of Nature cannot be given except to pledged chelas, so that any result we may reach will only be approximately correct. Her method of teaching also leaves reasonable possibility of difference of opinion. For instance she frequently uses the number 25,868 for the years of the Precessional Period, yet in other places she uses 25,920, a figure that is in accord with other natural periods and has a time-honored history. The text-books of astronomy do not exactly agree, and no wonder, in view of the difficulties of knowing all the data for such a long period.

QUESTION 142

It has been stated that one should not interfere with another person's karman. Strictly interpreted, this would leave us in the state of a jelly-fish. If we are able to cure either physical or mental illness in others, is it not our duty to do so?

B. de Z.—It is indeed our duty at all times to do our utmost in trying to relieve physical or mental suffering in others, and to help them to bring about conditions which will tend towards the cure of their physical or mental illnesses, especially if we know with certainty that the help we give is wise. Our desire to help others, to alleviate their sufferings, and to bring them peace and comfort, wells out from the depths of our hearts; it is spontaneous, like all impulses arising from the divine center of our being, and the idea of a possible 'interference' with karman should play no rôle in it whatsoever. In fact, this idea is detrimental and does not stand the test of logical thinking.

To be able to interfere with the karman of another, or even with one's own karman, implies the knowledge of what that karman really is, and the argu-

ment that such and such an action might result in 'interference' implies the idea that we have definite information as to the working out of the other person's karman, the nature of its complicated pattern, and the points where and when it might be 'interfered' with. As a matter of fact, we know next to nothing, either about the karmic web of the other person's life, or the karmic entanglements of our own existence. To speak of the possibility of 'interfering' with karman is to show signs of intellectual conceit, and to claim a knowledge which no one but a high Adept may possess. No matter how much we might imagine we know of the life and character of another, we know in reality very little indeed of his or her karmic destiny, past, present, and to come; how then can we judge of its workings? The great and hidden causes of karmic action are unknown to us. Knowledge of these causes and of the operation of Karmic Law in any particular case comes only with initiation, and short of the latter, it seems highly unwise to entertain ideas as to a possibility of our help being an 'interference' with the karman of another.

If anyone believes that when suffering, pain, and misery are before him, he is not to relieve it, if in his power to do so, on the ground that the sufferer's karman has brought him there and nothing must be allowed to 'interfere' with it, he is both cruel and unfeeling. It would be contrary to all Theosophical principles of conduct. It is perfectly true that the sufferer's karman produced the suffering and pain, but *our* karman offers the opportunity for a kind, selfless deed that may relieve him; it may be his karman to be relieved by us. It is not only advisable, but it is our sacred duty to do this kind act, of whatever nature it may happen to be. If the karman of the sufferer prevents, our effort may have no beneficial effect, but this is secondary, for our duty lies in the act presented to us for performance, and we should not worry about results.

The man who thoroughly believes that he should abstain from a kind action in trying to relieve and help another, because such action *may* be tantamount to an 'interference' with the karman of that other — has, as H. P. Blavatsky once wrote, "been born too early in human form." Karman or no karman, interference or no interference, no cry for help, no opportunity for a selfless, kind, self-forgetful action, should be ever set aside, on the ground of mistaken philosophical conceptions, lest our "inaction in a deed of mercy" becomes "an action in a deadly sin."

When a call comes — answer it; answer it whole-heartedly, selflessly, with a living power behind your act, and having done so, leave the rest to the Great Law which will adjust. But be sure that the *motive* behind your action is selfless and pure, devoid of anything that may be but a subtler form of self-gratification disguised in the raiments of selflessness.

QUESTION 143

I think that Reincarnation is one of the most interesting of the teachings that Theosophists speak about. Will you give me the benefit of your knowledge of your past incarnations?

G. B.— Undoubtedly, the doctrine of Reincarnation is one of the most interesting teachings that Theosophy has brought to the attention of the Western world; but the earnest student of Theosophy is so busy studying the many won-

derful aspects of the teachings, that he has not the time to be concerned with events occurring in past lives, and such a student would be loth to speak about such matters because of the distracting tendency of such backward gazing.

While it is true that the perfected Sage, when the stage of Sammasambuddha is reached, has acquired the power of visioning all his former lives, such is not the case with the Srotâpatti, 'he who the stream has entered'—one who has set his feet upon the Path. Strange though it may seem to an inquirer, such a perfected Sage would hardly give his attention to this reviewing of past lives, being engaged in his particular sphere of work, which would be in realms far more lofty than that of the personal. Nor would the true aspirant on the Path (even if he could do so) care to speak of the matter of past lives; for this would be accentuating his personality, and his whole effort is to become impersonal: for "to live to benefit mankind is the first step." Furthermore, attaining of the state of Vâsanâkshaya — the destruction of impressions, for which the true Theosophist is striving — could hardly be achieved by turning one's attention towards past events — whether in this or in a previous life.

There is also this aspect of the matter for consideration: when we realize the difficulty we have in remembering events that have occurred even during our present life, how much more difficult is the case of remembering a past incarnation — both the brain and the memory are new, as well as is the body; the instrument which recorded the events of a previous life having perished along with the body. And what a blessing that it is so! Were this picture-gallery of past events ever before us, how difficult it would be to distinguish between what is necessary to be done and what is unnecessary! Are there not many things in this life which we would gladly 'forget' but which seem to persist in the memory? It would therefore be most disheartening, to say the least, if we had to carry the load of dismal pictures of innumerable past lives ever before us. Nature is merciful in this regard and draws a curtain over the past, into which it is not wise to peer.

Rather than 'benefits' to be derived from the reviewing of past occurrences, this backward looking upon the past would be a hindrance and most unwholesome. Our gaze should be fixed on the goal ahead of us, pointed out by the Great Teachers of the Ancient Wisdom, and with the beauty of the picture that they bring to us, gladly may we turn our faces to the Light!

QUESTION 144

In your Society, whom do you consider the greater Master, Jesus Christ or Gautama-Buddha?

G. de P.— Our Society has a platform which is broad and free, and grants liberty of conscience to all its Sections, which are practically autonomous under our Constitution. Hence it is a matter of very small importance whether one Theosophist thinks that Jesus Christ is the greatest Master, and whether some other Theosophist thinks that Gautama-Buddha, or some other Teacher of men, is the greatest Master. To me, such a question is of minor interest, because the thing of great importance is the sublime Message of Theosophy which it is our duty, as genuine Theosophists, to give to the world, and it is not at all our private

opinions or feelings about the Great Ones which should govern our official viewpoint or conduct.

To us, Jesus, the Avatâra, of Palestine, was one of the great Theosophical Masters, as was also, of course, Gautama the Buddha, and as were others of the spiritual and intellectual Titans of history; and personally it is a matter of small importance to me which one of the world's Great Teachers different men may think to be the greatest. To me the most important thing of all, as I have said before, is to bring to suffering mankind and to our dark world the life-giving, light-giving, healing spirit of Theosophy, the sublime Wisdom of the gods.

QUESTION 145

I understand that our planetary chain is reincarnated seven times; that as the Moon-Chain gave birth to our Earth-Chain, so will the latter give birth to another, and a former chain must have given birth to the Moon-Chain. I understand that our Earth-Chain is the fourth of the seven, and that we human beings have just entered the 'Luminous Arc' of the solar cycle of seven times seven planetary rounds. My question is, then, is it only on this fourth chain, our Earth-Chain, that the Monads enter and pass through the Human Kingdom, thus evolving self-consciousness; or is there a 'human stage' on every chain through which the Life-Wave passes and so gains a relative degree of self-consciousness? Were there not beings corresponding to ourselves on the fourth globe of the Moon-Chain with a kind of consciousness which might be called human, though less evolved than our own; and will there not also be human beings corresponding to ourselves on the fourth globe and round of the chain to which our chain will give birth, but of a higher grade of consciousness? — X

G. de P.— This is a most interesting and thoughtful question; but here again there is confusion, unintentional of course. It was an intuitive mind which asked this question. I have divided this long series of questions into the subordinate questions of which it is composed, and have marked these subordinate questions a, b, c, d, etc., and will now answer them *seriatim*:

(a) "I understand that our planetary chain is reincarnated seven times." I would like to know the source of this questioner's idea that "our planetary chain is reincarnated seven times." This is wrong, because it is untrue; and I might add in passing that 'reincarnation' means 'reinfleshing,' and is therefore the wrong term to use of a celestial body. 'Reimbodiment' or even 'rebirth' are preferable words. As a matter of fact the series of reimbodiments of any planetary chain is practically endless throughout eternity. But in any one Solar Manvantara there are at least forty-nine such planetary chain reimbodiments; and indeed, for all I care to say, there may be ninety-eight or even one hundred.

(b) ". . . that as the Moon-Chain gave birth to our Earth-Chain, so will the latter give birth to another, and a former chain must have given birth to the Moon-Chain."

This statement is quite correct. Our present Earth-Chain is the offspring or child of the Moon-Chain, which is now a chain-corpse or a series of seven moons existing still as a chain, all of these moons being dead. It is likewise true that our present Earth-Chain, to give it this name, will, when its seven-round period of evolution or growth is completed, give birth to its child, which

is, in fact, a reïmbodiment or reincorporation or re-corporealization of itself in a new planetary chain. The planetary chains succeed one another in a regular series, exactly as the reincarnations of a man succeed one another in a regular series.

(c) "I understand that our Earth-Chain is the fourth of the seven." I am utterly at a loss to know whence this thoughtful questioner drew the information that our present Earth-Chain is the fourth reïmbodiment of a series of seven reïmbodiments only. Neither statement is true; but if not drawn from some teaching given out by one who has misunderstood the Esoteric Philosophy, it may be that the misconception has arisen through misinterpreting certain passages in *Fundamentals of the Esoteric Philosophy*, wherein I point out that the Archaic Wisdom shows us that the life of our Solar System or the Solar Manvantara is slightly more than half run, and that consequently our Moon-Chain was at the exact bottom or most material point of the Solar Manvantara. As a matter of fact, however, the reïmbodiments, as said above, of a planetary chain are many times more numerous than seven. They are certainly forty-nine; and for all I care to say may be ninety-eight or even one hundred.

(d) ". . . that we human beings have just entered the 'Luminous Arc' of the solar cycle of seven times seven planetary rounds."

This statement is not far from being quite correct if taken in connexion with my answer to the question (c); for it is obvious that if the Solar Manvantara is just slightly more than half completed, therefore the remaining half is on the Ascending or Luminous Arc.

(e) "My question is, then, is it only on this fourth chain, our Earth-Chain, that the Monads enter and pass through the Human Kingdom, thus evolving self-consciousness; or is there a 'human stage' on every chain through which the Life-Wave passes and so gains a relative degree of self-consciousness?"

There is obviously a human stage on every chain through which a Life-Wave passes in order to become human. But I must point out that our chain is not the fourth of a supposititious lonely septenary. Furthermore, there is confusion here again with regard to the Monads. There are many classes of Monads in many various degrees of evolutionary development. There are very high Monads evolving in their own divine realms; there are lofty spiritual Monads evolving in lofty spiritual realms; there are what we may call 'intellectual Monads' or the Agnishwâttas somewhat lower than the spiritual Monads but yet far higher than our own human Monads; then come in serial order ourselves, who are human Monads evolving now on our own plane. Each new planetary chain brings to relative perfect development a certain number or certain classes of Monads, which thereupon become Dhyân-Chohans and the supervisors, guides, overseers, directors, or leaders of the planetary chain next in the serial order. But trailing along behind these who have graduated, so to say, are less evolved Monads in inferior cosmic realms; and it is these less or next less evolved Monads who succeed on the new chain those who have passed beyond them, and who thus become the humans on the new chain. For instance, the beast-kingdom that we are so well acquainted with, will on the next planetary chain be the various humans on that next planetary chain; but we present humans, if we successfully run the evolutionary course, will have graduated to be Dhyân-

Chohans — Demi-gods if you like. Of course, beyond the Dhyân-Chohans there are higher beings still; and for purposes of easy illustration we may call them gods.

(f) "Were there not beings corresponding to ourselves on the fourth globe of the Moon-Chain with a kind of consciousness which might be called human though less evolved than our own?"

Certainly there were humans on the Moon-Chain — as fully human but in a lunar direction as we are fully human on this Earth-Chain but with our own earth-direction, so to speak. Those who were humans fully evolved on the Moon-Chain are now the Dhyân-Chohans of this our Earth-Chain; and the lowest humans on the Moon-Chain are now what we call the Mahâtms of our present chain and the lower classes of Dhyân-Chohans. Similarly, as remarked above, our present beasts will be the humanity in its then various stages of development on the chain which will follow us and on its fourth globe.

(g) "Will there not also be human beings corresponding to ourselves on the fourth globe and round of the chain to which our chain will give birth, but of a higher grade of consciousness?"

Yes, as already explained in the answer to the preceding question (f).

I might add in conclusion to this series of questions that here again we see the need of clearly understanding the esoteric teachings about the Monads. The student should remember always that there is virtually an infinite number of Monads in the Universe and that this infinite number of Monads is to be divided into various classes — some the highest, others lower, others lower still, and so on down the scale until we reach the Monads at present imbedded and imbedded by rays flowing from them, in what we humans call the Plant and Mineral Kingdoms, and indeed in the three Elemental Kingdoms.

Leaves of Theosophical History

[The following are *verbatim et literatim* reprints of the originals now held in the Theosophical Archives, Theosophical Headquarters, Point Loma, Calif.]

PUBLICATION OFFICE OF THE "THEOSOPHIST,"

BREACH CANDY, BOMBAY, INDIA. 14th June 1881

My dear Judge

I will now begin where I stopped last. I told you there about my being at a certain place where they have their Council. After that I saw .: twice or thrice alone on the same business and very rarely he said to me a few words of encouragement and good advice as to how I should go on. Happy were those moments when alone at midnight we thus had conversation! Nothing or no body to disturb us! We were to ourselves during that time. Once he took me to some other place in Ceylon. In that particular village, H. P. B., Col. Olcott and myself were the only three persons that stopped one night, the rest of our party having gone to a further place. We were all busy there initiating people and forming a Branch of our Society till about 12 in the night. H. P. B. and Col. Olcott went to bed at about one. As we had to stay in the village only one night we had got down in the Rest House where comfortable accomodation can be had only for two travellers. I had therefore to lay down in an arm-chair in the dining room. I had scarcely locked from inside the door of the room

and laid myself in the chair than I heard a faint knock at the door. It was repeated twice before I had time enough to reach the door. I opened it and what a great joy I felt when I saw .: again! In a very low whisper he ordered me to dress myself and to follow him. At the back door of the Rest House is the Sea. I followed him as he commanded me to do. He brought me to the back door of the place and we walked about three quarters of an hour by the seashore. Then we turned in the direction of the sea. All around there was water *except the place we were walking upon which was quite dry!!* He was walking in front and I was following him. We thus walked for about seven minutes when we came to a spot that looked like a small island. On the top of the building was a triangular light. From a distance, a person standing on the sea-shore would think it to be an isolated spot which is covered all over by green bushes. There is only one entrance to go inside. And no one can find it out unless the occupant wishes the person to find the way. After we reached the Island we had to go round about for about five minutes before we came in front of the actual building. There is a little garden in front we found one of the Brothers sitting. I had seen him before in the Council Room and it is to him that this place belongs. .: seated himself near him and I stood before them. We were there for about half an hour. I was shown a part of the place. How very pleasant it is! And inside this place he has a sort of a small room where the body remains when the *Spirit* moves about. What a charming, delightful spot that is! What a nice smell of roses and various sorts of flowers! I wish I were permitted to visit that place again if I should go to Ceylon another time. The half hour was finished and the time for our leaving the place was near. The master of the place whose name I do not know, placed his blessing hand over my head and .: and I marched off again. We came back near the door of the room wherein I was to sleep and he suddenly disappeared there on the spot. And following his example as a true disciple I too will now disappear abruptly until the next mail when I shall resume the subject.

Yours very truly & Sincerely

DĀMODAR K. MĀVALANKAR

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY

BREACH CANDY, BOMBAY, INDIA. 21st June 1881

My dear Judge

In my last letter I omitted to mention to you the two other places where I was taken before the one mentioned in my last. But as I am not at liberty to describe them I shall abstain from doing so for the present, until I am permitted. I shall only say that one of them is near Colombo, a private house of .: and the other one near Kandy, a library. I can now think only of these four places where I was taken while in Ceylon. Of course, as said before, I saw .: and others on various occasions. One evening after dressing myself for dinner on the Steamer on our way back to Bombay, I took out from my trunk my coat to be put after dinner. As is my habit, I examined its pockets and put it on my bed. The dinner table was exactly opposite my cabin so that I could easily see any one going in or coming out from there but I saw none; neither did any one else at table. After we finished our dinner I went in and put on the coat. Without thinking I put my hands into my pockets as I usually do

and lo! in the right hand one I felt some paper while, when I first examined it, there was nothing inside. I took it out and to my surprise I found a letter addressed to Mme. Blavatsky. I took it nearer to the light and found in the corner the initials .;. The cover was open and on it were written in red the words: "For Damodar to read." I then read the letter and saw that it was about the same business. Thinking all the time of this matter I lay down in my bed. Absorbed in deep thought I was startled on the sound of footsteps *in the* cabin which I had locked from inside. I looked behind and there was .;. again and two others! What a pleasant evening that was! Speaking of various things in regard to knowledge and philosophy for about half an hour! Those were the happiest moments in my life! But that was only for that time and I determined to make myself worthy of enjoying it always!

But enough of it now:

Very truly & Sincerely yours,

DÁMODAR K. MÁVALANKAR

From the President of the American Section

AMERICAN SECTION

30 Huntington Avenue, Boston, Mass., March 1, 1933.

To the Members of the American Section of the Theosophical Society.

Dear Comrades:—

In acknowledging the great honor you have accorded to me by electing me President of the American Section of our beloved Theosophical Society, I want you to know that I accept it with a deep sense of responsibility and as an extraordinary opportunity for service in the Hallowed Cause which means so much to all of us. I also wish to express my personal appreciation of the devotion and ability of Col. Conger and my regret that he has had to relinquish the Office for which he was so well fitted and the hope that it may be but a temporary necessity. Finally, I shall endeavor to use whatever ability I may have and all the energy at my command in helping you, my Comrades, to carry on this noble work for humanity.

Let us pause long enough, Comrades, to review the admonitions of our Leaders at least in their most essential features, so that we may carry on our Masters' work to best advantage. In the section on Practical Theosophy in *The Key to Theosophy*, under the caption "How Members Can Help the Society," H. P. B. explains how she expects us to do this. Briefly stated, it is as follows: Firstly, by studying and comprehending the Theosophical doctrines; secondly, by spreading these doctrines at every opportunity by explaining them to others; thirdly, by circulating Theosophical literature; fourthly, by defending the Society when attacked and fifthly, by the example of our own lives. May I suggest that we study this entire section intensively, so that we may keep it constantly in mind.

Turning now to William Q. Judge, we see a constant emphasis placed on altruism, of which the following quotation is an example: "It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for the world. The one fatal bar to progress is selfishness in some one of its protean forms."

Next we find Katherine Tingley visualizing the Mission of Theosophy in the

following inspiring paragraph: "To bring back into life the noblest of the ancient ideals, to awaken in all men's hearts an abiding love for the Good, the Beautiful and the True — that is the mission of Theosophy."

While all the above is important, the present critical period has its own problems to which our present Leader, G. de P., has repeatedly directed our attention in his General Letters, and in connexion with this would it not be well to read over again all of these General Letters, which are so important and refresh our memories? In his sixth General Letter, dated April 20, 1930, he made the following statement: "The world is approaching a crisis in its affairs . . . upon which will turn the future well-being, indeed the destiny of our civilization," and I believe we all realize that we are now in the midst of this crisis. How important it is, therefore, that we should heed the suggestions he offers and bend our whole-hearted efforts to the solution of the problems brought about by the crisis. He quotes H. P. B. to show that the remedy lies only in the acceptance by mankind of Theosophy, with its all-embracing philosophy and its doctrines of Reincarnation and Karma — in other words, of Hope and Responsibility, and the practice of Altruism, which is but another name for Brotherhood.

How shall these doctrines be carried to humanity? It is obvious that only those who understand them more or less fully and who carry in their hearts the brotherly love and devotion resultant from such comprehension can present them effectively, and where shall we find such except in the Theosophical Society? "Ah, yes," you say; "but our numbers are relatively small and the people needing Theosophy are a vast multitude," and that is just the point. That is the reason why our Leader has so constantly emphasized the need of increased membership in the T. S. and the necessity of forming new Lodges — Centers for teaching the Theosophical truths.

Now, just a word in regard to our own American Section of the T. S. In his eighth General Letter, referring to the American Section, our Leader says, "I hope in time (it) will be one of the strongest, if not the strongest and most Theosophically efficient National Sections of the T. S." Here is a challenge, Comrades. Let us not rest content to lag along in the rear, but only be satisfied with a position in the fore-front of the battle for the peace and well-being of humanity, following close on the heels of our Leader.

To return to our main subject for consideration, let me refer to the Leader's new plan abolishing dues. This is a brilliant, strategic move for strengthening the Society by breaking down the barriers to a rapid increase in membership. It opens the doors of opportunity to every individual member to bring in applicants for probationary fellowship. This may be done most readily by accepting our Lion Hearted H. P. B.'s five pointed counsels previously enumerated, and *Lodge members may follow this by inviting friends and acquaintances to attend Theosophical Club meetings (see the January FORUM) and open Lodge meetings.*

F. T. S. at-large have a double opportunity. They may invite people whom they succeed in interesting in Theosophy to join them in forming study-classes or *Theosophical Clubs at their own homes (or elsewhere) and with two or more such students joining as probationary members they will have the nucleus for a prospective new Lodge which may be formed as soon as these probationary*

members become full members of the Theosophical Society. The formation of these study-classes will thus increase our membership by leaps and bounds and these Theosophical Centers will be constantly knocking for admission to the rank of Lodges.

Coupled with these opportunities, is not the Leader's new plan a challenge to our devotion? With no dues coming in the Leader has placed the matter of financial support of the Society and its work squarely in our hands. What faith he must have in us as individuals: what confidence that our devotion will be poured out without stint. It is unthinkable that we will not justify that confidence.

Another matter dear to our Leader's heart which we must not forget is that of Fraternization. Let us constantly show a spirit of real friendliness and love to our brother Theosophists and Mystics, no matter to what organization they belong. We cannot show the true spirit of Brotherhood unless we start with our own brother Theosophists.

In conclusion, Comrades, let us keep constantly in mind the importance of this work inaugurated by our Elder Brothers and remember that our usefulness depends upon ourselves. As we make of ourselves fit channels for the Lodge Force, through impersonal devotion to the work, selflessness, and love of all beings, so will our Masters' Cause grow and prosper.

The peace and welfare of humanity literally depend upon the success of this, *our work*. Let us show our appreciation of the confidence the Masters have reposed in us by looking upon participation as a very real privilege, calling for enthusiasm and concentrated effort.

Comrades, the Cause we love will succeed, if we but do our part. We must not fail.

Faithfully yours,

J. EMORY CLAPP,

President, American Section, The Theosophical Society.

PS. If you have not yet sent in your subscription for THE THEOSOPHICAL FORUM let me suggest that you do so at once, so as not to miss a single number. The inspiring news of the Work all over the world and the interesting and cogent answers to queries, especially those given by the Leader, make it invaluable and a practical necessity to every devoted F. T. S.

Theosophical News and Notes

AMERICAN SECTION. *Ann Arbor, Mich., Lodge No. 28* — Secretary Thomas H. Barlow writes of the regular activities of the Lodge and tells of an interesting discussion that followed the reading of Wm. Q. Judge's story 'The Skin of the Earth,' which is full of suggestion as to man's influence on other entities in the universe.

Chicago, Ill., Lodge No. 7 — After an absence of over a year, Solomon Hecht surprised his Comrades with a stopover on March 23rd while en route to Point Loma. It was study-class night, but the regular program was dispensed with as the result of a request that Mr. Hecht give a talk on Point Loma. This he did in a way that greatly interested the members. Mrs. Helen G. Fisher, who

recently had been ill, made the members happy by appearing again, and all agreed that she seemed to be in better health than ever.

Elgin, Oregon, Lodge No. 12 — *The Elgin Recorder* of March 9 gives inviting announcements of the Lotus-Circle and the Theosophical Club meetings and an article on 'Theosophists and the Bible,' correcting the mistaken views on this subject that are often held.

Fallbrook, Calif., Lodge No. 19 — Sec'y. P. W. Jones writes to President Clapp, "After reading your Circular Letter our President suggested that one of our present Leader's General Letters be read at each meeting of the Lodge, the suggestion being concurred in by all the members present. The members and their friends have been invited to spend a social evening at the country home of President Hans Olson."

La Mesa, Calif. — Mrs. Ethel Bailey, a member-at-large, has formed a reading-class and writes of the last meeting of the class: "It was attended by some beneficent, some spiritual blessing, easily felt. We had a wonderful meeting: ten people present, and such a sweet harmonious atmosphere, due, I believe, in part at least, to the suggestion that some devotional passage be read to introduce the program."

Los Angeles, Calif., New Century Lodge, No. 5 — Lodge meetings have been held every Friday, generally attended by all members of the Lodge. The question and answer method, on practical subjects of interest to new inquirers, has been carried on. Visits have been interchanged with the Eagle Rock Lodge. The New Century Lodge has moved to new quarters at the Douglas Building, corner of 3rd and Spring Sts.

Minneapolis, Minn., Lodge No. 18 — Sec'y. Norma Alwin writes: "Steps have been taken toward the immediate inception of a Theosophical Club, to meet alternately with the lodge. A charter has been applied for. Two applications for lodge membership have just been received. To commemorate the birthday of William Quan Judge, a symposium will be given at the lodge meeting of April 11th, all members taking part."

Pasadena, Calif. — Charter members of the Lodge just formed, to be known as the G. de Purucker Lodge, are Mary Lester Connor, Bessie L. Freeman, and Gay N. Freeman. Mrs. Connor, sending two applications for Probationary Membership, writes to President Clapp from 795 Boylston St., Pasadena: "We have been holding weekly meetings, at this address, and last night we had a representative group at our first public meeting. It was our good fortune to be able to have Prof. Ryan and Mr. and Mrs. Maurice Braun, from Point Loma, address the meeting. There were 62 present, not counting the speakers, or myself. I think this is a splendid showing and am very optimistic as to the future of this Lodge."

Rochester, N. Y., (Phoenix) Lodge No. 15 — Sec'y. Mayme-Lee Ogden writes: "The finances of Lodge No. 15 have always been a problem, but the manager of the building we are in let us have Room 105 for \$10.00 per month, with the agreement that we would vacate on a week's notice if he leased the room for its regular price. . . . When we were thinking about the Lotus-Circle Play I

began to wonder where we would put everyone (because the room is rather small), when a letter came from the manager of the building saying he had leased Room 105 and asking us to move into Room 106, if it was convenient to us — which is a larger and much nicer room, and we aren't going to worry about crossing the next bridge either, before we get there. Perhaps it will be made for us as this one was; if not we will make it, and the experience will do us good, but have a room down town we must and will. . . .”

San Diego, Calif.— In a letter received from Mrs. Hazel Boyer Braun, Pres. of Lodge No. 1, she says: “We had a wonderful meeting on the 12th of March when Prof. Hujer, distinguished astronomer from Czechoslovakia on tour around the world, one of our members, spoke to our Lodge. We had a full house to hear him. All were inspired with his appeal for better living and nobler thinking.”

St. Louis, Mo., Lodge No. 17 — Bro. Solomon Hecht, who visited St. Louis recently, reports as follows: “A devoted member of this Lodge lives on a farm 35 miles from the city, and as he finds it difficult to raise the car-fare for attendance at the meetings, here is how he manages to get there. A farmer friend of his has a milk delivery route running into St. Louis, and by getting up at 4.00 a. m. and spending four hours on the truck while his friend makes his milk deliveries he is able to reach the city without expense. The Lodge has an attractive meeting-place in a parlor of the Hotel Marquette, and by advertising in the Church Directory of the leading newspaper and sending out postal-card notices, attracts quite a number of inquirers. Lucius H. Cannon, the president, was secretary of the Milwaukee Branch in Judge's days.”

Seattle, Wash., Lodge No. 3 — Mrs. Florence Wickenburg, the president, writes: “This is a hard time financially but, at least, with our little group, the strain is drawing us closer together, and we have built up a fine spiritual unit here. It would make your heart glad to see the inner strength displayed by the younger members, and the splendid co-operation they give. Most of our Lodge meetings are truly beautiful, always pervaded with a high, peaceful atmosphere.”

Point Loma, Calif. — Dr. Karel Hujer, Professor of Astronomy at Prague University, Czechoslovakia, recently gave a talk on ‘Our Home Universe — the Stars’ to the children of the Lomaland Lotus-Circle and guests. He painted an entrancing picture of the planets of our Solar System, mentioning also the planetoids and our new planet Pluto. He also told of the great Herschel, the founder of Modern Astronomy, and of that earlier astronomer, Giordano Bruno, who was burnt at the stake for daring to tell of the wonders of the starry universe. He said:

“In the words of my teacher, the great Flammarion: ‘Is it not strange that the world has lived so long without knowing of the wonders of the universe? For the stars have existed and have been visible since the remotest times.’ There is so much to say about the stars and our wonderful universe — it is as if we had been living in a fairy-tale.”

Concluding, Dr. Hujer said: “I am so happy to be here today and I hope that there will be many Lotus-Circles in the future in my own country, Czechoslovakia.”

Dr. Hujer is just returning from two years of research-work in connexion with Maya Astronomy, undertaken for the Government of Mexico. He was also a member of the recent solar eclipse expedition. He is a fellow of the Theosophical Society and is especially interested in its Children's Work. It is of interest to recall that his first teacher in the science of the stars, the great Camille Flammarion, was at one time a member of the Theosophical Society and a pupil of H. P. Blavatsky, from whom he gained his mystical and advanced ideas.

AUSTRALIAN SECTION: After reading the reports of the October European Convention, Mr. T. W. Willans, president of the T. S. in Australia, wrote a letter to Iverson L. Harris from which we quote the following:

"Despotic government does not appeal to the true Anglo-Saxon or Celt, and no wonder they fight shy of it, it is a modest proof of their intuition, but a true Leader of high degree is a different matter altogether: he just leads *the way* and leaves others to follow or not as they so desire. He walks ahead, and proclaims the Way, takes all the knocks and breaks through the obstacles, to enable his followers to get a footing. He does not dictate or force others to do his work, but if they say they are willing, he will give them an opportunity to make good, and if they do he will give them more, good and plenty, they may be quite sure of that: but not otherwise, for he respects their power of choice — an essential principle in self-evolution, knowing only on each one's own decision is it possible to have good government. Many say, yes, in words, but no, in deeds, so this causes delay and requires education. Patiently the leader puts up with it all, and bears all their burdens cheerily, without an exterior groan at least, and helps all if they slip to get on their feet again. Those who have turned bitterly against him and accused him of their own folly, he has probably done most to serve if the truth were known, and it is always known in one quarter where it is recorded."

Mrs. Willans writes of Lodge activities regularly kept up and sends an attractive folder giving a program of the work of the Theosophical Club.

DUTCH SECTION: We have received a translation from *Het Vaderland*, The Hague, of March 21st, which reads:

"The president of The Hague Lodge of the Theosophical Society (Leader Dr. G. de Purucker) spoke on Sunday morning in Pulchri Studio on the subject 'Teacher and Disciple.' After an announcement that a more profound study of Theosophy could be followed at the weekly meetings of the Theosophical Club on Wednesday nights, an explanation was given as to the object of these meetings of the Society, while some particulars were told about a visit of Dr. de Purucker to Holland." Then follows an excellent report of President Vene-ma's address.

In *Dutch Bibliography*, Leiden, a monthly for bibliophiles, a reviewer, Miss Tony de Ridder, hails with gratitude Dr. de Purucker's *Golden Precepts of Esotericism*. The reviewer, we understand, is a member of the T. S. (Adyar).

In *Algemeen Handelsblad* of January 25, and *Dagblad de Telegraf* of January 27, are articles with portraits announcing the visit of Dr. de Purucker to Holland, and the former paper invites the public to send addresses of those interested to Tolsteegsingel 29, Utrecht.

Rotterdam Lodge — Sec'y. J. M. van Sandijk reports an admirably arranged schedule of Lodge and Club activities: on alternate Friday evenings public meetings under the auspices of the Theosophical Club and meetings for the lodge-members; a fortnightly Lotus-Circle on Sunday morning, followed by a joint meeting of the men's and women's sections of the Club; on Sunday evenings alternate meetings of the sections of the Club separately and study-classes for the Club; on the second Sunday of the month a meeting of the Lodge and the Club with the Rosicrucians, at which, in January, Bro. J. H. Venema spoke on 'Initiation from the Theosophical Standpoint.' At the public meeting on March 19th Bro. Arie Goud was to give an address on 'Esoteric Christianity.'

ENGLISH SECTION: *The Manchester City News* of Feb. 11, 1933, has the following report:

"Dr. G. de Purucker, Leader of the Theosophical Society, with headquarters at Point Loma, California, visited Manchester during the week-end, and on Sunday evening, at the Grand Hotel, spoke to a large audience on 'The Soul's Adventure.' He told of man's origin from the divine realms of being, his experiences on divine and ethereal planes of consciousness, and his consequent veiling or robing himself in sheaths and garments of a more material nature, arriving at length at the period he at present found himself. The speaker left his hearers with a picture of 'man's glorious destiny.' 'The Theosophic teaching,' he said, 'shows man's destiny to be one of unparalleled and hitherto undreamed-of grandeur, for as the ages pass, powers, potencies, and faculties locked up in the human being will slowly manifest their marvelous and transcendent characteristics.'

"The speaker showed how this adventure of the soul was likewise the adventure of everything that the universe contained, because the universe was infilled with consciousnesses, living conscious beings, and that the so-called 'laws of Nature' were but the methods and manners of living of all these various grades of conscious beings.

"Dr. A. Trevor Barker, president of the English Section of the Society, presided over the meeting. He described the Society's objects and work, and pointed out the value of the Theosophical doctrines in gaining an understanding of the so-called 'riddles of life.' An inquirers' meeting was held on Monday evening, at which Dr. Purucker answered many questions.

"In the unavoidable absence of Dr. de Purucker, Dr. Barker delivered on Tuesday evening a lecture on 'The Mystery of Death.' Death, he said, gave the human brain more perplexity than any other matter. The problem remained unsolved by the orthodox dogmatism.

"Every person embraced spiritual, psychical, and intellectual entities, he continued, and divine knowledge was latent in every individual. Dr. Barker said that Plato, Jesus, and St. Paul had been capable of realizing before death the truths of the after-death period. Reawakening to a different life came after death, and man's work during life was to aspire towards the spiritual. There was then no need to fear death."

The Leader in the North — On March 12th the Leader left London accompanied by Mr. and Mrs. Barker and Misses Elsie and Helen Savage for a five days' lecture-tour in the Northern Provinces. The weather conditions were most

favorable for the trip, because although in the North there were still evidences of the heavy snowstorm, the party were accompanied on almost the entire trip by warm sunny days. The first port of call was Manchester where a meeting was held in the new lodge-room of the Manchester lodge at 235 Oxford Road. The lodge-room was crowded to capacity, additional chairs having to be brought in to accommodate the visitors. Mr. Albert B. Johnson, President of the Manchester Lodge, presided, and the Leader spoke for almost an hour. That he held the interest of the audience was abundantly evident when the meeting was opened to questions, which were all on the deeper philosophic and scientific aspects of Theosophy.

A letter from Mrs. Hannah Berman to Mrs. Hartley of Lomaland, tells that there were present at the meetings in Manchester, President J. W. Hutchin, Mr. and Mrs. Berman, and Mr. Simpson, of the Liverpool Lodge.

Early the following morning the Leader left with his party for Darlington, going by way of Middleton-in-Teesdale, where he arrived in the early afternoon. The arrangements for the Leader's visit in Middleton-in-Teesdale, Darlington, and Bishop Auckland, were in the hands of Mr. Ben Koske, who for years has worked steadily and faithfully and intelligently for Theosophical propaganda in Durham.

At Middleton-in-Teesdale the Leader met members and interested friends in the home of Mr. and Mrs. H. W. Tustin, and for an hour answered questions asked particularly by new-comers in the Theosophical field. As a result of this and several other meetings, Mrs. H. W. Tustin has joined the Theosophical Society, and doubtless will take an active part in the Theosophical work as President of the Women's Section of the Theosophical Club there.

On the same afternoon the Leader continued on his way to Darlington, where he opened new ground, Theosophically speaking, and addressed an interested audience on the subject of 'Theosophy, the True Story of Man and the Universe.' The prospects for active Theosophical work in Darlington seem very bright as it was difficult after the meeting for the Leader to leave, because there was a steady stream of people seeking to interview him. The next morning the Leader and Dr. Barker discussed plans for forming a Theosophical Club in Darlington with Mr. and Mrs. Hildreth and their two sons, and in the afternoon of the same day G. de P. went with his party to Bishop Auckland, arriving there at four o'clock. He and his party were guests at the home of Mr. and Mrs. Smith until the evening meeting which was held in the Friends' Adult School-Room, with a packed house, the subject being 'Man, his Origin and Destiny.'

Before this meeting the Leader met the members of Bishop Auckland and Middleton-in-Teesdale and surrounding territory, in their recently acquired lodge-room. The Leader spoke very forcefully of the advantage to our various lodges in having their own lodge-rooms, a place which the lodge could call its own, and to which its members could invite the public, and create its own center of spiritual and intellectual activity of the highest kind. He called attention to the fact that every successful Theosophical lodge has always been founded on the spirit of unity, the spirit of self-sacrifice of one's own private opinions and prejudices and dislikes for the sake of undertaking co-operative work for the propaganda of our Masters' teachings. The next ideal to work for, however,

the Leader said, after securing a lodge-room, was to arrange for members to take turns daily to keep the lodge-room opened for the public and to establish its own library. The Lodge has incomparably better chances to grow, the Leader emphasized, by having its own lodge-home than by simply meeting at each others' private homes, though there were of course cases where such temporary arrangements had to be made.

Mr. Barker responded to an invitation to speak and congratulated the members in these Northern Provinces for what they had accomplished since last he had visited them in the summer of 1932, and spoke of the great help which can be given to the Theosophical Cause even by members who have not a penny to contribute but who are ready and eager to study and learn, and set their shoulders to the Theosophical Wheel and help push it along. He reminded the members that each one of us can become a dynamic center of energy through which can pour the forces from the great Lodge of the Masters and that we can distribute that energy so that it can do its magic work in the hearts and minds of men, if we have faith in our own higher natures, and faith in the Masters who stand behind our work.

At Liverpool, where the party stayed one night before returning home, a meeting was held in the lodge-room of the Liverpool Lodge at 123 Upper Parliament street, and again every available seat in the room was taken. The Leader gave one of the most stirring addresses he has ever delivered, making a strong appeal to his hearers to join with us in our work and find the great beauty and peace that would become theirs in studying the wisdom-teachings of Theosophy. Mr. J. W. Hutchin, president of the Liverpool Lodge, presided at this meeting, and Mr. Barker gave a summary of the work already done on this lecture-tour, and he invited all those who were not members of the T. S. to consider seriously the invitation of Dr. de Purucker to become members, pointing out that nothing would be asked of them except an acceptance of the principle of Universal Brotherhood, and that thereafter the matter was left entirely in their own hands, and that by taking just the first step they would automatically give themselves an illimitable field of work in the Theosophical Movement. They would obtain fellowship and companionship with others of like mind with themselves, and they would get an inspiration from contact with other minds striving for the same ideals that they were striving for.

The ladies of the party contributed materially to the success of the tour in various ways such as meeting inquirers, answering questions, and making valuable suggestions for the better conduct of the various branches of the Theosophical activities, such as the Club work, etc.

Early the next morning the party returned to London, having driven during the five days nearly 800 miles. The Leader feels very enthusiastic over conditions, Theosophically speaking, in the North and sees every prospect of great advance being made for our Theosophical work by our energetic and intelligent members in this part of the country.

Sunday lectures at 70 Queen's Gate in March were: March 5th, 'Is Man Immortal?' by the Leader; March 12th, 'Does God Answer Prayer?' by Mr. A. H. Barlow; March 19th, 'The Theosophy of the Upanishads' by Dr. W. Stede; March 26th, 'Is Theosophy Anti-Christian?' by Mr. A. Trevor Barker.

A lecture on the subject 'Crime and the Criminal' by Mr. F. Rossiter was given at a public meeting of the Blavatsky Lodge in their hall at 17a Charlotte St., Bristol, recently.

IRISH SECTION: Lodge No. 1 of the infant Irish Section received its Charter early in January. Its officers are Captain P. G. B. Bowen, president and secretary; Mrs. M. A. Pollitt, vice-president and treasurer; Mrs. E. Norman, librarian. A meeting-room has been secured at 24, South Frederick Street, Dublin.

The Theosophical Club under the presidency of Mrs. M. A. Pollitt meets every Wednesday at 8 p. m. The meetings are generally well attended; inquirers keep dropping in. The Club is now engaged on the study of *The Ocean of Theosophy*, varied by discussion, questions and answers, the latter supplied by Capt. Bowen.

The Lodge study-group meets on Thursdays, at 3 p. m., subject: *Fundamentals of the Esoteric Philosophy*. This is followed by reading from the *Golden Precepts of Esotericism* with discussion of the practical application of the teachings. Then come questions and answers.

Some progress in fraternization with other Theosophical organizations has been made. Capt. Bowen was invited by Mr. George Russell (Æ) to address the group which he leads. Ireland sends her greetings to brother-Theosophists of all nations, and asks them to spare a strengthening thought for their infant brother.

SWEDISH-FINNISH SECTION: *Helsingfors (Finland) Lodge* — President I. Wilén writes: "At the request of the Rosy Cross members we had a successful exhibition of Point Loma pictures, also a short address about Point Loma, and answered questions put to us about the headquarters. It was a very gratifying meeting and all were so happy and pleased over what they saw and heard. I think it made a deep impression on them and it awakened in them all a real Point Loma devotion. We tried also to bring forth in impressive, clear, and earnest terms that Point Loma is a spiritual Center. And I think that they all felt a strong spiritual unity that evening."

Hälsingborg Lodge — Crowded public meetings at which Dr. Bogren lectures and answers questions, and lodge meetings with occasional visitors from the Höganäs Lodge, continue to be held.

We have received from the *United India and Indian States*, Delhi, India, K. S. K. Iyengar, editor, a clipping of a review of Dr. de Purucker's *Theosophy and Modern Science*, by K. S. A., which will give to readers in India an excellent idea of that work. The reviewer says: "The whole is a lucid and systematic exposition of Theosophical teaching," and mentions in detail the most distinctive characteristics of the book.

"Y Fforwm Theosphaidd"—The Welsh Forum

THIS is the official organ of the Welsh Section of the Theosophical Society, published at Gwalia House, Fitzalan Road, Cardiff (50c. or 2s. a year; 2d. a copy), and edited by Kenneth Morris, D. LITT. Knowing this one does not wonder how it will be received, what it will do. One knows it will teach Theo-

sophy, pass on the message of the Masters of Wisdom and Compassion, enlighten the hearts of men. Its monthly issues for the first quarter of 1933 reflect just this. Though the Editor is a poet, Theosophy is given out in simple, practical, compelling paragraphs. The January issue outlines the Seven Principles of Man, the Law of Karman, and the Doctrine of Reincarnation. February brings out more about Karman and Reincarnation with illustration from history and human nature. March treats of the Masters of Wisdom; Evolution, the Law of Cycles, of Periodicity, of the Science of Jesus Christ, which is of the essence also of Philosophy and Religion. There are quotations in Welsh, appealing especially to the Welshman. The little stories and parables are delicious and applicable. News of the local lodges and a Directory of the Welsh Section are a uniting note among members. — W. E. S.

Preview of "Lucifer" for May, 1933

THE month of H. P. B.'s passing is fittingly marked in *Lucifer*,* organ of The Theosophical Club, in a review of the first volume of the Centennial Edition of *The Complete Works of H. P. Blavatsky*, which whets our appetite for more than a glimpse into this dramatic chapter of Blavatsky's literary career; and also in H. P. Leonard's 'The Study of The Secret Doctrine,' reminding us that "a true student should be ashamed to allow his *Secret Doctrine* to remain upon his shelves unused." The new department, 'The Rising Tide of Theosophy,' quotes at length from Sir Francis Younghusband on 'The Destiny of the Universe,' and of man, as an integral part of it — "a striking proof of the spread of Theosophical ideas in the world of advanced thought." This "key-thought to some of the noblest parts of the Ancient Wisdom" is emphasized by Dr. de Purucker, in 'Man, a Citizen of the Universe': "The Universe is my home . . . it is essentially I myself, and I am it, for we are fundamentally, essentially, intrinsically, one." The Leader's most recent book: *Occult Glossary*, is reviewed by G. Barborka, who points out the long-felt want of just such a work as this valuable little book. Lovers of Oriental literature will be charmed with 'The Story of the Gangâ,' retold in poetic language from various translations of the *Râmâyana*. Other articles of particular interest to Club-members and others are the 'Sanskrit Study-Class,' 'Helps for Students' (this time dealing with pre-historic civilizations and primitive man) and 'Elements and Simples of Parliamentary Law,' Part II. The announcement of three new Branches of The Theosophical Club testifies to the sturdy growth of this comparatively young body of students of Theosophy. — F. M. D.

"The Lotus-Circle Messenger" — Preview

WHITE LOTUS DAY is commemorated in the May *Lotus-Circle Messenger* by an unusual contribution by Madeline Savage, which develops a dramatic incident in the girlhood of H. P. B. Here we meet the beautiful Nature-

**Lucifer*; per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00

spirits, her companions, who interlink with song and dance the action and dialog as the young 'Warrior-maid' awakens to her spiritual mission. 'The Magic Carpet' gives us a vivid glimpse of Russia, leaving us in the fabled old city of Tiflis to rest in a garden and enjoy the lucid and unforgettable way in which Merlin explains the misconceptions of so-called transmigration to the children. Uncle Sol, with his 'May Stars,' is a friend to all readers, both old and young. A quaint tale and appropriate verses are tucked away in odd spaces of the magazine, and a delicious 'Charade for the Tiny Tots' makes us hope we shall be lucky enough to see it given. The closing feature is one of the best, being surprising results of the Lotus-children's intelligent use of the references which enrich every issue of this delightful magazine.

—L. W.

Writes Mrs. Maja Waerland formerly of Point Loma, now teaching in Hälsingborg, Sweden: "I congratulate you on the little *Lotus-Circle Messenger*. I use it in private and in classes. Together with *Lucifer* it makes excellent study-material for all ages."

"The O. E. Library Critic"

IT was a lucky thing for the redoubtable Dr. H. N. Stokes, editor of this un-failingly spicy Theosophical monthly, that he had all of his wits about him when in March, 1933, he put on the press his November, 1932, issue. As all Theosophists know, the Doctor scrutinizes very closely too easy admissions of the possession of extraordinary clairvoyant faculties. Yet he nearly, but not quite, offered the objects of his criticisms the opportunity for a neat come-back when he printed January, 1933, news in his issue dated November, 1932. However, in a paragraph under the caption of 'Not a Prophet!' he keeps himself in good standing by explaining that although *The Critic* is months behind time in the matter of regularity of appearance he does not on that account wish to deprive his readers of the latest news. Among the Doctor's many admirable qualities, not the least is the persistence with which he refuses to be overwhelmed by the depression, and all our readers will join in earnestly hoping that he may win, as he so well deserves.

Among the many readable articles is one on 'Religion Viewed as an Opiate.' There is a favorable review of William Kingsland's new book on the Great Pyramid. The leading article is a reproduction of a letter from William Q. Judge to Archibald Keightley, printed to support, among other things, the fact that Judge had full confidence in Katherine Tingley. Among the news items the Doctor pays the following appreciative tribute to Colonel A. L. Conger on the occasion of his retirement from the Presidency of the American Section of the Theosophical Society (Point Loma): ". . . my acquaintance with him and his wife is among the brightest and most refreshing episodes of my theosophical experience of many years." A paragraph of warm eulogy is devoted to Quotations from Katherine Tingley published in the July *Theosophical Path*. "I find these," he writes, "not only inspiring in themselves, but illuminating as to the teachings of this remarkable woman, and I commend them to those who are engaged in throwing brickbats at her memory."

—S. H.

The Leader's European Tour of 1933

TENTATIVE SCHEDULE

JUNE — Tuesday, 6th: London (Liverpool Street), depart 10.00 a. m.; The Hague, arrive 8.28 p. m. From his arrival at The Hague, until Wednesday, June 14th, the Leader plans to divide his time among the different lodges in Holland, according to arrangements to be made by the President and Officers of the Dutch Section, ending up at Utrecht.

Wednesday, 14th: Utrecht, depart 7.52 a. m.; Hamburg (Hauptbahnhof), arrive 3.25 p. m. Fraternalization-Meeting and Members' Meeting, during later afternoon and at night, according to arrangements to be made by President of German Section and officers of local lodge.

Thursday, 15th: Hamburg (Hauptbahnhof), depart 8.48 a. m.; Malmö, arrive 9.41 p. m.; depart 9.58; Hälsingborg, arrive p. m.

Friday and Saturday, June 16th and 17th: as Dr. Bogren desires to arrange schedule.

Sunday, 18th: Hälsingborg, depart 8.54 a. m.; Göteborg, arrive 1.35 p. m. (The Leader may take a later train to Göteborg, where he will stop at the Grand Hotel.) Meeting with members, inquirers, and friends, according to schedule to be arranged by Dr. Bogren and Göteborg Lodge.

Monday, 19th: arrive Visingsö. (The Leader plans to go from Göteborg to Jönköping by automobile, as he did in 1931.)

Wednesday, 21st: Summer Solstice. Ten days at Visingsö at disposal of Dr. Bogren and officers of Swedish-Finnish Section.

Thursday, 29th: Leave Visingsö, 9.00 a. m. (Hour of departure subject to change.) Arrive Stockholm (by auto) about 4.00 p. m. If necessary to go by train, then: Jönköping, arrive, depart 2.40 p. m.; Falköping, arrive 3.49 p. m., depart 4.00 p. m.; Stockholm, arrive 9.05 p. m. (While in Stockholm, the Leader and party will be at the service of Mme. Wicander and the Officers of the Stockholm Lodge and Clubs.)

JULY — Wednesday, 5th: Stockholm (by steamer), depart 7.00 p. m.

Thursday, 6th: Helsingfors (Finland), arrive 5.00 p. m.; Fraternalization-meeting, 7.30 p. m. (?)

Friday, 7th: Members' meeting, 10.00 a. m.; leave Helsingfors (by train) for Åbo.

Saturday, 8th: Stockholm, depart 11.10 a. m.; Malmö, arrive 9.34 p. m. (On Sunday, the 9th, the Leader and party will be at the disposal of the Officers of the Malmö Lodge and Club members.)

Monday, 10th: Malmö, depart 7.45 a. m.; Berlin (Stettiner), arrive 7.10 p. m.; meet members 8.30 p. m.

Tuesday, 11th: Berlin, meeting members, friends, and inquirers — as President of German Section and Berlin members may decide.

Wednesday, 12th: Berlin (Görlitz), depart 8.57 a. m.; Cottbus, arrive 10.14 a. m. (This day and night the Leader and party at disposal of President Saalfrank and members of Cottbus Lodge and Club.)

Thursday, 13th: Görlitz, arrive 12.07 noon; Dresden (Neustadt), arrive 5.22 p. m. Meet members, friends, and inquirers, 7.30 p. m. (?)

Friday, 14th: Dresden (Hauptbahnhof), depart 10.45 a. m.; Nürnberg, arrive 6.53 p. m. (Meet members at Grand Hotel.)

Saturday, 15th: At disposal of Nürnberg Lodge and Club-members.

Sunday 16th: Nürnberg, depart 11.23 a. m.; Stuttgart, arrive 2.20 p. m. (Hotel Graf Zeppelin.) At disposal of Bro. Glückselig and Stuttgart members.

Monday, 17th: Stuttgart, depart 9.10 a. m.; Karlsruhe, arrive 10.57 a. m.; depart (by Rheingold Express) 12.30 noon; Rotterdam (Delftsche Port), arrive 9.03 p. m.; depart 9.38 p. m.; The Hague, arrive 10.04 p. m.

Wednesday and Thursday, July 19th and 20th: European Convention of the Theosophical Society, under the auspices of the Dutch Section, to be held at The Hague or wherever else the Dutch Board may decide.

Friday, 21st: London (Liverpool Street), arrive 9.34 p. m. Thence to Oakley House, Bromley Common, Kent. Total 45 days.

A Suggestion as to Propaganda

BELOW is a model advertisement, which the Leader has directed to be sent to THE THEOSOPHICAL FORUM for repeated publication, as a suggestion to F. T. S.-at-large especially, to adapt for use in framing advertisements for their own local newspapers and other advertising media, in order to attract the sympathetic co-operation of thoughtful people, especially of those already interested in Theosophy, who might not respond if the notice mentioned or revealed any specific affiliation. In this way study-classes, Clubs, and then Lodges may gradually be formed in places where now we have only isolated F. T. S.-at-large. The proposed advertisement may contain suggestions which Lodges and Clubs may also wish to avail themselves of.

SPECIAL NOTICE

Graded Lessons in Theosophy. Theosophical books and magazines.
H. P. Blavatsky's and W. Q. Judge's works.

Inquiries and correspondence invited.

[Address and telephone number of the advertiser or any other address or telephone number to which he wishes to direct the attention of possible inquirers.]

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

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The Need of Regeneration in the Theosophical Movement

(Address delivered by the Leader on January 5, 1933, before the Wirral Lodge [Adyar] in Birkenhead at their invitation, at which meeting the President of the English Section and the Liverpool Lodge [Point Loma] were also present.)

MR. CHAIRMAN, BROTHERS: It is a beautiful thing to realize with clearness and with depth of feeling that we are here tonight joined together in a meeting which should be, and I verily believe is, based on the spirit of brotherly love. As your Chairman has finely pointed out, a part of my work — but not my whole work by any means — is not only to live the Theosophy which I try to teach, but to bring others, and especially other Theosophists who agree with me, into becoming a band of co-operating and willing co-workers, who, by uniting their efforts — not under my dictatorial supervision, as has been commonly misunderstood, but as free-standing men and women — in the spirit of brotherhood will do their best to tear down and to destroy the disgraceful barriers of suspicion, of doubt, of distrust and of mistrust, and even in some cases of hatred, that have kept your Society and mine apart for so many long years. This separation or disunion is fundamentally not right, unless indeed it be based on high principles of teaching and noble rules of ethical conduct which I cannot believe that you Brothers of Adyar do not possess or that you hold differently from ourselves.

I speak of principles, and advisedly so. Will anyone tell me that the spirit animating the Society of Adyar is one of hatred, of malevolence towards human kind, and embodying a disposition to see evil where none exists? I don't believe it and I never have believed it; and I don't think that you our Brothers of Adyar imagine for an instant that we Theosophists whose Headquarters are at Point Loma, California, are a Society of sorcerers or of duggas, at present represented by myself, going around the world seeking whom we may devour! If you have that idea, as indeed has been suggested to me, or if you have any particle of such an idea, you greatly err. You would then be in the wrong and you then would have no business to exercise the courteous prerogative which you have exercised of inviting me to speak to you tonight, for which gracious cour-

tesy I thank you. I thank you Mr. Chairman, and you also, my Brothers.

I understand that the theme upon which I am going to talk to you tonight is: The Need of Regeneration in the Theosophical Movement. Well, upon my word, how can I speak upon something which I don't believe exists! I don't believe that the Theosophical Movement as such needs regeneration, and by the word 'Movement' here I mean the imbodyed ideals which we all recognise and our common striving to attain to them. No, but it is its members who need regenerating — or many of them, or at least some of them. The Theosophical Movement as such, to adopt a favorite figure of speech of the early Christians, is the 'New Jerusalem' brought from heaven to this our earth; and there are enough true-hearted men and women even today in the Theosophical Movement, and belonging to whatever Theosophical Society with which they may happen to be affiliated, to keep the Theosophical Movement just as it ought to be and as it was intended to be, and as, by the immortal gods, those of us who still believe in it shall see that it remains!

But there are minds of other kinds in the Theosophical Movement, and I fear that their number in certain other Theosophical Societies compose the majority therein, who look upon Leaders as more important than principles, and who look upon certain teachings or doctrines as more important than abstract and eternal truth as tested by reference to the Universe in which we live and move and have our being. When I here say the 'Universe,' of course I don't mean the physical universe only, but I employ the term exactly as every genuine Theosophist should, as meaning the entire scope and range of all the spaces of Boundless Space: divine, spiritual, intellectual, ethereal, astral, and physical. Whatever is, *i. e.*, whatever is a fact, is truth; and I here refer to a *fact*, not some man's imagination about it, but the thing *per se*; and being truth it therefore is a reality. It is the formulation in human language of the ultimate truths of the Universe, which is what our Masters, our common Teachers, Helpers, Leaders, and Guides, gave to us first in modern times through the intermediary of their Messenger, H. P. Blavatsky.

As you know, I should be but a human whited sepulcher, my Brothers of Adyar, containing naught but the memory of a glorious past and the dead bones of other men's thoughts only, if I were capable of standing here and saying to you aught but what in my inmost consciousness of consciousness — for a man has more than one field of consciousness operative in him — I could even imagine to be other than true. I am not here tonight to say merely pretty things to you, for the sake of tickling your ears or minds with tinkling words. I am here with the deliberate purpose of directing your attention to a very serious error that has fallen, not so much upon the Theosophical Movement indeed, but upon many of its members: an error that has entered into the hearts of many of the members composing the Theosophical Movement: this error is a spirit of dispersion rather than of aggregation, a spirit of separateness and disunion rather than of union, a spirit of dislike or repulsion rather than one of mutual understanding and forgiveness and of compassion for the mistakes which all of us probably have made in the past.

A Theosophist who cannot and who will not practise the doctrine that he preaches is a whited sepulcher, a hypocrite, and in my judgment should be ex-

posed as such, albeit in a kindly way; and do you know how I think this is best done? — not by any of the old-fashioned methods of bringing him to a court of judgment and therein passing cruel sentence upon him, which sentence more often than not contains a larger measure of injustice than of justice; but such exposure is accomplished by the mere fact of testing what he tells you, and testing the life that he lives, testing both by the archaic Wisdom-teaching of the gods which we in our modern times call Theosophy. If his life is in accordance with the old Theosophical doctrines of the ages, if his mind is clean and his heart is pure, and if his life exemplifies these in his thoughts and in his acts, then indeed listen to what he has to say to you; and doubtless what he has to say to you, you can accept as being truth or real adumbrations of it.

You will often hear it said in these days — and this is a perverse doctrine that has obtained currency even in the Theosophical Movement — that it matters not what a man's private life may be, and that the important thing is the doctrine that he preaches. I tell you that this is a lie; and if we of the Theosophical Movement, no matter to what Society we belong, allow this infernal falsehood to find lodgement in our hearts, then our Movement is doomed. It will eventuate in our reaching a point where we shall no longer be able to trust each other because we shall no longer be able to have firm confidence in each other's private life. The private life of a Teacher is everything, in a manner of speaking, when connected with the doctrine that he teaches. Pause a moment in thought over this, for it is of extreme importance. Would it be possible for one of the Great Teachers of mankind, one of the Mahâtman, to teach the beautiful Wisdom of the gods, and the while to lead a life which would disgrace an ordinary human being? Obviously not. The two ideas are not compatible, and there is something in a human heart which rebels with instant distrust and aversion when such an idea is presented to it; and we, their servants, trying to do their work in honesty and in sincerity, shall we, I ask, accept a moral, an ethic, different from that which is theirs? No, again!

The Theosophical Movement itself is all right, it is sound at heart, for there is a sufficiency of good men and true, of good women and true, in it and dating from the days of H. P. Blavatsky, to have kept it sound; but the trouble today is that most of the members, most of us — and may I not begin with myself lest anyone think that I exclude myself from pride or vainglory — need regenerating in various degrees, some of us more, some less. Indeed, I will go a step farther than this: I believe, my Brothers, that even among the Mahâtman themselves, judged by an ethic not different from ours but incomparably more sublime, that even they, if measured by standards still loftier than theirs, can be said to stand in need of regeneration and of a greater light.

I think it is high time that some of our Theosophical speakers began to talk a little more about these things that are so needed in the world. There is in all the Theosophical Societies, not excepting one, a spirit of superiority, of self-sufficiency: a spirit which is apt to say and which prides itself upon being able to say, "We are the exemplars of all the Theosophical virtues, and the others, they are failures, back-sliders: they are those who have not kept up with the rest of us who have gone marching on."

Yes, my Brothers, I know myself, Theosophical Leader as I am, how easy

and tempting it is to have these thoughts; I myself know by my own love for my beloved T. S. which I love more than life for I know its lofty ideals, I know, I say, the temptation that I have had at times to think of myself as worthier than some of the other Theosophists, and I have worked upon myself until I believe honestly that I have eradicated that touch of spiritual pride from my heart.

Now how about our Theosophical past? What about it? What is the use of turning our faces to the past? Let the dead past bury its own mouldering bones. Let us look to the future; and if it shall be the destiny of our different Theosophical Societies, alas, to remain separate and working apart from each other — and I hope it won't so remain — even then, I say, let us live in peace together, let us learn to respect each other for the good things that are in each Society, and above everything else let us try to *reform ourselves*. Reform begins at home. There is lots of room for reform in G. de P., in the man who is talking to you; and the first step in self-reformation is the knowledge that it can be done, and the second is a recognition of the exquisite sweetness and delight that come from the feeling of having achieved a step forward in self-conquest.

It is an interesting event, my talking so frankly to you here tonight: talking to you in this vein of mutual understanding and of sympathy and of brotherhood, just as I would talk to my own dear people who love me and whom I love — it is a significant thing, my Brothers of Adyar! Five years ago it would probably have been thought impossible that within the short period of five years thence we would be meeting together and conferring together, and thinking together, as fellow-workers in one Cause — which last of course we always have been — and recognising the fact, you receiving our lecturers at times, we at times receiving yours.

When people say that the Fraternization Movement has failed, as a few captious and atrabilious critics still say, they state what is not true. See what we have already accomplished in this line — even my presence here tonight is a proof in point. I am happy to be here, happy to have the chance of speaking to you. I have spoken to a number of Adyar Lodges during the last two or three years, and always I have been received with courtesy: sometimes indeed with remnants of suspicion which it is easy for me to discern as I look into the faces of those I talk to; but this remnant does not weigh at all with me. It is the friendship of the suspicious ones that I want to win: I want to win their hearts and to gain understanding minds.

It has been said of me in connexion with this Fraternization Movement, that I aspire to be the Chief of chiefs, and Leader of leaders, myself to sit on the topmost pinnacle of the Theosophical Movement in solitary and lonely grandeur. This marvelous and fantastic allegation just simply isn't true, and I tell you very plainly that if you love truth, rather than loving what perhaps is more easy and convenient, *i. e.*, suspicions and doubts, to reject this allegation when you hear it, because I have never made any such claim for unique and solitary grandeur, and it is assuredly not what I want. I want a union of all Theosophical Societies as the case was in the time of the spiritual Brotherhood of our own, of our common, H. P. B.: one common Instrument or Organ-

ism through which the forces of our Masters may work. My idea has been that each Society shall retain its own integral organism, itself as an integral organic entity, no change whatever — unless such should be its own pleasure — as regards its own officers, its own traditions, its own lodges, and indeed its organic existence to remain exactly as now everything is; but formally and officially recognising the fact that we come from a common source, and that we are in the wide view of things pursuing a common road, and marching towards a common end. I want to see all the Societies brought together into one official organic unity, and I don't care two pins who is the executive officer, the chief officer thereof; but I do know that in such a super-society or aggregated organism there will be need of a *Teacher* who, in my judgment, should have no exoteric power whatsoever, absolutely no official power, no temporal power, no administrative power of any kind, but should stand apart as Leader and Teacher; and that the one holding this position, in my judgment, should be the one who teaches pukka-Theosophy, original esoteric Theosophy, the Ancient Wisdom of the gods, that esoteric Wisdom which you can find as the heart of all the great literatures and philosophical and religious systems of the world — some of it here in this form, and some of it there in that form, but when collected together composing a coherent and most wonderfully symmetrical and inter-dependently logical body of doctrine; and this is Theosophy.

I am trying to gain fellow-workers for this in the different Theosophical Societies. I am gaining them because people are at last beginning to understand that I am not trying to put the Theosophical Society of Point Loma on the top, and that I am not trying to put myself on the pinnacle of the top, because I don't care two pins, or a snap of the fingers, who occupies that pinnacle, provided that he be the genuinely esoteric Teacher that H. P. B. was in her own day to the Theosophical Society which drew its esoteric life from her. Indeed, whoever it may be I would pity him, for his existence would be a life-long spiritual and intellectual tragedy.

I am trying to bring about a reunification of the *disjecta membra* of the Theosophical Movement, *i. e.*, of the various Theosophical Societies, so as to form a compact organic entity to do battle with the forces of obscurantism and of evil in the world, just as there was one organic entity, the T. S., in the time of H. P. B.; and I believe that this will come to pass, but perhaps not in my lifetime. I may be called to give an account of what I have done before the thing comes to pass; but verily, I believe with all my soul that this Theosophical unity will some day be an accomplished fact.

Now we of Point Loma hold certain doctrines and hold them with tenacity; we love these doctrines more than life, because to us they are Theosophy, all of it pure Theosophy, but not all of Theosophy openly expressed. We of Point Loma don't like other strange doctrines, or new doctrines, added on to these ancient Wisdom-Teachings of the gods. We don't like psychic visions added on to the Message of the Masters. But for pity's sake is the Theosophical Movement not broad enough to allow its component members, its component fellowships, *i. e.*, the different Theosophical Societies which compose it, to believe what they please, and to honor what they may choose to honor? If not, then the Theosophical Movement has degenerated; and personally I don't believe that it has de-

generated. I take you Brothers of Adyar: you, I believe, teach and accept certain things that I personally cannot accept as Theosophy. But do I say that you are ethically wrong in holding to these your beliefs and in teaching them, and do I say that you have no right so to do? Never. My attitude has always been: give fellow-Theosophists a full chance; if what they profess and believe as truth is true, it will prove itself to be true; if what they profess and believe is wrong, time will uproot it.

We of Point Loma ask for the same kindly tolerance. It was so in H. P. B.'s day, and it should be so today. There is no reason in the world why the different Theosophical Societies today could not and should not combine together to form a spiritual unity as it was in H. P. B.'s time; and the only thing that prevents it is the spirit of doubt, of suspicion, of mistrust, of hatred. These are lovely Theosophical virtues, aren't they!

Mind you, I must add that I don't like anything artificial in this Fraternization Movement, because I want the real thing. You of Adyar, if you don't like something that Point Loma has to say or to teach, I would like you openly to express your opinion about it and to tell us so; and if anything that you tell us is good and true, we will then listen and we will test what you say; but equally we reserve the right to tell you, our Brothers of Adyar, what we don't like; and I believe that it is only on such a basis of mutual understanding, on a platform of interchange of opinions frankly and manly expressed, that such a reunification of the different Theosophical Societies can ever be brought about. I don't like Theosophists to adopt the closed-door attitude. I like Theosophists to stand up for their principles, as we of Point Loma always have tried to do. I like Theosophists frankly to say what they believe, and to battle for it if the time should ever come when a forthright stroke, a forthright declaration of principles, should ever be required. If we can believe in each other, it is only on some such basis of confidence and honor as this: if we ever reunite, my Brothers of Adyar, as I understand it, it can be only on some such platform as this: full liberty of conscience and of speech, mutual trust, brotherhood, kindness; and then we shall have peace.

We 'Loma-ites,' as our critics sometimes joy in calling us, are very proud of what we have, extremely proud; we love what we have. To us it is more precious than anything in life, more precious than life itself; and I will tell you — ay, as far as I can do so in an open public meeting like this is, because you are, my Brothers, Theosophists also — it is because we believe, and some of us know — mark these words please — that we have the genuine Theosophy of the Masters. This does not say that others are deprived of it, but that is another story, as the novelist would say. If you have it, then prove it. Ah, how gladly will I listen to the proof!

This fact will account to many of you, my Brothers of Adyar, for what hitherto may have seemed to you to be perhaps an attitude on the part of Point Loma which has been difficult of understanding. When H. P. B. died and the separation shortly thereafter ensued between your Society and ours, owing to a concatenation of unfortunate causes, a policy was deliberately adopted by what later was commonly called the Point Loma Society — taking this name from the locality where our Headquarters is — of cleansing our Society of every-

thing in it that could not and would not ring true. It was, so to speak, a major surgical operation. Our membership for a time shrank enormously, but we gained enormously in quality. The chain had been broken in many places, but it was welded together again, and every link was of the best spiritual steel. There was a deliberate purpose in doing this — and I am going to speak very frankly to you tonight, because if I don't I will leave you with a false impression: The purpose lay in the fact that a cancer was eating out the life of the Theosophical Society at about the time when H. P. Blavatsky died. I am sure that many of you older members will know just what I mean: immorality of more than one kind, hypocrisy, treachery within the ranks. H. P. B. knew it well and fought it with her wonderful mind; and the work of cleansing, in our Society at least — I don't know what has happened in yours, but the work of cleansing in ours — took place after what has been called the 'split' between us. It was done with deliberation and full intent. The result has been that whatever faults we of Point Loma may have, whatever mistakes we may have committed, whatever errors of judgment we may have made, our Society has been a clean instrument for the working of the influence of the great Teachers, the Masters of Wisdom and Compassion and Peace; and it is this that we treasure more than life, and which we look upon as of value outweighing anything else, and it is this which will explain to you, perhaps what you have never heard explained before, the reason why we of Point Loma have appeared in the past to be sometimes almost unreasonably reserved and cautious in our relations with fellow-Theosophists.

Now, those times have passed; a new Era has come upon the Theosophical Movement, the call has come for reunification, for a rejoining of forces, for a mutual understanding; and as I said when I began my heart-to-heart talk with you tonight, this reunification is a part of the work to which I have consecrated my life, but a part only.

I must now close. I have had no opportunity to talk to you tonight about the wonderful Theosophical teachings which we all love, whether exoteric or esoteric. I hope at some future time to come to Liverpool again, and then, if the same gracious courtesy is extended to me which I gratefully acknowledge tonight, perhaps I shall be able to talk to you on technical Theosophy, and I shall be delighted to do so.

Leaves of Theosophical History

[The original (or in some cases a copy) unless otherwise stated, is held in the archives of the Theosophical Society, and is here reproduced *verbatim et literatim*.

The following is a draft of a letter written in lead-pencil in William Q. Judge's handwriting, but not signed by him. The initial X has been substituted for the name of the addressee and the address has also been deleted. The letter-press copy of the typewritten letter actually sent is also in the archives, which letter is signed William Q. Judge, per C. F. W., and is followed by a personal letter to the addressee, signed Claude Falls Wright, which is also appended, copied from the letter-press book.]

Draft for letter to Dr X [N. Y. Heading]

Dear Bro X

I have your letter asking if there is any thing printed specially for parents in Theosophical literature, and suggesting the need for it; also asking why theosophists decry marriage and advise against it, saying that if members of T. S. did not marry then the population of the earth would be left to the lowest elements, thus inferentially suggesting that the members are the highest.

First, I do not now remember any publication in our literature upon the duties of parents & children, especially of parents. But there are fugitive articles which must have been read by you, & the Forum has dealt with the question of marriage, and much has also been printed & written insisting on doing the duties of life. I do not think it necessary that the T. S. should have in its literature books on duties of parents. These are well known. The literature of the world, & of the Christian Church, are full of treatises most excellent upon the subject. *Anywhere almost you can get such books. I fail to see that a father who is an F. T. S. has any duty to his children different from the duty of a catholic father — Children must be taught to do right, to speak truth, to honor & obey parents, etc etc, all of which I learned was the rule when I was a child. As to what religious or ethical teaching the parents shall impart that will depend on what the parents believe — If they are theosophists they will teach theosophy if they believe it; if they say they believe it & do not teach it that would show to me that they do not fully believe it — We cannot invent any new rules — Parents make their children very like themselves by example and by precept, and chiefly by example. Hence the parent has to think right & act right in the presence of the children —*

Secondly — members of the Society who have decried marriage have a right to do so if that is their own view; but they have no right whatever to say that Theosophy decries marriage, for it does not, inasmuch as all the relations of life are part of theosophy itself. I think that this trend of public teaching in our literature is not against marriage. Those who wish to marry may marry; those who do not can refrain; & neither should speak against the other — It is true that some very weak members and some who do not think much, have said that theosophy is against it, but their opinion is not of much consequence any way. And those "deep thinkers" you refer to who were prevented from studying theosophy by such views thus expressed cannot be deep thinkers; no one can tell what a subject is until he studies it. This matter is very well dealt with by St. Paul who says that some are born not to marry. It is evident that for many long centuries people will marry. Nature manages these things. When mankind alters so that marriage is no longer necessary then Nature will have found means for the propagation of the race.

I would advise you to study old fashioned books upon the subject of bringing up children. There are many such books upon all phases & sides of the subject.

Sincerely,

August 8, 5

Dr. X., N. Y.

My dear X:— I send a letter which Judge forwarded here to be sent to you. I suppose it is in reply to one you referred to the other evening. . . .

Ever yours, CLAUDE FALLS WRIGHT.

Questions and Answers

(Questions 146-153 were answered by Dr. de Purucker in the Temple of Peace, Point Loma, California, on August 14, 1933)

QUESTION 146

If you please, how would you explain the beginning of everything in this universe?

G. de P.— Well, just as a human being begins as a human being, so does any entity or thing begin as that entity or thing. And then, when the great change of life that men call death comes, man or entity or thing is withdrawn into the invisible worlds for rest and peace, and comes out again and begins anew. Thus came you forth. Thus came I forth. Thus came the Earth forth. Thus came the Solar System forth. Thus came the Galaxy forth. Thus came a billion Galaxies forth. But every one is a limited sphere, a finite thing, no matter how grand it may seem to us human beings; and can anyone say that infinity 'begins'? How can eternity begin? Don't you see that it is only limited things which have a beginning, and that it is just for this reason that I repudiate the old idea of God, for he is endowed with limitations, and limitations always have beginnings; he acts, and an act is a beginning of something, and you cannot say that infinity acts, because action is a finite process. "When, and where, how, did things originate?" You now have the answer if you are wise enough to understand it!

Man, know thyself, and thou shalt know the Universe. Because man is a microcosm of the Macrocosm, a little world of the Universal World, he is under the same laws that exist in the spaces. Therefore what is in the Whole is in the part. Do you understand? Man, know thyself! Knowing thyself, in time thou shalt know a greater self; later still a self still more sublime shalt thou know, and so on throughout infinity. Only things and limited beings begin. The Universe had no beginning, can have no end. If so, then divinity had a beginning, and must have an end, and this is impossible, because by the hypothesis, divinity is infinite and eternal. Only limited things have a beginning.

QUESTION 147

What is the essential and guiding fact that separates idle fancy from constructive imaging? I think these are very much mixed.

G. de P.— The great Plato used these two words when he spoke of fantasy and the faculty and power of the *nous*. The noetic power, *i. e.*, of the *nous*, is that which originates ideas, ideals, which visions truth, which therefore is coherent with the structure and operations of the Universe. Whereas fantasy is the reflected moonlight of this in our little human minds. I can imagine, for instance, a street-railway from Earth to Moon, but I cannot build one. This is fantasy. I can use mere words, and speak of a triangle which is a square, but that is impossible, because a triangle has only three sides; if it had four it would not be a triangle. This is fantasy. But were I great enough, I could envisage wondrous truths of the Universe, I could see them, I could feel them. This is the proper working of the true image-making faculty in man, seeing truth; it is intuition. Do you understand the answer?

QUESTION 148

But the question applied more to this: What is going to guide the person so that he avoid the one and function properly in the other?

G. de P.—I see. That is a more difficult question to answer, my Brother. It is the old, old problem. I yearn to live the Life Beautiful, but my feet constantly stumble on the Path. How may I walk so that my pathway shall be safe? How difficult it is to answer this question for everybody. I would therefore answer, my Brother, that the guide is an aspiration that weakens never, a yearning to know the truth which will be satisfied with naught less than it, a heart which is filled with love and beats in sympathy with all beings. In other words, become harmonious. Do you understand? Try to attune yourself to the Cosmic Life. That is the pathway, and it is difficult. But it can be done; and the great Masters of life, whom we Theosophists call the Mahâtman, are just they who are succeeding in doing this. The gods have succeeded more than men have, and there are gods who are but one stage higher than men. The Christians call them angels. There are gods still higher than these that I have just spoken of, and they are closer still to the Heart of Being, and the Christians call these arch-angels, and so on up the Ladder of Life. This is at first a weary journey, it is true, and bestrewn with perils, but it leadeth to the heart of the Universe, and is accompanied with a splendor which brightens into glory unspeakable. An open mind, an eager, searching intellect, the striving to have an unveiled spiritual vision: these are some of the keys which will lead you safely on the path, so that your feet stumble not thereon.

QUESTION 149

Does man evolve to the angelic state, or is the angelic state an evolution apart from the human?

G. de P.—Oh, not at all. Of course you here use the old-fashioned terms. I don't like these old terms, but still I know just what you mean; and of course the answer is clear: Man becomes angelic; he grows to be angelic; he evolves into angelhood; but alas! how few angels there are now among men! There are some human beings, however, who really, when you meet them, make you believe that you have been in the presence of angels. There are indeed such men and women, whose noble hearts are filled with compassion and understanding and love for their fellows, whose minds are lighted with the holy flame of truth; and to be in their presence is a benediction. These individuals are the forerunners of what the entire human race in future ages will come to be, will evolve to become; and beyond these noble human beings there are others still higher, still loftier, than they.

My Brothers, within the heart of every one of you there dwells a starry divinity, not only an 'angel' but indeed a god; but most men won't let this god out of its prison and give it a chance. It is all within you — powers and faculties that you don't dream of, and you lock them up tight. Burst those bonds! Know yourselves; be your true selves; let yourselves out and love! You can do it. You have all these powers and faculties within you. They cannot be separated from you. They cannot be taken away. You are intrinsically they!

And just as soon as you recognise the truth and begin to feel it, then you begin to show it, act it, think it; and you show it because you think it.

In future ages on this Earth the population is going to be men-gods, or god-men — men who have become such through evolving forth the divine powers within them; and they are going to walk this Earth and act on this Earth like gods, because they will think and feel like gods; and with this thinking and feeling will appear coincidentally the divine powers that accompany such spiritual and psychological qualities.

I have the same pity for a human being who cannot see these simple truths that I have for a dirty, naughty, little child that prefers filth and evil talk to being sweet and clean and healthy. I mean that — every word of it. To me there is something quasi-idiotic in the way in which some men and women wilfully act. They seem to think that they haven't anything fine within them, that they are not anything except physical bodies; and every noble thought that they think and every fine emotion that the heart has, actually seem to shame them.

QUESTION 150

How is co-operation maintained among such a multitude of gods?

G. de P.— Will you tell me how co-operation is maintained in the starry spheres above our heads and beneath? Why is it that every planet whirling around its parent-luminary is always on time, and if it should be a trifle retarded in its course, it speeds ahead in its orbit so as to reach its destination on the dot of time? Why, 'co-operation' is the very first law of the Universe, to use your word. It is sympathy, universal love, common sympathy, common vibration, the first law of being. Everything is essentially harmony and works together; the very atoms as they vibrate with vertiginous speed, or the electrons of the atoms as they whirl with vertiginous speed in their orbits, exemplify the cosmic law of harmony, of action and interaction, of co-operation. "How is it?" Only a high god might be able to say the final word on this wonderful truth; but we humans know that it is — and it is a blessed knowledge!

When we men learn to co-operate, learn to love each other and to trust each other, then we will know better how it is that the gods co-operate in their vast and numberless hierarchies.

I can tell you that I have found in my life that men on the whole are trustworthy. Admitting that there are dismal failures among us, nevertheless on the whole the great majority of men love right and want to do right and to act aright; and every man loves a righteous man — to use the old term — a man who acts rightly. All our civilization is based on that thought — that it is safe to trust others, although wisdom of course should be seated side by side in our minds with trust.

On account of the fact that some men fail under temptation, we humans must have laws; and we humans have worked out schemes to protect our trust; but it is not the schemes, after all, that really protect, it is the decency innate in men's and women's hearts, which shames them when the thought of treachery arises — the innate instinct of decency, of noble manhood and womanhood. This it is which keeps men straight; this it is which makes men love truth and truth. It is not mere laws. Laws themselves are but a recognition of the fact. I trust

men; and I will tell you why I do: I trust them but nevertheless I watch them; yet I trust them. I know enough to know that I could trust a fellow-man and that I could wrap him tight around with legal bonds, and that he could 'get away with it' still; but I have discovered a nobler and a simpler bond than anything the lawyers have invented — and that is my heart and his heart. I have proved it. Trust a man and the chances are that he will play straight; and if he does not, he knows what is coming to him — the contempt and avoidance of all decent men.

QUESTION 151

The answerers on your platform gave responses to a question concerning the apparitions of angels, etc. We may fully agree with the platform's opinion and explanation that apparitions have practically nothing to do with a message or revelation for a third person or for other people; but are there not as a matter of fact, instances of spiritual upliftment of a special person to such a degree as to enable him or her to show a display of genuine almost superhuman thought and action? I am thinking of Joan of Arc as one of the classic examples.

G. de P.— I was not on the platform when these questions were asked. But of course. Certainly. It has happened time and time and time and time again. But why say that it is 'angels'? Why not look within? You have a god within yourself, indeed are within your inmost that same god. It is more often than not connected with psychological mysteries belonging to your own inner self. Anyone who has studied modern psychology and knows something of its teachings, will realize that the phenomena of exteriorization, as they call it, make sometimes one's own thoughts appear to stand as objective to the observing subject himself. Of course there are instances, and many of them, when men and women have been simply raised out of themselves, filled full with the holy fire and flame of the divinity within, and have acted like heroes. It has been the 'angel' within that has done this — the god within, as I say. Look at the martyrs for truth through the ages, singing even as they died, whether on the stake, or on the sinking ship, or at the cannon's mouth, or in the blazing fire. These are instances where the spirit rose supreme over flesh and its weaknesses. Of course there are such cases.

There are instances also where so-called 'angels' have appeared, many instances of these, but they are not at all 'angels' in the Christian sense. If those who see these visitants, give them wings like birds, then it is the imagination of the visioner which is at work.

Let me tell you something: Spirit, or a spirit, is so far above the world of all physical matter that it is simply an impossibility for a spirit to be seen as bodies of flesh are seen. But leaving pure spirits aside, *i. e.*, leaving the gods aside, there are instances of spiritual beings — let us call them Nirmânakâyas, as we Theosophists say — who form the spiritual and intellectual Guardian Wall around the human host, protecting it against evils that the great majority of mankind wit not of. These Nirmânakâyas, who are Masters of Wisdom and Compassion and Peace, one high class of them at least, are the Guardians of the human race, and often appear and help where the need is very great and where the karman of the individual allows this to be done. The one who is helped, if he does not know the truth of it all, seeing what appears to be a starry visitant,

this brilliant figure shining with light, might say, if he be one reared in the Christian belief and knowing nothing else: "An angel hath appeared!" But because the visioner thinks the apparition is an 'angel,' does not prove it in any wise to be an angel with wings after the Christian fashion. Joan of Arc is an instance in point of this kind of visioner.

QUESTION 152

Is the interference of 'angels,' seen or unseen, as some people even today seem to believe, a fact, and if so, does it clash with Theosophy?

G. de P.—No, of course it does not clash, if you understand the matter aright; and I think that what I have just explained in answering the previous question will also answer this. Theosophy cannot clash with truth; and no fact in boundless infinitude can ever clash with Theosophy. It may clash with the opinions of some individual Theosophist; and if so, it is high time that the individual Theosophist cast such opinions out; but Truth and Theosophy are one, if you know what Theosophy really is—and not what some people say about it. It is a formulation in human language of the structure, operations, origin, and destiny, as well as of the laws so-called, of the Universe and of all within it. That formulation is Theosophy; and if anyone's opinion conflicts with an ascertained fact, that is with truth, a Theosophist should be the first one to stand up for the fact; because he knows that he has not got the truth if he has opinions that do conflict with the fact. *Satyân nâsti paro dharmah*, is the Sanskrit motto of the Theosophical Society, meaning: There is no truth—no religion, no law—higher than Reality, *i. e.*, that which is.

Answering your question more directly, however, I would like to say that such interference of 'angels' is to a Theosophist a misuse of terms, for in the first place it is not 'angels' who 'interfere,' and in the second place there is no 'interference' about it. What actually takes place is the visible appearance under certain very rare and unusual conditions and seen by unusual people in an unusual state of consciousness, of certain advanced entities of an ethereal character who are closely linked with the human race, and who in actual fact are in ninety-nine cases out of a hundred highly evolved human beings who have understood the working of the laws of the inner or spiritual worlds, and who can pass unseen and at will wherever they like, and can make themselves seen and at will whenever they like. They are harbingers of noble good, and protectors of human virtue, and guardians of the human race.

QUESTION 153

Should the matter of angels and their interference in human affairs again come before your platform, could you not somewhat complete the answer from the Theosophical standpoint in order to give satisfaction to those among the hearers who might come earnestly desiring to find a justification, if possible, for their belief in angel interference?

G. de P.—My dear Brother: I have already briefly answered two questions along this same line this afternoon; and my heart yearns to tell anyone who desires to believe it or who desires to study the facts, that co-operation by ethereal and spiritual beings in human affairs is a genuine fact; and the unvarying testi-

mony of mankind from immemorial time has taken note of and has registered this fact. Such co-operation however is only rarely and at intervals far apart ever recognised or known, but the co-operation and protecting influence continues uninterruptedly. The Titan-intellects of the past have all been on the side of those who believe in this real fact. *But* I do not like the word 'angels.' To me it means Christian angels with wings and with all the other unpleasant attributes of medieval theology.

As said before, I mean that this co-operation, or what you call interference, is brought about by the members of the hierarchy of Compassion who form a Guardian Wall around mankind, around men. Such individuals are men like Jesus the Christ, or Gautama the Buddha and others, and they are Masters of Wisdom and Compassion and Peace who live in their ethereal and invisible bodies, and whom we Theosophists call Nirmânakâyas. They form the Guardian Wall around mankind, of which I have spoken, indeed, around the Earth, protecting humanity despite itself against dangers that men usually know naught of. These Nirmânakâyas, these Masters of Wisdom and Compassion and Peace, when Karman, *i. e.*, when the Law, permits it — give their help, it matters not to whom, and they are always on the lookout to help others, to lend a helping hand, to give any aid that the individual's karman or destiny will permit. This help is given without distinction and without qualification to any human being whose karman allows it. The one who is helped, if he be a Christian, as I have said before, not realizing what is happening, and having in mind the Christian idea of angels, when seeing the brilliant form, or the astral or ethereal form of the appearance, immediately says: "An angel hath come and helped me." Yes, it is indeed an 'angel' of goodness and compassion, yea, verily — but no Christian angel: a Man, a great and sublime example of fully evolved spiritual manhood.

Before concluding our study together today, Brothers, let me remind you of a nobler thought still than that of the help rendered unto men by the Masters of Wisdom and Compassion and Peace, and this thought is, the individual god within each one of you. This bright and flaming divinity is the link of each individual among you with the Boundless, with the boundless divinity of the Universe, for this inner god is the inmost of yourself.

This inner god of you, this flaming fire of love and intelligence, which is the very heart of you, is robed in the cosmic spirit, and its essential nature is boundless love and wisdom and harmony. Learn to love and try to live the god within you. In doing so you will find that here is peace, here is rest. Here within the heart of you is compassion infinite, and the Great Silence, the Infinite Quiet, where ineffable strength and wisdom and intelligence and love dwell!

QUESTION 154

To the Editors of THE THEOSOPHICAL FORUM: *In your March issue, there is a question concerning merited and unmerited karman, and apparent contradictions about the subject in the writings of Madame Blavatsky are given. May I hear what Dr. de Purucker has to say on this subject?*

G. de P.—First of all, the questioner should remember that Karman is the most difficult of our teachings. A beginner in Theosophy cannot understand

Karman in all its extremely profound, indeed cosmically vast, ranges. The fullness of its meaning cannot be gained by putting in opposition two ideas which really don't conflict, but are merely apparently conflicting: For example, that all karman is merited, and on the other hand, that some karman is unmerited. It is wise, when you read apparent 'contradictions,' to remember that when a single great mind states two apparently conflicting things, there must be some reasonable and logical solution; and we should wait and study further before we say that this great and logical mind is guilty of contradictions in so important and radical a teaching as that of Karman.

Here, then, is something that I want to submit for your most thoughtful consideration. The Universe is a vast organism, in which every part works with every other part; and all together labor towards some vast and stupendous distant end of destiny. This Universe of ours is but one of numberless others, more or less similar Universes, of practically the same type and character, but each one with a different swabhâva or individuality. These Universes collectively form the vast body of Parabrahman. They all work together. Whatever is in the Whole, is in the part. There is no such thing as chance in the Universe: that is to say, unregulated, haphazard, fortuitous and crazy action; for the heart of the Universe is a divine being, existing within a divine entity still more grand, which in its turn exists within the life-sphere of an entity still grander; and so on literally *ad infinitum*.

Now, then: with this picture before you, remember that the Universe is composite of vast interacting, interrelated, intermingling hierarchies, each one an individual, but all involved in and encompassed by the Over-soul of any Universe, such as ours, and all finally in the last analysis subservient and obedient to this Over-soul's fundamental swabhâva or cosmic 'law' or body of 'laws'; consequently, as each one of us is *in essence* the 'soul' of the Universe, to use popular language, therefore the fundamental tone of our being is the same as the fundamental tone of the Universe. Its origin is ours, and its destiny is ours, and its 'laws' are ours. Therefore, what happens in any part of the Universe affects favorably or adversely, to use human language, every other part; in exactly the same way as a diseased heart or liver or brain or even a burnt finger or a callous on the foot will affect adversely the entire body until the disease is healed. We are collaborators with the Universe, enjoying our own measure of free will, and yet subject to the grand sweep of its cosmical impulses also forming the great fundamental tone of our being.

Now, then, what we call the exterior aspect of karman is simply the fundamental functioning of the action of the Over-soul as working through or from within, and as it were upon us also from outside, by our contact with other beings. Thus it becomes apparent that whatever happens to us is karmic, is karman; and we have put ourselves by our deliberate volitions, omissions, thoughts, and acts, at some past time near or distant, in the situation in which we now find ourselves; and therefore whatever we undergo we ourselves have brought about at some period in the past—in the remote past or in the more or less immediate past. Just exactly in the sense that a child born an Englishman or a German or a Swede or an American, in time of war although individually or personally utterly guiltless of the horrible causes that may have led to the war,

yet because his past karmic actions made him incarnate as an Englishman or a German or a Swede or an American, he is involved in the national karman and is subject to his country's laws, and may be 'called to the colors.'

Here, indeed, is what H. P. B. and the Masters have called 'unmerited' karman, because this present incarnation of this hypothetical individual has nothing to do with the national karman resulting in the bringing about of the war, the calling of the individual to the colors, and perhaps the death of the individual on the battlefield. But while it is unmerited for this body and for this brain-mind and for the present incarnation, that is to say unmerited according to human standards and human laws, nevertheless this individual I speak of is an Englishman or a German or a Swede or an American because of his past karman bringing him to incarnation in this or the other nation.

You see from what precedes, if you will carefully examine it, that what is called unmerited karman is that which we suffer from the impact upon us of the surrounding world, and on a larger scale of the surrounding Universe in which we live and move and have our being, and whose fundamental tone, as above said, is our fundamental tone. We live within the vital and ethereal life-being of entities greater than we, and must slavishly follow them in their thoughts and acts, exactly as the life-atoms of my body must follow the dictates and mandates of my personal will, and must go with me when I go to Berlin or to California or to London. They have no choice in the matter. This is in no wise fatalism, as a larger acquaintance with the doctrine of Karman easily demonstrates. But while this is so, and while this often brings about a great deal of 'unmerited' suffering for the ego in question in the one life just spoken of, that same individual shall receive due recompense in the Devachan, and furthermore should receive help and supporting sympathy in all cases from his fellow-men, from a spirit of compassion and brotherhood.

Remember the words of the *Book of the Golden Precepts*: "Inaction in a deed of mercy becomes an action in a deadly sin." Inaction when merciful action is called for immediately gives birth to new karman upon the one refraining from a deed of mercy, and he will have to pay the consequences; this fact is not sufficiently emphasized in our Theosophical literature. It is our duty to help others, because we are all members of one body corporate, which is the world, and if we fail to help, and paralyse our consciences by the stupid excuse: "Well, it is his karman, he deserved it," and then fail to act, we become a party to a new crime, and ourselves are the criminals. Nature will exact recompense from us for our failure to help others when they needed help. Nevertheless, admitting this, when we cast our vision back into the dim and remote past, or into the more or less immediate past, we discern causes set in motion by this individual bringing him to birth in this or the other nation. Thus, in the last analysis again, the man is responsible, although the suffering that he undergoes is 'unmerited' for that body and brain-mind.

I suggest, therefore, that you do not weigh too heavily on the adjectives 'merited' and 'unmerited.' There is such a thing as unmerited karman in the manner in which I have pointed out, but it is karman just the same; and do not forget this. It is karman because it is the individual's karman, consequences in which he finds himself. The truth of the matter is that the Master often

used vague language because he had in mind, in treating of these things, as H. P. B. did, the Buddhist doctrine of Karman and of the so-called soul. Remember what this Buddhist doctrine is, that there is no eternal personal soul in man, as the Christians teach it, but that man is but a continuous and unceasing succession or series of karmic phases of consciousness, or *samskâras*. Therefore, the karman which G. de P. is, as time passes, continuously changes to some other karman which will be the future G. de P., and so forth for ever. This last thought is the key to your problem, and I suggest that you give it most thoughtful consideration.

Everything that is is karman. Nothing can happen unless it be karman. If it be karman it is cosmic law, and therefore everything that happens is cosmic law ultimately. Whatever a man is is the consequence or result of what his preceding thoughts and acts and feelings were, the sum-total of what the man is; and what that same man will be five hundred or five thousand years from now will be the result of his present karman, and of the intermediate series of thoughts between now and then. *Man is his own karman at any time.*

Listen to the words of our Lord, as embodied in the old Buddhist Scripture called the *Dhammapada*, chapter one, verses one and two, to wit:

1. "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

2. "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

These are the words of the noblest Sage of historic times, and in these few pregnant sentences, if you are clever enough to unveil it, lies the revelation of what Karman is in all its mysterious complexity.

H. P. Blavatsky

AN ADDRESS GIVEN AT MASONIC HALL, OAKLAND, CALIFORNIA, AUGUST 7, 1932

BY MAY GOODALL DARROW

AS we pause for one short hour in appreciation of the life and work of H. P. Blavatsky, who braved the storms of misunderstanding, opposition, and antagonism which her work called from the conservative world of her day, we feel wonder and admiration at the courage of this lone woman. Her very name commands veneration and respect. The republication of her collected writings at the present centennial of her birth will require many volumes—a proof of the stupendous work which her writings alone entailed. But we know that the last thing she would desire is personal eulogism. It was her Work, so dear to her heart, that she would wish us to speak about.

We are asked, "What was her Work? What did she teach that was so different from other religious thought?" In answer to this it is enlightening to look for a few moments at the Objects of the Society she founded, which were laid down by her—doubtless with surpassing care—as the working platform of the Society upon which she depended to hold these teachings sacred.

(1) "To diffuse among men a knowledge of the laws inherent in the universe." What is the importance of this object? Because, if we search deeply enough, we shall see the *plan* of the Universe! Because it will become apparent that these laws are *universal* in application; that they are dependable and can be trusted to act in conformity with known effects. Furthermore, to realize that these laws are not blind forces, purposeless, and chaotic, but that they are under the control of Divine Intelligences. We can find Godhood working through Law. Above all it becomes logically necessary that man is subject to these laws, just as surely as is every tiniest atom of the universe, for man is not a being apart in a kingdom of his own. He is the highest evolved animal recognised in this world, with the possibility of unlimited progress towards increase of consciousness, which is the purpose of life.

Man is literally in the ocean of life and cannot escape from it. We can imagine the ocean existing without the presence of the myriad forms of marine life living in it, but we cannot think of the marine life living without the support and interplay of forces gained from the surrounding elements of the ocean. This naturally brings us to the second concept, or object, namely:

(2) "To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature." That the Great Heart of Nature pulsates for all alike. A conception of the fundamental unity of all manifested life shows not only the *external compulsion* but the *inner necessity* for working in harmony one with the other and for the sake of the whole. In the great evolutionary scheme of the Law of Progress we see that true attainment is determined by what takes place in the *hearts* of men. The greatest error of modern thought and civilization has been the underrating of the worth of character and virtue and in rearing a people who are dependents, with gulfs of separation, robbing humanity of personal responsibility. The time has come when man must develop a Group Consciousness! The Harmony of the World will be realized only when the individual units of the nations, or at least a powerful proportion thereof, demand leaders who have the true progress of mankind at heart, the *honor of the world* in their keeping, and when each unit shoulders a proportional responsibility.

This inner necessity, then, is the foundation upon which the Law of Brotherhood is founded. This is not merely a sentimental axiom but a necessary working basis. There have been countless brotherhoods founded in the past, and many exist today, often of much value fraternally and protectively, but they too often are limited in scope. H. P. B.'s hope, which she passed on to us to fulfil, was to form (3) "the nucleus of a *Universal* Brotherhood, without distinction of race, creed, caste, or color," which in the course of time shall influence the thought of the world, to show that the chief function of life, in this great school of experience, is to lift man's consciousness to higher and higher levels of duty, of "Reciprocity and Mutuality," as the old Chinese philosophers taught.

It is clear that individuals cannot enter into any relationship with others without a 'give and take' of forces. The test of any human relationship is whether or not behavior is sustained at a higher level in consequence. If it is, we know that the relationship is good, for the ties that hold us together react upon our characters. As this is true in ordinary walks of life any affiliation with a body

of workers having even a partial realization of the meaning of life, should become a strong influence towards upliftment.

(4) The next object is meant to broaden the outlook upon life by "studying ancient and modern religion, science, and philosophy."

RELIGION: In the search for Truth man has traveled many and devious pathways. To class the religious beliefs of mankind into Christianity and Heathenism is not satisfactory, for the religious yearning of the human heart is as old as man himself. Imbedded deep in the heart of the most primitive man is the seed of religion in its purity — each has some code of honor, a reverence and awe for the mysterious powers of Nature, coupled often with a fear and dread of the unknown, to which obeisance is due, and, withal, an unswerving belief in the continuity of life in some degree; for the human heart has always craved an explanation of life and death.

All people of the Earth have looked out upon approximately the same landscape though some see farther than others, and it is only when man's vision becomes blurred and distorted by ignorant superstition, or wilfully misled by priestcraft from the simple heart-worship natural to man, that the heart-beliefs become supplanted by ideas of magic and superstition, dogma and creed. It is truly remarkable how countless religious systems have centered around merely one or two really unimportant matters, perhaps of church government, baptism, fear, dependency, or prejudice. Contrast these religions founded and fostered upon fear, dependency, with emphasis upon the *weaknesses*, instead of the strength and power we possess, with the noble grandeur of the gospel of the innate *divinity* of man, a religion which emphasizes the nobleness of the higher attributes of man, the possibilities for growth — nay! the *necessity* for growth and progress, and above all the realization of *individual responsibility* and the necessity for facing our responsibility towards our better natures and our duty to the race; of arousing and strengthening our consciences, our ideals, our aspirations.

SCIENCE: The sciences, we find, study the pattern, the design, manifest throughout all Nature. Every little child brings into the world a pattern on its finger-tips which tells of character brought over from other lives. With Plato we can say: "Search for the pattern that is laid up in heaven for him who wills to see, and, seeing, so to plant his dwelling."

In studying the vehicle and the power that moves it, too often the reason *why* the object should move is overlooked. Science shows us the Way and the How but not the Why of structure and the forces which govern it. Science does not evaluate ethics. In searching for physical laws the morals are overlooked; man usually thinks through his senses and does not think of himself as a being apart from his senses, and so does not contact the life and source of his being.

From a survey of human thought it is plainly evident that every great change of basic concept in science sooner or later colors the philosophy of the age. The skepticism which arises in the minds of the scientists may be due to their attempt to explain in three dimensions the laws that belong to a fourth dimension of space.

Dr. G. de Purucker said in regard to scientific discovery:

"The amazing revolution that is taking place in scientific thought today I look upon as one of the saving graces of our time. The scientists — the great-

est of them — are more truly religious than many professed religionists — they are beginning to sense the oneness of their own spirit with Universal Being. They sense the one Cosmic life pulsing through all things both great and small. These great men of science are beginning to realize with both heart and mind that they are the children of the Universe, entities inseparable from it.”

PHILOSOPHY: The culmination of man's thought is attained through a study of the religious and scientific aspect of life until finally the *depths* of thought are fathomed, the world is found to be an *organism* and not a machine, and we get the explanations, the philosophies of life. Those philosophies are great that have a universal outlook and take cognisance of the Unity and Divinity of Nature while those with limited outlook have, of course, limited influence. What, for instance, made Greek philosophy great? Why is its influence still great upon modern thought? Because of its universal appeal to reason, for all time, and for its recognition of the Divinity of Nature.

H. P. B. gave us the clues, the sign-posts, which direct the student to search for the essence of all the best thought of the world and it is not too much to say that this Theosophical Path, which gives us the foundations of a Scientific-Religious-Philosophy, will fulfil in time the great need of the world, a Universal Religion. Not a *new* religion — there are too many of those already in existence — but the essence of them all, with universal principles so noble in ideal, so immense in scope, so grand in theory, that it must embrace all the time-honored beliefs of mankind in a grasp that holds heart and mind, honoring all, belittling none.

The Theosophical Path is not the easy path of salvation by faith, or the acceptance of a few creeds and dogmas. Nay, we have to think, study, and judge for ourselves, always grateful to those who point the way. This broad outlook has nothing sad or gloomy in the picture. When we have the understanding and know the goal to work for, progress should come faster; for knowledge gives courage to meet the vicissitudes of life, and we shall see that in the depths of our consciousness we stand apart as the driver in the machine, so to speak, who must keep the controls, judge of the highway, obey the rules of the road, and learn to be a good driver.

Gradually as the lower, coarser parts of our natures are conquered by selfless effort, the vision will expand, and it will be known that there are other realms of reality than our familiar ones. Science has need of postulating the existence of higher dimensional realms which will open the possibilities to a freedom of thought without limit and lead finally to the greatest spiritual vision. We are as yet but little children looking out in wonderment upon an ever widening landscape.

The rapid spread of psychical study, theory, and practice shows clearly that humanity has started to wade into the dangerous quagmires of the psychic realms, without guides or knowledge. We have about reached the climax of the materialistic age and must face the new problems ahead and it is only Theosophical teachings — and this is said without qualification — that can explain the dangers and point the way to an understanding of these unknown realms. Sufficient to say here, that any selfish approach, or mere curious search for phenomena, can but drag down instead of elevating. An understanding of these realms is

(5) our last object: "To investigate the powers latent in man." The emphasis is upon the power to subdue the weaknesses, to strengthen the moral fiber, to test the metal of which we are composed.

This cursory outline of the Objects of the Theosophical Society shows clearly that H. P. B. in bringing these truths once more to light — for Theosophy is not new but has been re-emphasized periodically through the centuries — makes no claim to final authority, offers no dogmas nor creeds, no personal appeal nor aggrandisement, but instead a forceful, positive, standard and ideal, towards upliftment, progress, and, most important of all, a realization of *personal responsibility*, the key-note upon which the harmony of life rests.

Again with Plato we can see that: "The ultimate in life is not only the Good, but it is also the True and the Beautiful,—to establish the heavenly beauty on earth."

A Statement Regarding the Support of Officials and Workers in the T. S.

International Headquarters of The Theosophical Society,
Temporarily established at Oakley House, Bromley Common,
Kent, England. April 18, 1933.

FROM time to time questions from friends and strangers come to this office asking me as to the manner in which our officials and staff-workers are supported; and I issue the following statement, so that there can be no ground for future misunderstanding of the facts.

No salaries whatsoever are paid to any official of The Theosophical Society from the Leader to the humblest staff-worker, or, indeed, to any member of The Theosophical Society. It has been a noble tradition dating from the times of H. P. B., Col. Olcott, W. Q. Judge, and running unbroken through the times of Katherine Tingley and still continuing with equal strength, that those members of the T. S. who form its staff of official and semi-official workers, shall give all their time and energy to the work of the T. S. without receiving, as above said, any salary or indeed any monetary compensation or recompense of any kind.

For many years past we have frequently published the following announcement in regard to our Theosophical work and services rendered to The Theosophical Society, to wit: "None of the officers or members of The Theosophical Society receives any salary or financial recompense whatever; all are volunteer workers."

But this is not all. Not only does no single official or staff-worker of the T. S. receive any salary or monetary compensation, but, to the contrary, there have been and are now individual officials and staff-workers who contribute from their own private means to the work of the Theosophical Society, on occasions generously so, meanwhile giving all that they can in time and work in order to forward the Cause which we all so love.

How then are the majority of our staff-workers supported? — it may be asked. They receive in return for their devoted service the necessaries of life, such as food, clothing, shelter, etc. I am here writing more particularly of our own International Headquarters at Point Loma, California, but the same traditional

principle and practice prevail throughout the T. S. and in all its National Sections. This state of things, as said above, is no innovation, for it has been traditional virtually from the days of the founding of the T. S. in 1875, with possible exceptions in H. P. B.'s time.

For instance, in *The Key to Theosophy*, Section XIII (page 281), under the heading 'Is the Theosophical Society a Money-Making Concern?' H. P. B. wrote, in speaking of herself and Col. Olcott:

" . . . And now both of the Founders are penniless: one, too old and ill to work as she did before, unable to spare time for outside literary work to help the Society in money, can only write for the Theosophical cause; the other keeps laboring for it as before, and receives as little thanks for it.

"*Question:* But surely they need money to live?

"*Answer:* Not at all. So long as they have food and lodging, even though they owe it to the devotion of a few friends, they need little more."

And then again from *The Key to Theosophy*, under the sub-section 'The Working Staff of the T. S.,' (page 285), H. P. B. refers anew to the same subject:

"*Question:* Then are none of your workers paid at all?

"*Answer:* Till now, not one. But as everyone has to eat, drink, and clothe himself, all those who are without any means of their own, and devote their whole time to the work of the Society, are provided with the necessaries of life at the Head-quarters at Madras, India, though these 'necessaries' are humble enough, in truth!"

This is exactly the situation as it is today in the T. S. with International Headquarters at Point Loma. So far as the present writer knows, no single official of the T. S. nor any staff-worker in any part of the T. S. receives any salary, monetary recompense, or remuneration, and in most cases little honor, but receives the bare needs of life, as above stated; and in some cases, where our officials or staff-workers have means of their own, they contribute generously out of their own pockets to forward the Work which they love and to which they give all that they have in time and work.

It was exactly the same under the administration of Katherine Tingley, who gave virtually two private fortunes of her own to the work of the T. S. and died almost a poor woman; and it is identically the same today under our present Leader, G. de Purucker, who turns in to the T. S. Treasury all that he receives from the sale of his books and from the donations that richer members or friends from time to time make to him.

JOSEPH H. FUSSELL, *Secretary General.*

Theosophical News and Notes

THE American Section Headquarters has sent a notice to the Presidents of all lodges of the Section calling attention to three major events of particular interest to all members of the Section which are planned to take place during the next six months. The first of these is a Fraternization Convention, sponsored by the Canadian Section of the Theosophical Society (Adyar), which

is scheduled to take place at Niagara Falls, Canada, on June 10th and 11th. The tentative Program is as follows:

SATURDAY: 8 a. m. Registration. 10 a. m. Election of chairman and other convention officers. 10.30 a. m. 'The Basis of the Spiritual Union of Theosophical Organizations,' discussion opened by J. Emory Clapp, Boston, Mass. 12.15 Luncheon and civic welcome and addresses of felicitation. 2 p. m. 'Theosophy and the Vital Problems of the Day,' discussion. 3 p. m. 'Theosophy and Art,' lecture by Mrs. Lawren Harris, Toronto. 4 p. m. 'The Drama and Human Life,' paper by Mrs. Jessie Eldridge Southwick, Boston, Mass. 5 p. m. 'Walt Whitman,' lecture by Fred Houser, Toronto. 8 p. m. 'Theosophy and Economics,' lecture by A. E. S. Smythe, Hamilton, and discussion.

SUNDAY: 10 a. m. Sight-seeing trip around Niagara Falls. 2 p. m. 'The Relation of Ethics to Theosophy,' discussion opened by Mr. Felix E. Belcher, Toronto. 3 p. m. 'Theosophy and Education,' discussion opened by Cecil Williams, Hamilton. 4 p. m. Arrangements for 1934 convention. 8 p. m. 'Theosophy and the Man in the Street,' by Prof. Roy Mitchell, New York, public lecture.

As will be noted from the program the attempt has been made to concentrate on Theosophy, and every subject will be presented and discussed purely from the Theosophical angle. Our Adyar brothers have shown a most beautiful, fraternal spirit, and offer a splendid example of a truly Theosophical attitude.

The second major event in prospect is a Convention of the American Section, to take place on the Leader's return. The Leader hopes to take the motor vessel *Britannic* direct to Boston, arriving October 14th, and the Convention will be held on the evening of the 14th and all of the following day and evening. While the Leader is not yet positive that he can so arrange matters as to be present with his Staff at the time specified, he is, to use his own words, "thinking with genuine enthusiasm of . . . proposal made some time ago, of calling a Convention of the American Section of the T. S., to be held in Boston, Saturday night and Sunday, October 14th and 15th, at which I, accompanied by my whole Staff, hope to be present." He states that he cannot give a final and definite decision until he returns from his Continental tour towards the end of July.

However, the President and the Advisory Council are going ahead with enthusiastic plans, feeling that the 'Lords of Karman' are working with them. Detailed plans together with a tentative program of Convention proceedings will be published later.

The third major event which it is hoped can be arranged for, is a stop by the Leader and his Staff at Chicago while en route from Boston to San Diego in order that they may participate in the World Parliament of Religion there. As yet it has not been possible to make any definite move in this direction, but if the Leader can see his way clear to make the stop as suggested, Section officers are very hopeful that arrangements for the participation mentioned above can be made.

Boston Theosophical Society, Lodge No. 2 — Public meetings held on Sunday afternoons at 3 p. m. have been well attended during the month. One hour is devoted to the meeting proper, which includes the reading of one or two selections from various Theosophical works, music, and usually a reading by Mrs.

Southwick, in addition to the regular lectures. These were as follows: April 2, 'What's the Use?', by Mrs. H. A. Benedict; April 9th, 'Personality and Individuality,' by S. M. Zangwill; April 16th, 'Rebirth of the Soul,' Mrs. Jessie E. Southwick; April 23rd, 'What Life Means to a Theosophist,' J. Emory Clapp; April 30th, 'What is Justice?' Mrs. Jessie E. Southwick. A Forum period follows, after an intermission, and usually proves interesting.

By vote of the Lodge at a recent meeting the new plan of closed Lodge meetings was adopted, and efforts have been concentrated upon the Theosophical Club meetings as a means of giving non-members simple explanations of the Theosophical doctrine. Both Sections now hold weekly meetings, each Saturday evening at 8 o'clock. One of these meetings is devoted to a social each month, to which all friends are invited.

The members of the Lodge are looking forward with enthusiasm to the Convention of the American Section, which is planned to be held on the Leader's return, October 14th and 15th. A Committee has been appointed to raise funds to help pay the Leader's expenses, etc., and the suggestion has been made that members subscribe a certain amount to be paid each month up to the time of the meeting.

Several lodges report White Lotus Day fraternization meetings in prospect. In Boston arrangements have been made for such a meeting to be participated in by the Annie Besant Lodge (Adyar), the Temple of the People (Fall River) and Boston T. S., Lodge No. 2. The meeting is to be held in the Lodge-room of the Boston Theosophical Society, and will include a Symposium by the children of the Boston Lotus-Circle. Speakers from each one of the organizations will take part, and there will be readings from *The Light of Asia*, *The Voice of the Silence*, and perhaps from some others of H. P. B.'s works.

This will be the fourth fraternization White Lotus Day meeting held in Boston, and it has now become a regular proceeding, each organization looking forward to the meeting. These meetings are always well attended and a very harmonious spirit pervades them.

Bridgeport, Conn., Lodge No. 27 — The study of *Fundamentals of the Esoteric Philosophy*, *Golden Precepts of Esotericism*, and the *Graded Lessons in Theosophy* is being carried on at the meetings of the Lodge, and an effort is being made to make use of the question and answer method. Subjects of Lodge-papers have recently been, 'Hierarchies,' 'Avatâras,' and 'Druids.' Articles have been submitted to the *Bridgeport Life*, a weekly newspaper, and have been all accepted so far.

Minneapolis, Minn., Lodge No. 18 — Mrs. Nell D. Milligan, the president, in a letter accompanying several applications for Probationary Fellowship, states that she feels the policy of closed Lodge-meetings is a splendid forward-looking move, and one that will inspire students in Theosophical Clubs and others to become Lodge-members. She says, "We hope to have an active and earnest group working as a Theosophical Club very soon."

It may be of interest to other lodges, and also a suggestion, to know that each member of Lodge No. 18 has in his possession a 'monthly-mite box' in which are collected stray bits of change for the Work. Since change does not stray

very far and wide these difficult days, they have resorted to a sort of miniature 'Happiness Sale' to help swell the fund. One member sews lovely aprons, another offers pure home-grown honey, another makes choice orange marmalade, another, handsome maple-sugar patties, another produces flowers from his greenhouse and strictly fresh eggs from his own chickens, and another makes adorable baby booties. Members buy these articles from each other according to their needs and the contributions thus become an easy as well as most enjoyable opportunity to help in the Work. Recently members assisted in the grand finale of a 'maple-syrup boil' at Vice-President Alwin's home and judging by the sale, the syrup produced as much 'happiness' as did the collection it brought. These lodge donations are sent monthly or bi-monthly to the Circle of Helpers Fund at Point Loma.

Pasadena, Calif.—*The G. de Purucker Lodge* held a public meeting in the Palm Room of the Green Hotel, Pasadena, on May 2nd, which was well attended. Much interest was shown, as evidenced by the questions asked, on the subject 'The Trend of Modern Thought towards Theosophy.' The speaker was Mr. Abbott Clark of Point Loma. This Lodge is to continue these monthly public lectures at the same place. It has been definitely decided to have these meetings on the first Monday of each month. On June 5th, Mr. Kurt Reineman will be the speaker. He has chosen for his subject 'The Theosophical Viewpoint as regards Man and the Universe.' On July 3rd, Prof. C. J. Ryan is to give a talk on Egypt. He will use many lantern slides of this old and interesting country, in the course of his lecture. Mrs. Maurice Braun will also be one of the speakers on this occasion.

Petaluma, Calif., Lodge No. 6—reports that under the new plans suggested by the Leader the lodge-meetings are now closed to the public, and they are advertising the Theosophical Club meetings with the hope that they can attract the public to the study of Theosophy. As they have only a Women's Section, they are planning to have one club meeting each month open to male guests.

Rochester, N. Y., (Phoenix) Lodge No. 15—has held interesting public meetings during the month. On April 6th the subject was 'Masters or Mahâtmas'; April 13th, 'The Real and Esoteric Meaning of Easter,' and on April 20th an informal meeting and social hour with a little play by the Lotus-Circle on the subject of 'Reimbodiment' drew a large and enthusiastic audience. The children entered very thoroughly into the spirit of the play, which was made realistic by a background of 'a meadow full of flowers,' with the Lodge-room decorated with spring flowers. This being the first birthday of the Rochester Lotus-Circle there was a large white birthday cake. As the children had all taken naps during the afternoon, everyone stayed quite late, and the grown-ups were busy discussing Theosophy for some time. Many interesting questions were asked and answered by Mrs. Cowles, the president, and Miss Ogden, the secretary.

Seattle, Wash., Lodge No. 3—Sec. Claire Turner writes: "The Seattle Lodge and the Women's Section of the Theosophical Club had a fine Easter program and were encouraged by the attendance of a number of inquirers, many of whom before then had had no knowledge of Theosophy."

San Diego, Calif., Katherine Tingley Lodge No. 1—with the Theosophical

Club put into operation in April the plan suggested by the Leader for future activities. The Lodge closed its study-meetings to all but Fellows of the T. S.; arranged to hold one special program open to the public on the last Friday of each month; placed a Committee in charge of a Sunday morning class for inquirers, using *The Key to Theosophy*. A committee representing both Club and Lodge was given the responsibility of Forum lectures on Sunday evenings, the themes and material to be taken from *Questions We All Ask*. In addition the Club will hold open meetings on the second and fourth Wednesdays, using *Graded Lessons in Theosophy*.

Just as soon as this was accomplished and the new plans put into operation, a fresh impetus came with it — a firmer determination to make the work succeed — upon the part of the members, and an inrush of inquirers. The Sunday morning class doubled at the first meeting under the new Committee. The Lotus-Circle had a number of new children, as class and Lotus-Circle meet at the same time.

The Sunday evening meeting was the best one held in many months. The Club meeting had a large audience, and was beautiful in spirit and accomplishment. The Lodge starting afresh with *The Ocean of Theosophy* entered into a type of study it had never before enjoyed.

San Diego, Calif., has a new Theosophical activity, a Theosophical Inquiry Office and Reading-room at 2940 University Avenue, Room 4, which is open every day except Saturday and Sunday from 10.00 a. m. to 3.00 p. m., with a public lecture every Thursday evening at 8.00 p. m. The telephone number is Hilcrest 5353-W. The moving spirit in this new center is Reata V. H. Pedersen, for several years a resident-student in Lomaland.

Toledo, Ohio, Lodge No. 22 — Sec. Emilie P. Arnold writes: "On W. Q. Judge Day, observed Sunday, April 16th, at 3 p. m., we had the great pleasure of again welcoming Prof. and Mrs. A. Lindblad, Mr. and Mrs. Barlow, General and Mrs. Lodeesen, and Mrs. Bergman,— all members and friends of Ann Arbor Lodge No. 28, Michigan. The meeting was mainly turned over to the visitors, Prof. Lindblad leading with a well-prepared paper on W. Q. Judge, followed by Mr. Barlow on Theosophic teachings gleaned from *The Ocean of Theosophy*, and Gen. Lodeesen closing the meeting with an interesting paper on Point Loma and G. de P., whom he met there. Mrs. Lindblad brought a bouquet of beautiful roses for the meeting and Mrs. Barlow presented the Lodge with an 8 by 10 framed portrait of H. P. B.,— both presents being very much appreciated. After the meeting there was an enjoyable social reunion."

DUTCH SECTION: *Groningen Lodge* — Bro. J. A. Bouvet sends a report of a successful public meeting on April 7th in the *Concerthuis*, in which the Lodge and the Club co-operated. The president of the Dutch Section, Mr. Arie Goud, gave an address on 'What is Theosophy?' and the members of the Women's Section of the Club presented a symposium, 'Music, the Song of the Soul,' written by one of the members.

Rotterdam Lodge — With his general report of the activities of the Lodge during 1932, which have been noted from time to time in THE FORUM, Secretary J. M. van Sandijk writes of preparations for the Leader's visit to Holland.

of well-attended public meetings, at which, on March 5 Bro. Lindemans spoke on 'The Path of Initiation' and on March 19, Bro. Arie Goud spoke on 'Esoteric Christianity,' and he makes grateful mention of generous financial support on the part of some of the members, which has enabled the Lodge to make the Work more widely known.

ENGLISH SECTION — Sunday public lectures at 70 Queen's Gate, London, in April were: April 2, 'Reincarnation in the Bible,' Mr. A. H. Barlow; April 9, 'The Meaning of Freedom,' Mrs. Minot; April 23, 'The Teachings of Gautama Buddha,' Dr. G. de Purucker; April 30, 'The Esoteric Character of the Gospels,' Mr. Herbert Lewis.

The *Clapham Observer* of April 7 has a report of a lecture by Dr. J. H. Fussell as follows:

"Dr. J. H. Fussell, secretary-general of the Society, addressed a well attended meeting of the Theosophical Society (Point Loma) Lodge No. 11, on Monday evening at Winter Gardens Hall, Clapham, on 'Christ's Religion — Theosophy.' Dr. Fussell pointed out that Theosophy promulgated that truth which was taught, not only by Christ, but by other great teachers and sages who preceded him, and that what is not true — what does not square with the facts of Nature — can be ruled out of the Theosophical philosophy. Many illustrations were given to prove the oneness of Christ's teachings with those of Theosophy. At the close questions were answered."

Bristol Lodge — Bro. Percy Leonard writes of splendid study-classes with the *Graded Lessons in Theosophy*.

EGYPTIAN SECTION: Brother Mayer Daniel, President of our recently organized Egyptian Section, reports many applications for fellowship. He says that the charter-members of the three lodges in Cairo, Alexandria, and Tourah, are pursuing their Theosophical studies with keen interest and enthusiasm. They have already acquired a library of Theosophical books, including *The Secret Doctrine* of H. P. Blavatsky. After a few months of careful preparation, Brother Daniel envisages an active campaign of Theosophical propaganda. He writes to the Secretary General: "The members of the Egyptian Section meet fortnightly in their lodges. They are all enthusiastic over the Theosophical ideas and I see in them good Theosophists and propagandists of the truth. I expect to find an excellent helper in the person of our Brother from Alexandria, Zaky Ely, who will translate Theosophical works and citations into Arabic for insertion in the local newspapers. This kind of propaganda is very effective, and I expect that in this way we shall secure a considerable increase in membership. Our financial situation is satisfactory. Our present budget does not permit of the acquisition of special quarters. Our general meetings are held in the hall of the Société Alchimique d'Égypte, while the lodge-meetings are usually held at the home of one of the members of the respective lodges. But it will be preferable to have a hall of our own and I hope shortly, especially when our membership increases, to secure independent quarters. I count upon your moral support and counsel for the progress and prosperity of the Egyptian Section of the T. S., and in closing I send, in my own name and that of our members, to you and to the Leader, our most fraternal greetings."

It is hoped that Brother Mayer Daniel will be able to attend the forthcoming Convention of the T. S. in Holland, which will probably be held in the middle of July.

IRISH SECTION — Dr. Kenneth Morris has been visiting in Dublin for some weeks, and has been lecturing to the Theosophical Club on 'The Future of Ireland,' 'Omar Khayyam,' 'God or Gods,' and 'Jesus the Theosophist,' with rapidly increasing audiences. His presence in Dublin will undoubtedly awaken new interest in Theosophy among the literary and artistic groups there.

Inter-Organizational Theosophical News

“ARRANGEMENTS for the inter-Theosophical and international convention at Niagara Falls on June 10 and 11 have now reached the point where the place of meeting has been decided upon. This will be the Fox Head Inn, just behind the old Clifton Hotel, close to the Falls, and providing good accommodation for visitors and a convention. The gatherings will be held in the ball-room, and every facility will be accorded delegates. Those who do not wish to stop at the hotel can find accommodation in tourist-camps and apartments.

“It is hoped that some members of the United Lodge of Theosophists will be present. The headquarters of this organization has very courteously offered every facility for the invitation of its members. A letter has been received from the United Lodge of Theosophists in New York, which says in part: 'If any of our individual members should happen to accept your invitation and attend the proposed convention. . . . Let us express our hearty accord with the purposes of the convention as you set them forth in your letter.'

“A very interesting letter has been received from Mr. J. Emory Clapp, president of the American Section of the Point Loma Society. As a personal contribution to the convention, so far, he has submitted a list of suggested topics which display careful thought and insight, and which are considered worthy of reproduction here:

“‘Is a spiritual union of Theosophical organizations possible, and if so, how may it be brought about?’ ‘What Theosophical doctrines are most needed by the world today?’ ‘How may we show that the practice of brotherhood is essential to human welfare?’ ‘Is true brotherhood based upon sentiment and emotion? If not, what is its basis?’ ‘Is the ideal of brotherhood possible of practical application?’ ‘The relation of ethics to Theosophy.’ ‘In what way have our great scientists of today helped to prove some of the truths of Theosophy?’

“It may be advisable to give the convention two aspects, one dealing with inter-Theosophical problems along the lines suggested by Mr. J. Emory Clapp and the other with topics which may appeal to the public. . . .”

— From *The Canadian Theosophist*, April, 1933, pp. 52-3

“It is a matter of profound interest to all who are engaged in the Theosophical Movement and its kindred and allied preoccupations to hear that the World's Parliament of Religions of the World's Fair of 1893 is to be in some sort revived in connexion with Chicago's Second World's Fair, June to November this year. It is to continue the traditions of that great gathering and its

purpose is 'to unite the inspiration of ALL FAITHS upon the solution of men's PRESENT PROBLEMS.' Strangely enough this is what the proposed Theosophical Convention at Niagara on June 10 has in mind Theosophically — to unite all Theosophists upon the solution of men's present problems. The Fellowship of Faiths was organized in England in 1910 as the 'Union of East and West,' in the United States in 1920 as the 'League of Neighbors,' and in 1924 as the 'Fellowship of Faiths.' This WORLD FELLOWSHIP idea, says the prospectus, 'for more than twenty years, has demonstrated its power to "build bridges of understanding across the chasms of prejudice." . . .' Throughout the time of the World's Fair, to quote the prospectus again, from June 1 till November 1, occasional presentations of the World's Fellowship of Faiths will be organized as appropriate speakers become available. During three weeks, August 27 — September 17, the World Fellowship of Faith will reach its climax in daily sessions of national and international representatives of the Faiths of the World. . . . The Theosophical Society had a great place in the World's Parliament of Religions forty years ago. It remains to be seen how far the original principle of the Society has been followed in the meantime and what efflorescence may come of it now."—From *The Canadian Theosophist*, April, 1933, p. 51

The Theosophical Congress held by The Theosophical Society at the Parliament of Religions, in connexion with the World's Fair of 1893, at Chicago, Ill., U. S. A., was conducted under the chairmanship of William Quan Judge, then Vice-President of The Theosophical Society and General Secretary of its American Section.—EDITORS, THE THEOSOPHICAL FORUM

The Canadian Theosophist for April, 1933, pp. 54-55, publishes a review by the Editor of the first volume of *The Complete Works of H. P. Blavatsky*. The following extracts from this review speak for themselves:

"That exceedingly inaccurate 'Ephesian,' Mr. C. E. Bechhofer Roberts, failed to anticipate '*The Complete Works of H. P. Blavatsky*, edited by A. Trevor Barker, covering the Period 1874-1879, Volume One,' which has just been published by Rider & Co. Whatever lies may be circulated about her, the great world will finally judge her by her writings, and she herself, putting aside any personal merit for these, declares she is merely the transmitter of what she had been given by those far greater than she. There is no theory so satisfactory as that advanced by herself to account for these writings, which have done so much to advance the thought of the times and to influence the great discoveries of science during the last fifty years.

"What will first strike the modern — 20th century — student of Theosophy is the large place given to Spiritualism in these early writings. But it is almost invariably Spiritualism with a qualification — Eastern Spiritualism, and the like, and with warnings, quite early in the volume, page 69, in the Boston *Spiritual Scientist* regarding its abuse. . . . Spiritualists . . . can learn more about Spiritualism from this volume than from their own literature. It is sufficient to mention the investigations of Wallace, Crookes, Flammarion, Lodge and others of equal or nearly equal importance in science who have verified the experiments in psychic science on which most Spiritualists rely for their authority. But the explanations are a different matter, and this volume will help materially in giving students a direction in their inquiries.

“ . . . We cannot speak too highly of the enterprise and devotion that has produced this volume and we trust it will be widely supported, not only for itself but as the first of the fifteen or so projected volumes containing Madame Blavatsky's complete works.”

News from the Lotus-Circle Field

FROM Boston, Mass., we hear that the plan of holding the Lotus-Circle and the public Sunday meeting at the same hour is a great success. Mrs. Madge C. Gray, head of the Lotus-Circle, writes of a recent meeting:

“Mrs. Hitchcock was the speaker. Her subject was ‘Theosophy and the Children.’ After she finished the Lotus-Circle children marched in singing ‘Children of Light.’ They were arranged in a triangle, the tallest child, carrying the Lotus-Circle banner, at the apex. They then gave the Symposium from the ‘Children's Key to Theosophy’ in the January *Messenger*. It made a splendid impression and brought us two new members. We may make these Symposiums a monthly feature.”

Mayme-Lee Ogden, head of the Rochester, N. Y., Lotus-Circle, reports that the Lotus-Circle is growing by leaps and bounds. Nature-study is a feature in this Circle. She writes: “The crocuses are peeping through the ground. . . . We used one, bulb and all, for our Nature-talk on ‘Reimbodiment’ at the Lotus-Circle Sunday. How sorry I feel for mothers who don't know something of Theosophy. There is so much to be done in the world. The happiness that comes from helping so surpasses everything that it's too bad more don't know it. . . . *The Lotus-Circle Messenger* grows better and better. The children love it.”

Mrs. Mabel C. Gruelle of the Silvermine (Conn.) Lotus-Circle is guest-teacher at the Adyar Lotus-Circle in Miami, Florida, where she has been spending the winter. She writes: “It is good Theosophy I am giving them, for it is right out of the *Messenger*.”

Lotus-Circles still keep up Fraternalization work, notable among those in which the Adyar Circles are joining enthusiastically being the Lotus-Circles of Amsterdam and The Hague in Holland. Miss Cor den Buitelaar (Amsterdam) writes, “There were present at our last Lotus-Circle play 36 children of the Adyar Society.” Especially important work is being done at The Hague by Mr. Venema, assisted by Misses Slierendrecht and Westerduin. The same might be said of the Lotus-Circle work in Rotterdam, Holland, whose Superintendent, Miss Christina Wolthoorn, writes at length of the beautiful co-operation between the Club-members and Lotus-workers there.

Mrs. Marian Lester, head of the Lotus-Circle at Alpine, California, reports that this Circle has taken a new lease of life, is expanding, and will soon give Madeline Savage's Nature-play, ‘Heart o' the Lotus,’ from the May *Messenger*.

Worcester, Mass., through Miss Mabel B. Jennison, the Lotus-Circle Superintendent, reports expansion, increased interest, and steady work.

Dr. Pierre Peverelli of Batavia, Java, writes: “Please continue sending *The Lotus-Circle Messenger*. It is such a splendid help in educating children along right lines.”

From Mrs. Irene L. Smith, head of the Lotus-Circle at Patterson, Calif.:

"I begin to feel that the country is the ideal place for Lotus-Circles. The truths of Theosophy are with us all the time in Nature, and the children learn so easily and naturally where they can observe the changes in Nature through the seasons. It is so easy to teach Reimbodiment and Reincarnation." — G. K.

Review of "The Lotus-Circle Messenger"

THINGS entirely new and new aspects of things old make a very attractive *Lotus-Circle Messenger* for June-July. The first story, 'Oisín and Niam' in the 'Stories from the Cycle of the Fianna,' by Scotus, opens the number with a chime of faery music. We then look into the Past through the eyes of the mystic Present in 'A Midsummer Festival' with its poetically practical out-of-door pageant. 'The Mustard-seed's Motto' by Dr. K. Morris and 'Lomaland,' verses by Mary Child are the next two pleasant features before our expected favorite 'The Magic Carpet,' which this time takes off from Lomaland itself. The difficult subject of *Manas* and the bestowal of the 'Light of Mind' is explained with clarifying simplicity in 'The Children's Key to Theosophy.' Then come three things all children will delight in: 'The Forest Full of Friends,' a story, Uncle Sol's 'Some Curious Little Brothers at Point Loma,' and 'Lotus — A Charade for Tiny Tots.'

'From Lotus-Circle to Club' has important news for all our younger students, followed by Lotus-Circle reports and news, and a fascinating announcement of features for the next year. This number closes Volume III with an Index rich in usefulness and suggestion, which takes us round the world, through practically all of time, and makes one envy children who have had such a feast of philosophy, literature, art, science, and fairy-lore during the past year. — L. L. W.

Preview of "Lucifer" for June,* 1933

"SIN was once a means of evolution," states R. V. H. Pedersen in 'The Mystery of Good and Evil.' "This teaching is deeply esoteric. . . . If it cannot be fully understood, it can be perceived by means of another Truth, which is that Good is now the means of evolution on all planes of existence." Answers to questions on: Who and what was Christ according to Theosophy? and on: The Mystery of the Immaculate Conception, given by Dr. de Purucker will be welcome, especially by students of early Christianity and Christian Theosophy. 'Helps for Students' tells us something more about Prehistoric Civilizations and Primitive Man. Professor Ryan cites the discovery of human remains in Calaveras County, Calif., and at Castenedolo in Italy, calculated to be of enormous antiquity, as upsetting hitherto accepted beliefs of scientists and archaeologists. Iverson Harris writes on 'Spiritual Discipline and Personal Liberty.' 'The Human Salamander' by Oscar Ljungström, gives a unique interpretation of a living organism as a flame kept alive by carbon and oxygen. When man tends towards the oxygen pole, he concludes, "he is air or atmosphere — a salamander — not flesh; and such is our real nature — an aerial, radiant being."

**Lucifer*; per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00

The new Department: 'The Rising Tide of Theosophy' deals with the problems of Free Will and Determinism, quoting from Dr. Millikan and Professor Planck; reports on a long argument on the respective merits of Buddhism and Christianity held at a Conference organized by 'The Teaching Church Group for Adult Religious Education' held in England recently; and notes that 'missionaries' are beginning to respect the belief in reincarnation held by native African tribes as not at all destroying their good qualities! It also touches on the problem of Stonehenge, and the startling new explanation propounded by Dr. Rendel Harris, famous archaeologist and Biblical scholar, regarding this age-long mystery.

The Editorial quotes from Dr. de Purucker to the effect that The Theosophical Club should be the liaison body between the public and the Theosophical Society. "The main purpose of a Theosophical Club is serious Theosophical study, and the Club is formed especially for that large part of the public, numbering literally millions, who have not yet advanced enough to join a Theosophical Lodge and do not feel as yet sufficiently interested to do so, but who do feel an interest in Theosophy as a philosophical study and who would like to join such a Club in order to learn something about it." — W. E. S.

A Suggestion as to Propaganda

BELOW is a model advertisement, which the Leader has directed to be sent to THE THEOSOPHICAL FORUM for repeated publication, as a suggestion to F. T. S.-at-large especially, to adapt for use in framing advertisements for their own local newspapers and other advertising media, in order to attract the sympathetic co-operation of thoughtful people, especially of those already interested in Theosophy, who might not respond if the notice mentioned or revealed any specific affiliation. In this way study-classes, Clubs, and then Lodges may gradually be formed in places where now we have only isolated F. T. S.-at-large. The proposed advertisement may contain suggestions which Lodges and Clubs may also wish to avail themselves of.

SPECIAL NOTICE

Graded Lessons in Theosophy. Theosophical books and magazines.

H. P. Blavatsky's and W. Q. Judge's works.

Inquiries and correspondence invited.

[Address and telephone number of the advertiser or any other address or telephone number to which he wishes to direct the attention of possible inquirers.]

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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 in London

HEARTENING EXAMPLE OF THEOSOPHICAL FRATERNIZATION

THE inter-organizational White Lotus Day Celebration held this year at the Headquarters of the English Section of the Theosophical Society (Point Loma), 70 Queen's Gate, London, S. W. 7, on the evening of Sunday, May 7th, was an inspiring example of Theosophical fraternization and a presage of ever increasing co-operation among different groups of Theosophists in the future. Although the gathering was held at the Headquarters of the Point Loma Society, it was presided over by Mr. J. W. Hamilton-Jones, President of the Phoenix Lodge, T. S. (Adyar). It was due in large measure to his friendly and impersonal co-operation with Dr. A. Trevor Barker, President of the English Section of the Point Loma T. S., and the members of other Societies who participated in organizing this inter-organization celebration, that it was such an outstanding success.

The detailed program and the verbatim report of the addresses which follow speak for themselves: a most encouraging augury for the future of the Theosophical Movement in establishing that 'real Universal Fraternity,' which the Master K. H. said the Chiefs wanted, "an institution which would make itself known throughout the world and arrest the attention of the highest minds."

—I. L. H.

INTER-ORGANIZATIONAL CELEBRATION OF WHITE LOTUS DAY IN MEMORY OF
H. P. BLAVATSKY, 7.30 P. M. SUNDAY, MAY 7, 1933, AT 70 QUEEN'S GATE,
LONDON, S. W. 7

[Gong.]

Mr. J. W. Hamilton-Jones, Chairman — I am going to ask for a few moments' silence to pay homage to the memory of H. P. B., the Founder of our Society, and those who have passed on since her day.

Mr. J. W. Hamilton-Jones (President, Phoenix Lodge, T. S. Adyar) — Fellow-Theosophists, Fellow-Pilgrims, Brothers: We are met tonight to honor the memory of our great Founder of the Theosophical Society. This is an inter-organizational meeting, and in no sense can it be said to be a meeting of any one particular faction of the Theosophical Movement. For that reason you will

find speakers who belong to different organizations, all of whom are interested in Theosophical teachings, in the Theosophical life, all of whom owe a common allegiance to H. P. Blavatsky.

The Theosophical Society, or the Theosophical Movement, is an organization which in these days is a link in a chain of similar organizations which have existed during past ages. The truth has always been obtainable by those seekers who sought it. In other days it has been difficult to find. It has been hidden in occult lodges and secret fraternities. But it was the wish, the desire, of the Masters of Wisdom to experiment in this our modern age by broadcasting the teachings of Theosophy to the world. Our Messengers, H. P. B. and Olcott and Judge, were given that task; and we should remind ourselves perpetually and constantly that the work which they did was done for the Society, for truth, for evolution for the human race, and not necessarily for the individuals who compose the body of humanity.

Let us remember that, because it is very important. The truth for the individual is not given in the Theosophical organization as such. That is given by the Teacher to the pupil. But the general body of truth is open to all the world. If this were understood more, we should not have what I would call the tragedy of so many different factions in the Theosophical Movement today. We should have kept true to the original plan of the work. Unfortunately — and I say it with sorrow — the Adyar Society, of which I have been a member for the last twenty years, has of late failed to follow the true demarcation of the path. It has given, I think, a misdirection to its lodges and to its members. And I hope that meetings such as these, which are inter-organizational, will gradually tend to purify the great Theosophical Movement of which we are all members. We owe it to our Founders; we owe it to H. P. B., whose memory we honor tonight. She was the great gallant soldier who stood before a mocking world and proclaimed the truth. You cannot count her followers by counting the members of the Theosophical organizations. Her followers are legion. You find them amongst all sorts and conditions of men. And now, even in our modern literature, our modern religion, our modern science, we find traces which show the inspiration coming from the Founder of the Theosophical Movement.

We are met tonight, as I say, to honor her memory, and several speakers will contribute to our program. We will commence with a reading from the *Bhagavad-Gîtâ*, which Dr. W. Stede, the President of the Streatham Lodge of the Adyar Theosophical Society, is going to read to us.

(Reading from the Twelfth Discourse in the *Bhagavad-Gîtâ* which, Dr. Stede explained, "is the text-book of the Brahma-Vidyâ, which is the knowledge of the essential of the ideal as it was given to the ancient pupils at India, and as it represents the consummation of the Upanishad doctrines. This twelfth chapter is called 'Devotion,' and it gives in a concise and complete form all that a true Theosophist should take as being the practical wisdom of every-day life, and to which he should live up as much as possible.")

Mr. F. R. Stephens (Vice-President, Blavatsky Lodge, T. S. Adyar) — Mr. Chairman, Fellow-Students of the Ancient Wisdom: This month, in the year 1891, she whom we endearingly call H. P. B. was freed from the trammels of

the flesh. She had well earned those words, "well done, good and faithful servant." The one thing which shone out undimmed through good and ill report, through pleasure and through pain, was loyalty, unshaken, unwavering towards those great Masters of the Wisdom whose teaching she was the first to proclaim openly to this western world. Of course before her time the teaching had always been known to the few, the very few, and they were pledged to keep the secret inviolate.

Now shall we take ourselves back in thought to those days when she wrote *The Secret Doctrine*, I think that was somewhere, it is near enough, somewhere about 1888, and let us see what that Mahâtma, that great soul, had to contend with? Science in those days was grossly materialistic, looking at everything in this world around us as resulting from a fortuitous concourse of atoms. The religious world was enslaved by dogma, so crude, so unlikely, so immoral, that we wonder that man — man, you know, comes from the Sanskrit *Manu*, the Thinker — we wonder that man had accepted them for so many generations as true. H. P. B. had to contend with those two opposing forces. She was a fighter, she was a member of the Kshatriya caste, asking for and giving no quarter. She was well christened *Vajra*, the thunder-bolt. Hated by the religious element because she pointed out their absurdities, they left no stone unturned in any way where they could decry or injure the Society which she founded; while the scientific world for similar reasons laughed at her. The famous (or infamous, Mr. Chairman) Hodgson Report — here I stand open to correction — if it has not been expunged I suppose it still defiles the proceedings of the *Psychical Research Society*.

All the attack and abuse — you will probably say, "Ah, that happened fifty years ago, if she was to come again we would receive her with open arms." I wonder! Has humanity changed very much in these few decades? We have learned, thanks to her writings, very much about *Prakriti*, about the forms, about the field, and I suggest that we know very little, very little indeed about the knower of the field. At the same time the teaching of H. P. B. has leavened this western world's thought. I doubt if you can point to any human being who has left so deep an impress in half a century as our H. P. B.

Shall we on this day of remembrance give just a few minutes to consider very briefly, very briefly, some of those teachings of hers which were at that time of such revolutionary character, and which will, perforce, have to be recognised and acknowledged as true if this social system is going to be improved and not destroyed? She taught that all the great world religions were identical in essence, identical in fundamentals; she taught that life is one life, is a unity, while the forms through which it functions are many. On this law she based the first Object of her Society, and I would suggest that without that law the first Object of the Society is meaningless. She taught the great Law of Consequences in the triple world. Before her time who knew that thinking was of any importance whatever? Surely, we said, our thoughts are our own; we can think foolishly or wisely just as we like, what does it matter? She taught that ignorance, *Avidyâ*, was the only sin, and she came to shed the light of knowledge, *Âtma-Vidyâ*, to illumine the Stygian darkness of the West. She taught of the existence in this world of men made perfect, who were here of their own

free will and accord, who were carrying out the behests of their superiors, aiding in the unfoldment of life through the human kingdom. It was she who popularized the deep philosophy of the Vedânta, so that the thinking cultured men should not be left desolate when the support, the scaffolding hitherto afforded by religious dogma, collapsed. She taught that this world, this Solar System, all Solar Systems in fact, any real government, has to be carried on by an ordered hierarchy. That is forgotten in the world today.

I want to read you two or three lines from her Introduction to *The Secret Doctrine*. I want to call your attention especially to something we are very apt to forget. She quotes the words of Montaigne which were these: "Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." I suggest there is no better way of paying homage to H. P. B. and of keeping her memory green, than by well watering that nosegay, and perchance trying to do the work which she would have loved if she had remained, and that is to add to the number of those culled flowers.

(Mr. H. J. Strutton, Editor of *The Occult Review*, the well-known protagonist of genuine Blavatsky-Theosophy, followed with a reading of extracts from an article by H. P. B., 'Mistaken Notions on *The Secret Doctrine*,' printed in *Lucifer*, June, 1890.)

(Then Miss Marjorie Debenham, Secretary of the Society of Divine Wisdom gave a reading from *The Voice of the Silence*, from the section called 'The Seven Portals.')

Dr. A. Trevor Barker (President of the English Section of the Theosophical Society, Point Loma) — Mr. Chairman, Brothers: I want in these few minutes to try to place before you some ideas that occurred to me as I was thinking over what to say to you tonight — to see how much we have to encourage us and how many difficulties we have still to overcome; and when I say 'we,' I refer to those Theosophists of all or any affiliation all over the world who cherish not only the memory of H. P. B. as a Teacher, but cherish the tradition of the Ancient Wisdom that she reawakened in the memory of the western peoples during her Mission.

Those of us who hold through thick and thin to the tradition of H. P. B. are encouraged by the knowledge that there are one or two organizations, in addition to the Theosophical Societies that exist in the world, who profess to take as their particular banner, the support before the world of the teaching and memory of H. P. Blavatsky. Two of those organizations in particular, the Blavatsky Association and the United Lodge of Theosophists for reasons best known to themselves, do not feel able to participate in a meeting of this kind, joining in brotherly, friendly contact with members of other Societies to pay a tribute to her memory. And although they say that their business is to support the work of H. P. Blavatsky, it seems to me — and I say it to them, because I want them to know it — that the work of H. P. B., if it was anything at all, was not only the teaching of Theosophy, but her heart's blood was given to the Theosophical Society. I regret it deeply that these Brother-Theosophists are not present with us tonight. I hope in later years they will lose their hesitation, come to re-

cognise that they will not be contaminated by taking the hand of fellowship of other organizations. But at least we are glad to know that in the world they support the teachings of H. P. B., according to their understanding.

I listened with sympathy to something that Brother Hamilton-Jones said of his own Society. It is not true of the lodge which he represents, and I will not venture to say in this meeting whether it is true of his Society at large. But we have noticed with great feeling of encouragement that the General Secretary of the Adyar Society, in the first message that she sends to The Theosophical Society in England, of which she is now the chief officer, these words, I paraphrase them: That as she conceives it, the business of the Theosophical Society is to teach Theosophy in all its truth and in all its purity, and in all its integrity, and that we cannot do better as individual Theosophists than to begin to know the teaching of Theosophy by studying it from the gift to the world of the Elder Brethren of humanity, *The Secret Doctrine* of H. P. B. You will find that in the Adyar Society's *News and Notes* for May. It is inspiring, because I believe it is not too much to hope that what the chief officer of a Society expresses as her thought and policy, may one day become the spirit and policy which energize all the members and lodges throughout that Society. And one other sign of encouragement — in the retiring General Secretary's report of the Adyar Society, they say that their central library has distributed an increasing number of books to inquirers, to lodges, and to students, and that the majority asked for were the works of H. P. Blavatsky, and also another section which I won't mention. But H. P. B. was one of the two. The other was astrology as a matter of fact, but H. P. Blavatsky's works were in the majority. It is a remarkably encouraging sign, my Brothers.

Although two of the organizations of our Brother-Theosophists are not present with us tonight, I want to tell the members of the Point Loma Society here present particularly, that they have been sent a very cordial invitation to be present at the White Lotus-Day meeting of the Adyar Society which will be held at 7.30 p. m. tomorrow night at 94 Lancaster Gate, and a delegation of the English Section of the Point Loma Society will be present, and a delegate will be asked to speak. That is in the spirit of genuine Theosophical fraternity.

May I direct your attention to something that may well prove to be, we hope, a permanent monument to the memory of H. P. B., and that is the publication which has already commenced of *The Complete Works of H. P. Blavatsky*, reprinting every article and every one of her books that she is known to have written in any language. That work has been carried out and only made possible by the co-operation of members of several different Societies; and as the Editor of that Edition of her works, I would like to place on record the thanks that we all feel to those who have co-operated in making that work possible.

There is one thing, Brothers, that we all can do in contacting the public and other Theosophists to make the Mission of H. P. B. in our day undying and successful. There is a conspiracy, I know not of what origin, to damn by faint praise the writings of H. P. B. Those who have been long in the Movement know it to be a fact. How often have we, her students, been met with the sophistry — for that is all it is — of the statement of students just come into this Movement, who, when asked if they have read the writings of the great

Founder of the modern Theosophical Movement, shrug their shoulders and say, "Oh, H. P. B., yes, but she made mistakes. Her writings are full of mistakes. And besides, modern writers know so much more than H. P. B. did. We would sooner read other writers' works." Now do you know, Brothers, that has gone very deep, and it has gone so deep that it actually prevents people coming into touch with the pure source of our modern Theosophical teachings? And we ought to combine together and kill that sophistry, tell people that H. P. B. was no scholar, if you will, that she made mistakes in her Sanskrit spelling, in her punctuation, in her grammar, and in her English, and that there are some words substituted for other words in *Isis Unveiled*; that the proof-readers have mixed up all kinds of sentences. But, ye gods, if you take the teachings of H. P. B. as a whole, do they lie or do they tell you the truth? Answer! Those who are true to the tradition of H. P. B. must see to it that her literary reputation is rescued, and that people's attention is drawn to the writings of the one to whom we owe Theosophy in our era.

Our love and respect for H. P. B. remain principally, I think, because she never built upon the personal affection of those she was called upon to lead. She never drew attention to herself. She never made capital or took advantage of the fact that at times, as she herself says in one of her letters, she was indeed made the reflexion, the telephone, of a certain high Adept. But she imbodyed their spirit, their knowledge, their wisdom, and their compassion in the message that she gave to the world. It is that message which we call Theosophy, which we must judge her by. And in closing, I want to paraphrase something that was said of the blessed Buddha, which I think you will agree we can equally apply to H. P. B. who was a disciple who followed in the footsteps in which the Blessed One himself trod: Abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide and Teacher to erring mortals, by herself, she thoroughly understood and saw, as it were, face to face this Universe; the world below with all its spirits, and the worlds above of *Mara* and *Brahmâ* and all creatures. And she then made her knowledge known to others. The truth did she proclaim both in its letter and in its spirit, lovely in its origin, lovely in its progress, lovely in its consummation. The higher life did she make known in all its purity and in all its perfectness.

(Mrs. Virginia Barker, Secretary of the English Section, Theosophical Society, Point Loma, followed with a reading from the Eighth Book of *The Light of Asia*.)

Dr. G. de Purucker (Leader of the Theosophical Society, Point Loma) — Mr. Chairman, Fellow-Theosophists, and Brothers: We have heard from our speakers present many beautiful thoughts tonight: thoughts which have reminded us at least somewhat of the true soul of H. P. B.: tributes of love they are which have sprung from loyal Theosophical hearts, sincere, well-meant, rendered by men and women who have assembled here together in the spirit of brotherhood, which is the very soul of the Theosophy of the Masters, and containing important elements of the message of her whom tonight we render our meed of homage to. Yet, do you know how my mind ran in cogitation and reflexion as I listened to the noble words of our Brothers here present who spoke? I said to myself: Ay, all is true; yet, after all, what is the noblest homage that

we, that each one of us, can render unto the Masters' first Messenger to the Occidental world, nay, to the entire world, of our era? What is this noblest homage? Is it words only, although spoken from generous and devoted hearts? Or is it living the life which she herself taught and exemplified in her own being and work?

It is a beautiful thing for Brother-Theosophists to assemble together, to meet together, in a spirit of unity, of concord, and of amity. It is also pathetic to think that there are Theosophists today who will refuse to assemble together, and to meet other Fellow-Theosophists — no matter what their differences of opinion may be — on the common ground of homage and reverence to our Masters' first Messenger to the world, in our era.

It is not words alone that make the Theosophist; it is not Fellowship in any Theosophical Society alone that makes the genuine Theosophist; it is not beliefs alone that make the genuine Theosophist — not alone they. It is the convictions of one's being, the convictions towards right and to righteousness, to use the good old-fashioned English word. A 'Blavatsky-Theosophist,' to use the argot of our modern Theosophical era, of the New Era, is he who practises the doctrine that he preaches. It is not the jingling cymbal nor the beaten drum: it is not the asseveration of our own impeccable virtues and of the supremacy of the doctrine that we follow, which make the genuine Theosophist; but it is a practising of the doctrines that Theosophy teaches us; and if we do not practise what we preach, we are then but whited sepulchers and living human lies. Remember what H. P. B. says in the beginning of her *Key to Theosophy* where she states in plain language that it is not fellowship in any Theosophical Society which makes the Theosophist, but, paraphrasing the old English saying that "handsome is as handsome does," so is it with us Theosophists: "Theosophist is he who Theosophy does," not he who merely talks about it.

I think it is a most excellent thing for Theosophists of different Societies to gather together in meetings like this one; because here, no matter what our individual differences of opinion may be, and indeed are, we meet on a common platform as brothers, we state to each other our differing views as brothers; we can learn from each other; we do away with the infernal suspicions, distrusts, which have kept the Theosophical Movement broken up into the *disjecta membra* which at present exist and which disgrace it. No one need tell me, Brothers, that H. P. B. asked that her death-anniversary be kept merely in order that future generations of the followers of the doctrine which she brought to us might render mere verbal homage to herself!

Pause a moment. What was her object in asking that what Colonel Olcott first called 'White Lotus Day,' should be celebrated? I do not think that any genuine lover of H. P. B. can imagine for an instant that it was merely to pay homage to herself, *i. e.*, to her memory. I believe it was because her brilliant mind foresaw in the future the disgraceful disunions and dissensions which have come upon us since her passing, which have broken the Theosophical Movement, her child, into separate, and unfortunately in some cases, antagonistic parts. Doubtless she felt that at least on one day in the year, true followers of the Message of our Masters which she brought to us could assemble in peace and in brotherhood, in respect for each other's honest convictions, and render,

not merely homage to her, but also homage to those who sent her, and homage to the mission which she so magnificently fulfilled while she lived, and to the Doctrine which she taught. Possibly — may we not believe it, Brothers? — she foresaw that unions, reunions, like this, might be the first step to a reunion of the Societies forming the Theosophical Movement, which Movement has been separated into parts and in which some of these parts are decaying. *L'union fait la force* is a French proverb, the national motto of Belgium, I believe, and the statement is true. "Union is strength"; and you know the old English story — at least I think it is English — of the farmer on his death-bed, and his sons and the bundle of sticks. When bound together the bundle could not be broken, but when the link binding them was torn away, then stick by stick the bundle of sticks was broken.

Few Theosophists realize that there is in the world a power antagonistic to the best spiritual interests of men, the power which H. P. B. fought during her entire life, and which every genuine Theosophist must fight if he is worthy to bear this noble name. It is the power working for obscurantism; it is the power of the enemies of the human race who yearn to see disunion and disarray in our camp, and who work with subtil machinery, with subtil enginery of thought, to this end, and unceasingly, even when the poor deluded ones of our own camp sleep in fancied security. Union is strength, I repeat, and I look forward to the day, my Brothers, when once again the Theosophical Movement will be a band of brothers united together and holding one common objective, as indeed many of us, though belonging to different Societies, today are united in heart and in essentials; and these brothers on the platform, belonging to different Societies, as also many of you in the audience are, are proofs of this invisible, though very real, fraternity composed of men and women in whom the spirit of truth rises above the pulls of partisanship, or of mere individual affiliation with this Society or with that.

Do not imagine for an instant that I, as Leader of the Point Loma Theosophical Society, condemn or discredit loyalty to what one believes to be true and loyalty to one's own Theosophical Society. Most emphatically I do not condemn or discredit such loyalty. I revere it. But although belonging to different Societies, at least we can understand each other. We can work together on a common platform, and for those points of principle upon which we can unite: we can on those points unite, and unite firmly, so that no external power can break the union, however invisible it may be, that thus once again we are bringing into being.

No, I do not condemn and discredit loyalty: I revere the sense of loyalty to one's own Society, and to one's own teacher, in other words to one's earnest convictions; and at least if we cannot unite immediately in an official manner and if we must look upon reunion as belonging to a far distant rosy dream of the future, we can work towards it, we can help each other, we can learn from each other, and we can combine in a massed front at least against the attacks upon the Theosophy which all of us hold dear. This it seems to me is the noblest homage and tribute that we can render to H. P. Blavatsky: the tribute of a Theosophical mutual understanding, the tribute of united Theosophical hearts, the tribute of a Theosophical life, the tribute of the brotherhood which she taught.

and the tribute of a common acceptance of the philosophy which she brought to us.

My heart is deeply touched when the hand of brotherhood which we are outstretching, which we have outstretched, and which will remain outstretched no matter what rebuffs we may receive, is accepted in the spirit in which we proffer it; for in these cases of acceptance I recognise fellow Theosophical souls, 'fellow-pilgrims' as our Chairman has expressed it in his splendid opening address. I say, when a fellow-Theosophist accepts my hand with fraternal clasp, that here is a man in whom principles rise above personalities, a man in whom Truth is held to be superior to persons. Such a being is a Man, truly a Man!

What does it matter if those of us who believe in the practice of brotherhood as particularly exemplified in inter-organizational brotherhood, and who desire to practise it are misunderstood? What does it matter if our individual idiosyncrasies are criticized, providing that we work towards an end far nobler than these idiosyncrasies? What does it matter if even our most cherished convictions are mocked at and derided by those who, because they misunderstand us, misinterpret our cherished convictions to be egoistic beliefs in our own organizational supremacy, and who themselves think that they alone are genuine Theosophists and even alas, in some few cases joy in bringing pain to fellow-Theosophists? What, I ask, does it really matter? Let us follow the words of William Q. Judge who said in substance that a Theosophist's duty is to practise the Theosophy that he preaches, and to do the best he can and to hold to what he finds to be noblest and best, and to let all the rest go.

Let us follow the path that we were shown by H. P. Blavatsky: the path of brotherhood, the path of peace, the path to truth, the path of joy, the path of self-respect, yea verily the path also of virile but kindly assertion of the convictions which we tenaciously hold. Now what are these convictions — merely that my opinion, or our opinion, is superior to yours, or to some other person's or body of persons? Never! The convictions that I allude to are these: That there is truth in the world, and that this truth must perforce be seen in divers manners by different men, and in diverse ways by different races of men as the *work of evolution proceeds*; for it is obvious that men change their views continuously through the ages; the conviction that this truth which is in and of the Universe can verily be understood by us, and that we can gain an ever-increasing understanding and perception of these natural verities, which are founded upon the very structure and operations and laws of the Universe itself, provided only that we live the life which will open the inner portals of our understanding, unlock our hearts, expand our minds, quicken our intuitions; and that the way to live this life is by studying always and by practising the sublime PHILOSOPHY-RELIGION-SCIENCE which has been given to us from our Masters first in our age through H. P. B.

One of the parts of this philosophy, one of its noblest teachings, is that of universal brotherhood; and I have never misunderstood this much-abused word 'brotherhood' to imply, as some people seem to think it solely implies, a sentimental and flabby acceptance of what unthinking and spineless people say "Yes, Yes," to. Brotherhood when properly understood means not merely the intellectual acceptance of our fundamental spiritual origin, and indeed unity, but also

the actual carrying out in our daily life of the conviction that our fellow human beings are in a very true sense limbs of our own being, that you are a part of me, and that I am a part of you: that we are fellow-limbs on the tree of life, and that what hurts my opponent hurts me, and that what hurts me hurts not only my opponent but likewise my friend. We all spring from the same common spiritual source. We are all marching forwards on the same evolutionary pathway to that same ultimate divine goal; and it is not only a beautiful duty, a high privilege, but an ineffable joy to help others in their evolution and in every way possible.

Remember the sublime teaching of all the Tathâgatas of Buddhism as exemplified particularly in the noble Mahayâna doctrine of that great religion, to wit: The sublimest duty of the Tathâgatas is to lead others into the pathway which the Tathâgatas themselves follow. Remember what one of our Masters said in what is to me one of the most exquisite passages in the letters from him that still remain to us: the Master K. H. says in the supplementary note to one of his letters which is found on page 88 of *The Mahatma Letters to A. P. Sinnett*, "Happy the man who helps a helping hand."

My Brothers, it is the hope of my heart that we may often meet in inter-organizational reunions such as this one is. Let us try to forget the differences which have kept us so long apart. Let us try to find those points of mutual agreement on which we can work together, each Society and each individual member of whatever Society retaining his or its own convictions, each member retaining his own fellowship in whatever Society it may be, if indeed in such Society the questions of his mind and the yearnings of his heart are answered, and if he feels satisfied. If not, let him join the Theosophical Society where he feels that light and comfort will come to him. Let us be Theosophists, in other words let us *do* the Theosophy that we preach; and then, *then*, we shall be paying a tribute of homage to our beloved H. P. B. which will not be on one night only, on one day only, of the 365 of the annual cycle of days, but we shall be doing it all our life, and every day in the annual cycle. Ay, even now I can feel that lion-heart of H. P. B. beat in sympathetic answer to this plea; and you know as well as I do that if H. P. B. were here amongst us, she would say, Ay, ay.

In conclusion I feel impelled, indeed compelled, to point out to you, my Brothers, that the *Gupta-Vidyâ* of the archaic ages, the *Rahasya*-doctrine, the Secret Wisdom, the Esoteric Teaching, is as strong today, and as active today, as ever it was; and that those, our Theosophical brothers, greatly err and wander wide from the facts who say that the processes of the Universe and the undertakings and activities of the Lodge of our Masters receive set-backs and closures, and that the flow of truth into human hearts is bounded by certain time-periods, and that in between these time-periods there is naught but barren spiritual and intellectual sterility or sterile barrenness, and that human hearts which cry in agony for light and truth cannot receive them except at certain intervals, unless indeed through the medium of the merely written word. Beautiful as that written word may be, it is not the same as the conviction which a man should have, that he can attain truth whenever he *wills to take it*. Truth is not on tap, as it were, to be shut off and turned on. The currents are flowing for aye, and good men and true and good women and true who live the life,

and who do the deeds, who do the Theosophy that they preach, can have it whenever they will to take it.

This is no denial that there are certain cyclical periods when more particularly and more specifically open action for public propaganda is taken by our Masters, for this last is of course true; but there is at no time, nor is there anywhere, a hindrance to any loyal Theosophist, whether a fellow of the T. S. or not, from coming into touch with the great Guardians of the Ancient Wisdom and receiving from them as much of the Wisdom-Religion of the gods as he is able to assimilate. It will depend upon himself only, upon himself alone. Towards the end of each century it is certainly true that the Masters make a particular effort for public propaganda and strike a new key-note through a Messenger specially trained to this end; but after the Messenger has gone the current still flows for those who are able to drink of its life-giving waters. The link is not broken, the chain for transmission of teaching is not interrupted, save, alas, for those who will not understand.

The Chairman—I feel that very few remarks are needed from me to close this magnificent meeting. I feel, and I believe you all feel, that there has been a wonderful harmony here this evening. We have all met on a common ground to pay homage to the memory of H. P. B. And in closing I can only say that if you will all carry the power of this meeting away with you amongst the other Theosophists with whom you come into contact, take it with you to the meeting of the Adyar Society tomorrow night; let us spread it, let us make it grow.

Dr. de Purucker's ideal is for the fraternization of all the different Sections of the Theosophical Movement. As I said when I first had the privilege of meeting him over here, I am convinced that some time, it may be soon, it may be in the distant future, but some time all the lines of Theosophy have to converge on the central point. We shall come together eventually, why not now?

So in closing this meeting I would like you to take away with you this thought to eliminate all shadows, shams, and hypocrisy: "the all-pervading light of truth shines with unfading glory throughout the whole Theosophical Movement."

[Gong.]

Leaves of Theosophical History

The original (or in some cases a copy) unless otherwise stated, is now held in the Archives of The Theosophical Society, at its International Headquarters, Point Loma, California, and is here reproduced *verbatim et literatim*.

The following is a copy of a letter from H. P. B. to W. Q. J. The letter is undated, but in Judge's own handwriting, written in pencil at the top of the first page, is given the date: "oct 89." Several names have been deleted, and in place of them are used the following initials: S, T, F, R, B, E, G, H, and L.

Bert sails with Parker to
morrow, by New York City.
My dear W. Q. J.

Sorry to find that the Irishman is ever smothering the candidate to Δ .

You are wrong & unjust to Parker. He is an eccentric, a character jumped out of a novel by Dickens, yet the most *honest* man in the world, *too stupidly honest* for this world. Not mean. He gives almost all he has; but \$4,000 he was going to give for the S. D & the T. S were borrowed from him by a F. T. S & an *Esotericist of Chicago* (!!) whose name he will not divulge & when he had made some 40,000 dollars out of the 4, he never gave back Parker back a two penny dam; Parker gave here, right & left, & is going to work for us. What he was *told of you by one who hates you*, he does not believe in it now, for he believes in me, & I told him I knew you better than any one of his acquaintances. Now he says he *loves & respects you* & repeats it 20 times a day. Now *do not lose a friend* & a true one, you infernal Irish goose of the age! I send Bert with him on a solemn mission & Bert may stop with you for three months & more. Bert will explain all. Parker is the oddest and dearest little crank that you can set your eyes upon. *He is the soul of honour*, Judge, & you will find it out. Believe me when I say this I speak on authority; and he now believes you too, the same soul of honour; for I told him that you were a great deal better than I am, or Olcott ever was, & such is my honest opinion. As for temper, you are — what I just said — an Irish goose.

Business:

Accounts finished. I have paid Bert his capital for S. D. and *interest* on the 1,100 odd pounds; therefore the rest what comes is all mine. Please now when you make accounts, send the *money to me in my name* deduing what I owe you & Path for commission I find that Arch took from you of my money £65 — and that all the money got from the "Key" & Voice of Silence" — (which has paid itself & over assuredly is sunk in the office Duke St. They are bankrupts, & Parker tries to save us. I try to save *Lucifer*, & want the money for the T. S. but *I must have it in my own hands*. Bert will tell you this & explain. Bert is no good for business & Arch, worse than he is; *that's truth*. Mrs. S swears she loved & loves me the same. Swears on her God she never said an evil word about me, & tried hard to know who told me, as she *thought it was you*. I swore you never opened your mouth to me about her; never *told me* anything (& so you have not *told me orally*), but said to her that I had received letters to that effect years ago from America & so I have. Well, never mind her: better *half a friend than a full enemy*. L is *very shakky*. I lent him 3 pounds the day he arrived penniless, and took him to live with us for a month. Parker gave him 5 pounds, & he borrowed from everyone. Well he is out of the house. Is it true that he is Mrs T's *nephew*? He says so. F? Let him go to the devil & G along with him, if he believes* in himself so much. My answer to his printed *manifesto* the copy of which I sent you will show you that I tell him plainly that it is all *Pledge Fever* & personality on his part. — *Self-worship* combating hero-worship for somebody else. He is an honest & sincere man, however, and I repeat so again. But he cannot believe in R's guilt & B is behind his back. What do I mean by your playing into H's and E's hands? What I say. E will give

*Following this, on the top of the second page of the second sheet of the letter, written upside down, is the following:

Master's last letter made me very miserable & I am hardly getting over it. Damn, my weakness for the fools!

half his wife's fortune to crush you, myself & Society. He tries to set us two at logger heads as Mrs Ver Plank truly remarks. Let us defeat them (for H is E's *creature*) by remaining as united as the five fingers on one hand. This is what I mean:

Now I ask you one thing. Can't you take back poor George Cheiney who is here, and readmit him into the T. S? It is this infernal E who pitched him out. Please do, if you can. He is a magnificent orator & I want him here in the "Blavatsky Lodge" but unless you take him back I cannot make him a member of the British Section or the Blavatsky Lodge, or can I?

And now my old comrade & friend, be of good cheer. I'll do the work myself now. You reproach me with having done this & that sending telegrams & letters, *outside* of you & the devil a bit I knew that I had to do this! Now be so kind as to write to me plainly (so that I could read) what you expect me to do, & what I must *not* do. And I *give my word* that I shall follow your instructions. Let us understand each other, both of us, mutually. But till now no one ever said to me a word about your asking to do this or that. Write *to me direct* & I will do it. But if you write it to the Countess or Arch or Bert — they all forget.

Goodbye my Irish crocodile; & may .: protect you. Yours ever

H P B.

Questions and Answers

(Questions 155–162 were answered by Dr. de Purucker in the Temple of Peace, Point Loma, Sunday, August 21, 1932)

QUESTION 155

Why does Nature go to such pains to produce such superbly beautiful forms: the human, the rose, the violet, the antelope (in form and motion how express and admirable); the forests; the iceberg and its spires and bewildering design, a celestial creation when compared with man's most pretentious cathedrals; and, having produced them, why does she have to tear them down as though dissatisfied with her handiwork, and with new methods produce more forms, sometimes superior to those that have gone before, but more often inferior to them, especially seen in the case of man? Is Nature striving for some glorious ultimate, or for the unattainable?

G. de P.—I have the answer to this beautiful question, and have received it from the gods through the Masters of Wisdom and Compassion and Peace, and from their pupils, who have given it to us men. There is truth in the Universe, and truth can be had, if you live the life. Part of the living of the life is cultivating your inner faculties and powers, as for instance the power of vision, the power of understanding, the power of sympathy and love—impersonal love: there is no stronger force in the Universe than it. All doors fly open before it, for it is sympathy, sympathetic vibration with all that is. It penetrates everywhere. Naught can withstand its progress; naught can oppose its ingress.

What, then, is the answer that love and vision give to us? The answer is that Nature is striving both for some glorious ultimate and for the unattainable. Nature strives for the unattainable because this word 'unattainable' simply means infinite future progress, progress unending, frontierless, without future

boundary. Everything in the Universe yearns to the unattainable; and how beautiful is it that it is so!

Pause a moment in thought and reflect. Can we ever reach an ending beyond which naught is? Never. Otherwise what a haunting horror would it be for both mind and heart. Nature strives ever for the unattainable, and so does man, a child of Nature. The unattainable is simply the endless future, frontierless progress: endless growth, endless development, endless change in betterment. But because Nature strives for the unattainable, so do we humans strive for a 'sublime ultimate' as we call it. Nature likewise strives and reaches sublime ultimate after sublime ultimate, and abandons each when reached and passes on to an ultimate still more sublime, and this continuous passing on leaving ultimate after ultimate behind one is the striving for the ever unattainable. Thus with us humans: when we reach what we think to be an ultimate, we find it is but a stepping-stone to something grander still.

Nature, therefore, does both. So do we. And these changes — beautiful forms that Nature builds and then tears down — why weep over a process which means growth into better things? How small and restricted a vision is it which says that so beautiful is this flower that naught can ever be more beautiful than it. It is indeed lovely, but I can see, I can vision, I can dream of, flowers so exquisitely and unearthly beautiful that even these delicate blooms are like the handiwork of men. Nature tears down in order to produce something better. Nature tears down in change, because change is growth. Growth is evolution. Pause, and reflect.

I have heard men say: There is something in my heart so beautiful that I don't want ever to lose it; and to this wonder-beauty in the heart the human clings and clings, and clings to it for himself, making thus for himself a path of pain and grief.

Ah! No! Things don't grow in that way. Things grow by understanding, by expansion, by renunciation of the imperfect for a more perfect. Things grow by renouncing and receiving something nobler. Never say that a thing is so beautiful that a more beautiful does not or cannot exist. The Universe is infinite, and change is growth, and growth is progress. Remember this rule in your days of sorrow, my Brothers. But when the time of grief and pain comes, remember that it is but a new portal into something better, something nobler, something sweeter far. These are no vain words. I mean literally every one of them.

Thus it is that the Universe, composed of vast hierarchies of evolving and growing beings, learning entities, is continually shifting the scenery, so to say, is undergoing continual change, producing and reproducing, forming and reforming, bettering and bettering always. Is there an infinite best, an absolute ultimate? No. Always are there veils upon veils upon veils behind. Always are there stars beyond stars beyond stars. Always is there hope, greater than the hope you now have, and then a hope greater than it, and so on for ever. When the first tiny flame of love warms your heart and you begin to feel for others and to sympathize with them, and something inexpressibly beautiful and fine begins to grow within you, it is but human nature to hug it to oneself and fervently to cling to it, and then all life and all being seems less important than

to have it for oneself alone. But, merciful heavens, infinite heavens, I say to you to cast it aside! You are simply shutting yourself out from receiving something inexpressibly grander.

Don't you understand? In order to grow you *must* change. In order to evolve you *must* give up what you have, for something better. Thus it is that Nature is in continual birth, in everlasting movement, changing and rechanging, forming and reforming, producing and reproducing, and always visioning, so to speak, the ever Unattainable. It is like the vision of the Seer, like the yearning of the poet, like the love of the lover. It would be awful if there were an end beyond which we could not go, if things stopped for ever — and verily where do we see such a horrible phantasm, such a phantom of horror, anywhere? We see it nowhere. On the contrary, we are conscious of change, of movement, everywhere. As the Christian hymnist once so wrongly sang: "Change and decay in all around I see." This was considered very beautiful once upon a time; but pity, pity, I say, the cold hearts who could not understand that the change and the decay were but a preparation and a giving up of something inferior for something better.

QUESTION 156

In some parts of the Theosophical Movement there are people who seem to be engaged in petty fault-finding of other Theosophists. Is there any remedy for this?

G. de P. — Of course there is a remedy: Don't do it! I don't wish to be unkind, because Theosophists are human, just as other folks are — very human indeed; but I honestly believe that a good deal of the fault-finding arises, perhaps all of it, out of misunderstanding. Theosophists are all idealists. It does not matter to what Society they belong, they are, I believe, all idealists, yearning for a beautiful and noble ideal; and they know they haven't got it themselves, perhaps, and they don't like to think that the other fellow perchance may have it, or a little of it.

Now, we must put a stop to that — you, we, Theosophists, must learn to see that in the hearts of other Theosophists there is the same yearning for truth that I have or that you have, the same sense of beauty, the same sense of honor, the same sense of decency. Once we feel in this way, then petty fault-finding will stop. That is the manner of putting a stop to it. Begin with yourselves!

I honestly feel that the true Theosophist is the one who does not unjustly criticize his brother. He may disagree with him, and that often is perfectly proper; because we Theosophists are free-thinking men and women; we will not resign our right to think freely and to express our opinions freely; but we can always do it in a kindly way, with generosity in our hearts for those who may think otherwise than we. That is the way to put a stop to it: set the example yourself. When you find a Theosophist fault-finding or acting in a mean or ignoble spirit towards others, you can be pretty sure that he is not following the example of the ideal he cherishes in his heart.

QUESTION 157

Can you tell us something of your plans?

G. de P. — With pleasure. I have many plans. I desire to make the Theosophical Society grand, great, a noble and impersonal vehicle for the conveyance to our fellow-men of the sublime teachings of the Ancient Wisdom called Theosophy. I want to take the hand of every brother-Theosophist, no matter to what Society he may belong, and ask him to join us and to help us in this work. He may remain in his own Society, if he pleases — I care very little about that. What I want is real things, realities, honest-to-goodness Theosophical work and feeling and thinking. I want to cover the earth with Theosophical lecture-halls. I want to work until I die so that others may receive what I have received. I want to bring light and peace and hope to men's minds and to their hearts; and I am trying to lay plans to do this.

I was asked the other day: "G. de P., if you had ten million dollars, what would you do with it all?" I said: "After paying all our debts and honorable obligations I would expend every dollar of it just as quickly as I could put it to work and to serve us in our Holy Cause." My questioner's face dropped, and for a moment or two I thought he might be a billionaire in disguise, who had there and then come to the conclusion that I was-not the proper person to entrust with any funds for the Theosophical Society. What I meant was this: I would make every penny of that sum work to carry Theosophy and its blessings to men's hearts and minds. I would send out lecturers far and wide who would fill lecture-halls with thousands, where men could be taught the truths of life and helped. I would encourage and help both by teaching and financially any other reputable Theosophical Society in which I discerned the same love of our Masters' teachings that I have in my own heart. A hundred things I would do. I would begin a lecture-tour that in a sense would be unending, and I would ask my men and women in the lecture-field, to wander up and down the land, into places populous and places sparsely inhabited, carrying the truth everywhere. Only lack of means today prevents my doing this. These are a few things that I would do.

Also I would work to reunite the *disjecta membra*, the fragments or limbs, into which the Theosophical Movement today is unfortunately broken. I desire to bring these limbs all back to form a united Society, as it was in the time of the main founder of the Theosophical Society, H. P. Blavatsky — to make a real Spiritual Brotherhood, beginning among us Theosophists first, so that we won't be shamed when standing before an audience and preaching brotherhood, hearing some member of the audience stand up and say with perfect truth: "It is all very pretty, but why don't you Theosophists be brotherly among yourselves first?" The questioner would be absolutely right. Here we are, teaching brotherhood and feeling it and meaning it; and yet the Theosophical Movement is broken up into divisions or parts which on occasions squabble and quarrel disgracefully among themselves, as is often evidenced in their respective publications. It is shameful; and I want to put a stop to it if I can.

QUESTION 158

Concerning receiving from within: I have met many modern teachers who teach the same thing. They say: Ask from within. So spoke Madame Blavatsky and many others. Many of the new teachers say: I received my teaching from

within: My teachers tell me that. Now, it seems to me that everyone has different ideas, and yet they all say that they received them from within.

G. de P. — You are perfectly right in your statement. But don't forget this, my Brother, that every human being in the core of the core of his essence is a god, and therefore filled in that essence with boundless ideas, ideas vast in reach, wonderful in beauty, sublime in kind. How drab and dull our world would be if from every man and woman there flowed forth only the same few trite thoughts! It is diversity which lends beauty to the world. It is diversity of thought which lends interest to human intercourse. Don't let us check back this diversity. Let it flow forth and show itself in grandeur. It is these things that make life interesting. But mark very carefully the following, my Brother, and you will have something to guide you: No great teacher has ever differed in essentials from any other great teacher. They have all taught the same fundamental essential truths, the same basic principles.

This is the test by which you may know the genuine Teacher from the mere visionary: universality. There you have the test. It is an infallible test. If what a teacher tells you will apply in all parts of the earth, among all races of men in all ages, and is, to the best of your cognisance, as good and useful and ennobling on some remote planet in some other Solar System as it is here, then you probably can safely take it. If you find different teachers telling different things to their pupils, then my suggestion is: be wary. Take that which is good and reject that which your conscience tells you is evil or distorted or wrong, or cheap — or a mere imitation often the worse for wear of our Theosophical doctrines. You know what the early Christian books said, in substance: A time will come when there will be false Christs in the world saying, 'Lo here, follow me; lo there, follow me.' I say to you to follow the truth, that which your own conscience — which you can cultivate to marvelous perfection — that which your own intellect, your own inner spirit, tells you is true. You may of course readily make a mistake. You may make mistake after mistake after mistake; but the principle of conduct is right, and the very making of mistakes — by them you learn, and with each mistake corrected you have gained fiber and strength and vision, so that, again with each mistake corrected, the chances for making future mistakes grow progressively fewer and fewer.

Of course there are many teachers in the world, many of them — who claim to be teachers; but the test is: Do they teach the universal thoughts which are the same at the basis of all the great world-religions and philosophies? If they do, accept them. I know what the gentleman who has asked this question has in mind. It is a fact which meets me in my daily work. There are false teachers in the world, ambitious men and women, claimants to great powers, etc. Yes, I know it. But where there is the counterfeit you will find somewhere the pure and shining gold. Otherwise there would be no counterfeit. The false teachers prove the existence of the true. Do you understand the idea?

So therefore I would say in direct answer to your question: Take that which is good; take that which you find to be good and true and ennobling, and hold it until you find something better. Reject everything that offends your conscience. Be not afraid to make mistakes. It is better to make mistakes and to learn, and thereby to grow strong, than it is to do otherwise.

QUESTION 159

You once spoke of the failure or partial failure of the message that Jesus brought. Is the progress, the evolution, of the true teacher or the messenger from the gods, retarded or sped, according to the degree of the acceptance of his message by humanity?

G. de P. — The individual evolution — do you mean?

Questioner — Yes, the individual evolution of the teacher or messenger.

G. de P. — I would not say so, if I understand your question correctly. The question runs to this: If the Teacher come from the gods or if the Envoy come from the Lodge of the Masters of Wisdom and Compassion and Peace, and his message is rejected, does this rejection retard the evolution of the Envoy?

I think not. In fact, I rather believe the contrary may be the case, because there comes a sorrow, a deep grief, when the bearer of truth is repulsed. It is like a man who comes in aid to a fellow human being who is in danger, who is in peril, and by whom the offer of help is rejected. If the helper is a good man, the incident does not imply that the next time a chance to help comes, he will then say: "Well no; I am not going to try to help again. I have made a fool of myself once, and I am not going to do it twice." No. The man of heart will understand; the man of heart and vision will help even despite the rejection. If you see a little child in danger of burning or of drowning and you rush to its aid, and the child pushes you away, are you going to be a little child yourself, and turn around haughtily and walk away? No, indeed; you help the little child despite itself. Do you realize what Jesus, the great Teacher you speak of, said in substance to his disciples: Children, in the vision of a true Teacher, ordinary men and women are like little children, to a certain extent to be humored, to be loved, to be cared for, to be understood, to be educated, to be helped.

There is the mother-heart in every good man as well as the father-heart; and every decent man never forgets his instinct of protection and brotherly kindness. I tell you that the man who would refuse to go in aid when a cry of help comes, no matter what the danger is, is unhuman, to a certain extent at least unhuman, is not a full and complete man. Do you think that the great Teachers would be less than a good man, than an ordinary and average good man should be? Their evolution is not retarded by the rejection of their Message, except in the sense perhaps that they will try again later, and this keeps them longer in the same sphere of life. Their evolution is perhaps helped, because it gives them an added opportunity for the pouring out of the inner Buddha, of the spiritual Christ, if you understand me.

QUESTION 160

What is the difference between Pantheism and the Theosophical idea of the Universal Consciousness?

G. de P. — That is a good question. It would be very easy to explain if everybody had studied philosophy. But I will try for the benefit of those to whom philosophical thought is relatively unknown or obscure, to give an answer which I think all may understand. The average idea of Pantheism, as it is un-

derstood in the Occident, is inchoate, is vague. It is a generalized idea that the Universe has back of it — mark you that — has back of it a Kosmic Spirit, therefore considered to be impersonal, but working through all things as an all-permeant life or energy, and that even these 'all things' are portions of the Kosmic Spirit itself. This is about as far as Occidental Pantheism goes, I believe.

Now then, the Theosophical conception of the Universal Consciousness-Life-Substance says not only that back of the sevenfold or tenfold Universe is this Universal Consciousness-Life-Substance, but that the Universe itself is a partial manifestation of it by means of an almost infinite number of hierarchies. This obviously does not mean that every stone, every bit of wood, or every flower, etc., is god or a god, but that the essential substance, the world-stuff, the mind-stuff, the consciousness-energy-substance, is the same in it and in me and in you and indeed everywhere, thus manifesting in innumerable individual forms.

Occidental Pantheism is a great step forwards towards the Theosophical idea, but it is an imperfect step. It does not go far enough. It is one thing to say that there is a Kosmic Spirit which permeates all things, and that the Universe is this Kosmic Spirit imbodyed — all of which is true. It is another thing to go all the length of the thought, as Theosophy does, and point out that this Kosmic Life is, as it were, like the sunlight broken up into innumerable rays, countless hosts, of evolving entities which in their aggregate make the Kosmic Spirit; although the Kosmic Spirit continuously soars above them and is not wholly included even in the kosmic aggregate of innumerable individual manifestations; and each one such ray or manifestation is nevertheless in its essence and in its root that Kosmic Spirit in its totality. "Thou and the Universe are one." This is a most wonderful thought and requires deep reflexion for grasping it in its amazingly suggestive reaches.

Next: The Theosophical philosophy teaches that there are invisible worlds and realms and spheres of which our physical world or realm or sphere is but the outer garment and therefore does not contain the fulness of the Kosmic Spirit. Occidental Pantheism has little or no idea of this last. It seems to have the idea that there is a Kosmic Spirit which in some way — I don't think I have ever heard an attempt to explain it — but which in some way is allied to the gross physical universe, and that this gross physical universe in some other inexplicable way is a portion of the Kosmic Spirit; which of course is true as far as it goes.

Now, that is not the Theosophical teaching because it is incomplete and imperfect as an idea. This physical universe is merely the garment, the outer physical garment, alive, nevertheless, of a conscious Ladder of Life, extending inwards, inwards, ever more inwards, and indeed ever outwards too, for SPACE *per se* has no directions. Thus we can run in thought, we can range in thought, from the physical to the astral, from the astral to realms and spheres still more ethereal, from these last to others more ethereal again, and then to realms spiritual, then to realms and spheres divine, and so on *ad infinitum*, and never reach an end, although at intervals the Ladder of Life is seen to be divided into separate parts or portions which we call hierarchies.

Occidental Pantheism has no conception at all of this grandiose idea in its fulness; but nevertheless it is a step towards the wonder-teaching of the An-

cient Wisdom today called Theosophy. We are therefore truly Pantheists, but in a vastly greater and nobler sense than the Occidental ideas imply. We are Pantheists. To us everything that is, is essentially alive. But all things exist in all-various grades of evolution. The tiny atom, the lichen on the stone, the seaweed, the plant, the flower, the sponge, the beginnings of the so-called animal kingdom, ascending through all their various orders and families up to man; and, as our teaching says, beyond man there are other beings ascending in an endless Ladder of Life, both inwards into the spiritual realms and outwards into the spiritual realms.

So, then, I would answer more briefly, my Brother, that Occidental Pantheism is but one small facet, one small step, towards what our teaching is. It is nevertheless exceedingly good that the step has been taken.

QUESTION 161

I would like to ask a question about a former answer of yours to a similar question that all truth comes from within. I believe there are persons and organizations in this country who are giving fragments of the truth for money, for their own selfish ends. Would you not in this instance accept the truth, but reject the teacher?

G. de P. — This question is a trifle embarrassing to me, because I am averse from saying things that some people always misconstrue to be meant unkindly, but I give you my word of honor, as a gentleman, that I have no unkindness in my heart even for deceivers. I pity them, because I know the guerdon of deceit. I know what is coming to those who lead human hearts and minds astray; and every genuine teacher knows it. Would you reject the false teacher, but accept the teaching? Is this the question? May I ask, my Brother, if you think that an absolutely true or even partially true teaching can come through a mind which is distorted by evil?

You must know, as well as I do, that an evil mind can hardly be the channel, even unconsciously, of a noble truth, because whatever of verity there may be in what an evil mind emits will *de facto* be distorted, or colored by the distorted mind through which it comes. To me, a man who is a fraud cannot tell me the unvarnished truth. I don't believe that attar of roses can flow from a tar barrel or from a septic tank without retaining traces of the filthy canal through which it came. Do you understand me, my Brother? You may say: Yes, but truth may come even from a demon. Admitted, but why go to a demon for truth when you can have it without paying for it, without price, given to you gladly from the heart, and by decent men and women who live to help their brothers, and who do not distort the truth because their minds are clean and shapely?

No, I don't believe that it is wise to accept truth from a false teacher. This is not intended to be unkind, but it is my own feeling and conviction. It is the way in which I myself would act, and I can answer your question only from my own heart, and you must understand me according to the dictates of your own conscience.

I know that there is truth in the world. I know that there are true Teachers, and to them I go. I prefer to take my attar of roses directly from the Flower. I realize that attar of roses or the pure truth may flow through a filthy channel,

but I would prefer to cleanse the filthy channel rather than to take tainted water from him. Do you understand my meaning? I have spoken a little vaguely, but have done so intentionally. It is so difficult for a Theosophist, and especially for me, to speak on these matters without somebody whom I would wish to help misconstruing my meaning to signify that I am narrow-minded or unkind. Nevertheless I have been accused of many strange things, and of being unkind and unbrotherly because I try to tell the truth as I see it; and so I have become a little wary. I have found that I am hurting my work if I am too openly frank, so I always have to say: Please don't think that my frank speech springs from a mind distorted or colored by hatred or personal dislikes. It is not so.

QUESTION 162

Would a teacher, a true teacher, not feel it his mission to go out into the world and give out his teaching, and at the same time charge a fee in order to live and provide for his needs?

G. de P. — The day when you see me charge a fee for the little fragments of truth that I have and cherish, I will then give you permission to consider me as a hypocrite and a fraud. Never could I bring myself to that. Any genuine Theosophist is pledged to give all he has to his fellows and to ask no pay.

If this gentleman's question run to the mere detail: Would it be right for me, for instance, in giving a public lecture in some town to charge an entrance-fee at the door, in order to help defray the expenses of the hall and of advertising, I answer that this mere fact I would not object to. If I had not the means to pay for the hall, and I had to ask my audience to help me to pay for it, then I might charge a small sum for entrance; but I would leave a quiet word with the ushers at the door: "If anybody cannot pay, do not send them away. Tell them to come in." This method would not be taking pay for the *giving* of Theosophical teachings, but simply to help me to pay the rent of the hall. I have never up to the present charged a penny at any time for any lecture that I have given, but I may do so in the future. As H. P. Blavatsky once wrote in substance: The Theosophical teacher who takes one penny of pay for giving Theosophical teachings, is doing a wrong, and, as she said elsewhere: "I had liefer starve in the gutter than take a penny in payment for the teachings that I give."

QUESTION 163

I have read G. de P.'s interesting answer in the May issue of THE THEOSOPHICAL FORUM to the Question No. 154 regarding Karman. As the subject is an exceedingly important one, and ought to be elucidated from all points of view, may I hear what Oscar Ljungström further has to say in consequence of G. de P.'s explanation?

Oscar Ljungström — I have not much to say in addition to what I have already written. I must, however, point out, that G. de P.'s article communicates the notion that in the March FORUM I should have tried to expose a "contradiction about the subject in the writings of Madame Blavatsky." On the contrary, I supported my views all through by what H. P. B. has written, and by everything I quoted from her, as the reader will easily see. The contradiction which was pointed out, was between, on the one hand, a *prevalent miscon-*

ception, and on the other hand, H. P. B.'s sayings on the authority of her Master.

I wish also to say, that I have not found H. P. B. or the Masters ever using such self-contradictory expressions as "some karman is unmerited," and "unmerited karman"; but what H. P. B. states is, that there are unmerited *sufferings* which do *not* belong to the karman of the sufferer, and for which, consequently, he deserves compensation.

Further, according to my view, Life is not entirely made up by the Past. That would make it an automaton, repeating for ever what, to the last item, is already determined. Life is also *an independent Present* of unmanifested possibilities. How could free will otherwise exist? There is such a thing as an individual starting *new* karman for himself by *new* acts. Being new, their immediate effects on others are not merited by these. Thus H. P. B. writes in *The Key to Theosophy*: "We say that man suffers so much unmerited misery during his life, through the faults of others."

Probably none will contest that man, in the present, succeeds in grasping many selfish and unmerited *pleasures*, objects of his desire; and such selfish seizures will bring him an equal amount of suffering afterwards. But then it must be equally possible to grasp *suffering* immediately, deliberately to step into it — as, indeed, men often do, for instance by self-sacrifice, the sufferings through which are not merited, but will bring recompense. So, there are more than one kind of unmerited sufferings.

True, *most* of what we undergo in life is our karman from our past, but not all. For the *rest* Karmic Law brings compensation.

QUESTION 164

Does the Bible teach more than one God?

G. de P.—"Does the Bible teach more than one God?" Do you mean the Old Testament or the New, or do you mean the old theology based on these two Testaments? I presume that you mean the book called the Hebrew and Christian Bible.

I have searched in the Old Testament and in the New, in the original Hebrew and in the original Greek, for God, and I have not found him. I mean this every word of it. The Christian God is a product of Christian theology, the offspring of the early theologies of men's minds, earnest men, doubtless, good men, but men who had lost the ancient esoteric keys. I have looked throughout the Christian Bible for the God of the Christians or for any God, and I have not found him, as the sole or unitary cosmic divinity; but contrariwise I have found gods many. "Know ye not that ye are gods?" Do you remember the Christian New Testament: "Know ye not that ye are gods?"

In the Old Testament of the old Hebrew, there is a lot of talk about Jehovah and Elohim, but the word which occurs most frequently is *Elohim*, which means 'gods.' Sometimes the Christian translators have rendered this word *Elohim* as 'Judges.' They evidently did not like the old-fashioned word 'Gods' in their Holy Book, so when they came to it in passages which did not agree with the theology of the times, they translated it 'Judges.' But look to the original Hebrew, and you will find this word *Elohim* — 'gods.' The Christian exegetes say that this word *Elohim* is a 'plural of dignity,' a 'plural of majesty.' As if a

European crowned head might say: "We by the grace of God, king of so and so." Ah, but it is not so. We must not, we have no right to, put into the Hebrew Bible what we moderns think ought to be there. Let us take it as it is.

No, I have looked into the Hebrew-Christian Bible for the Christian God, and I have not found him. There are some very beautiful thoughts, some noble, even holy thoughts; but I have found many teachings regarding gods. "Know ye not that ye are gods?" This quotation is an echo of the ancient teaching of the Esoteric Schools.

The Theosophical School at Visingsö

FOR twenty years the Summer-School at Visingsö has been carried on in the interest of children, and every year a beautiful work has been done especially for the youth; but in 1933 in accordance with a suggestion of the Leader's, the activities of the School are to be expanded and intensified and a School for Theosophists is to be opened, systematically conducted along three principal lines: (1) deeper Theosophical studies, corresponding to the studies in the T. S. Lodges; (2) elementary studies, corresponding to those in the Theosophical Clubs; (3) a Râja-Yoga School for children, including Lotus-Circle work.

The work at Visingsö was from its beginning intended to be international and the co-operation of the Sections of the T. S. and members in all countries is invited. Board and lodging can be obtained there at moderate prices. There are a tourist hotel, several boarding-houses, and also private houses where lodgers will be taken. The large refectory of the School supplies meals also at very moderate prices.

This is surely an opportunity for Theosophical students to combine the usual summer vacation with enjoyable and inspiring companionship and study — all in the most ideally beautiful surroundings. The new work at Visingsö is announced by President Eric Bogren of the Swedish-Finnish Section of the T. S., Madame Anna Wicander, Dr. Oswald Sirén, Miss Karin Wahlberg, Torsten Carling, and Mrs. Gerda Nyström, who is the secretary.

Inter-Organizational Theosophical News

THE following 'Editorial' opens the May issue of *The Canadian Theosophist*. Its fundamental key-note deserves a careful and sympathetic consideration on the part of all Brother-Theosophists. It speaks for itself:

"When Mr. Cecil Williams proposed a Convention to be held at Niagara, at the February meeting of the Executive, he had intended to talk about it for a year, but it looked so good to the members of the Executive that they urged him to go ahead with it at once.

"There has not been the full co-operation that had been expected, but that is to be regarded as natural. The full force of the recovery has not touched all the members yet. They have fallen into the apathetic way which is natural to a Depression, and the Depression has overtaken the Theosophical as well as the commercial world.

"It is time to awaken out of sloth and put on the whole armor of the God, for there is much to be done, and few to do it. The sword of Truth, the Shield

of Wisdom, the Cap of Impersonality, the winged feet of Service, these are needed and are at the disposition of all who care to use them.

"When we talk of a convention we hope for great things. There may not be overwhelming numbers, but there may be great hearts. When we went up to conventions in the old days when H. P. B. was alive, . . . we felt that the world was going to be born anew. We knew little of the birth in which it was to travail, of the fire and sword, the red artillery, the ruthless tanks, the poison gas, the murderous lurking submarine, the cloud-ranging planes spilling massacre on all below. We have passed through that tempest, earthquake and fire. Surely we are ready for the still small voice.

"Can we not gather together with hope of fulfilment of the promise that as long as three members are faithful to their ideals the Masters will not desert it, a promise surely akin to the other that where two or three are gathered together the Master will be there also.

"There is great need for us who have learned of the Mysteries of Life that we should speak to our fellows of these things that belong to the Outer Life as well as to the Inner. For all Life is one, and though we spend so much of our days and our years in the outer world and occupy ourselves with the things that perish, that do not matter even to ourselves after a little while, we forget that all things that exist are but garments of the Universal, and that beneath the commonest acts and the simplest work of the world the Heart of Life is beating and the Law of the Eternal rules and governs.

"Though the money-changers are alien to the Temple, they have their due place in the Market, and we may pipe to them there, though they care not for wise words; we can be comradely when they mourn, and strong should they prove feeble. Yet they have stout hearts too, and do the work of the world. Why should we not give them of its wisdom?"—*The Canadian Theosophist*, May, 1933, p. 65

The First North American International Inter-Theosophical Convention, to be held at Niagara Falls, Ont., Canada, Saturday and Sunday, June 10 and 11, 1933 ". . . promises to be a successful one. The Point Loma Theosophical Society has officially decided to co-operate and cordial approval of the object has been expressed by Joseph H. Fussell, secretary-general, Bromley Common, Kent, England, and by J. Emory Clapp, president of the American Section, Boston. The latter is to attend and speak on 'Theosophical Unity'; among other speakers from across the line is Dr. Alvin Kuhn of Columbia University.

"Letters of approval have been received from U. L. T. lodges at Washington and Philadelphia, in addition to those mentioned in previous notices.

"Lodges in Canada have written endorsing the convention and signifying the intention of members to be present. These encouraging signs come from as far east as Montreal.

"Friends of the movement, who are not members of any Theosophical organization, have also expressed a wish to attend and they are heartily welcome."
— Cecil Williams in *The Canadian Theosophist*, May, 1933, p. 77

At the National Council of the English Section of the Theosophical Society

(Adyar), held on the first of April, 1933, Mrs. Josephine Ransom was elected General Secretary of the Section for the ensuing year.

"Toronto Lodge [the Theosophical Society (Adyar)] celebrated White Lotus Day with a special program on Sunday evening, May 7. . . . Albert Smythe spoke of the founders as the young people of their time, Judge 24, Olcott 35, Blavatsky 45. People of these ages today, especially members of the T. S., should think of what they might do with the advantages they have now. . . ."

— *The Canadian Theosophist*, May, 1933, p. 81

Theosophical News and Notes

AMERICAN SECTION: *Ann Arbor, Michigan*—reports regular meetings throughout the month, with a special fraternization meeting on White Lotus Day, participated in by the Adyar Lodge of Ann Arbor. The meeting closed with a flower-ceremony in honor of H. P. B. At the Lodge meeting on May 24th it was decided to form a Joint Section of the Theosophical Club, to meet every fortnight, alternately with the Lodge.

Boston Lodge, Mass.—held its first public meeting in May on the 7th as a joint White Lotus Day celebration. Other organizations represented were the Annie Besant Lodge (Adyar), Fall River Temple of the People, and the Rosicrucian organization. Addresses in honor of H. P. B. were made by Miss Emma Mills, acting president of the Annie Besant Lodge, Mr. Silverstein of the Temple of the People, and J. E. Clapp, president of the Point Loma Lodge. Besides readings and music there was a symposium compiled from 'The Children's Key to Theosophy' in *The Lotus-Circle Messenger*, given by the Boston Lotus-Circle. A large audience enjoyed this most harmonious meeting. Sunday lectures in May were: 'Theosophy in Every-day Life' by Dr. E. G. Mitchell; 'The Tyranny of Fear' by Mrs. George M. Gray; 'The Educational and Cultural Value of Theosophy' by Mrs. Rissah Lebowitz.

Bridgeport, Conn.—In *Bridgeport Life* of May 6th there appeared an article by Mrs. S. Camille Tenney on 'The Scientific Aspect of H. P. Blavatsky,' bringing forward recent corroborations of teachings long ago given by H. P. B.

New Century Lodge, Los Angeles, Calif.—is now settled in new quarters, Room 240, Douglas Building, and is already feeling in the increased attendance at meetings the advantage of being in a more central location. The chief event of the month was the visit of Mr. Abbott Clark of the Point Loma Headquarters Staff, who gave an address on 'The Trend of Modern Thought toward Theosophy' on May 8th and next day spoke at a question and answer meeting of the Theosophical Club. New Century Lodge is now conducting its meetings with one member acting as chairman and two others to answer questions, and finding this a good method. Dr. Axel E. Gibson writes his enthusiastic appreciation of the Leader's *Occult Glossary* as an aid to students and speakers.

New York Lodge, N. Y.—had on May 11th a White Lotus Day fraternization meeting at which President Beller and Secretary Ellis of the T. S. (Independent) were present and the former read an interesting paper on H. P. B. Dr. Alvin

Boyd Kuhn, Dr. B. V. Mukerji, and President Isidor Lewis of the New York Lodge (Point Loma), were the other speakers. On May 25th another public meeting was held, when these last-named three speakers were again heard.

Oakland, Calif.—The members of this Lodge had a joint White Lotus Day meeting with members of the Adyar Society. Miss Hubbard, president of the Adyar Lodge made an address on H. P. B.'s life and work, and other members took part in the program of speeches and music. Everyone present read a quotation from the writings of H. P. B. A spirit of happy co-operation pervaded this meeting.

Pasadena, Calif.—The G. de Purucker Lodge had a third public lecture at the Green Hotel on June 5th. Mr. Kurt Reineman was the speaker; he very ably handled his subject, which was 'The Theosophical Viewpoint as regards Man and the Universe.' On June 26th and 27th Prof. C. J. Ryan and Mr. and Mrs. Maurice Braun are to be the speakers in Pasadena. There will be an illustrated lecture on Egypt, and a Theosophical lecture the following night on 'The New Era and What It Needs.' The Theosophically minded in Pasadena are learning that they have a Lodge that is functioning, *i. e.*, spreading the fundamental truths of Theosophy in both theory and practice.

Point Loma, Calif.—Increasing interest has marked the sessions of the Point Loma Lodge during the spring months. After trying out several plans, it is recognised that the most successful and profitable meetings have been those at which the subject for consideration was introduced by a prepared fifteen-minute talk, followed by general discussion. This gives all members an opportunity to take part, either by the asking of questions, or contribution of pertinent information, gleaned from individual research and experience. A recent series of meetings dealt with the subject: 'Occult Forces in Daily Life.' Under the direction of the Chairman for the series, Dr. E. D. Wilcox, the five senses were studied separately, both as to their physical aspect, and as correlated to the cosmic forces of which they are an expression. Lieut.-Comdr. F. F. Webster opened with a well-prepared talk on occult forces as observed in mental processes. Other sub-titles were 'Spiritual Vision,' 'Mantrams,' 'Will and Desire,' considered at different meetings. At present another series, in charge of Mr. A. B. Clark, is in progress, the general title being 'The Seven Jewels,' based upon the teachings given in *Fundamentals of the Esoteric Philosophy*. It will require many months, of course, to deal at all adequately with this comprehensive undertaking. Karman is the 'Jewel' now being studied, and while this teaching is perhaps the most familiar to students of Theosophy, at the same time it is one of the most difficult.

Rochester, N. Y., Phoenix Lodge — reports a steadily increasing attendance at all public Lodge meetings. The high-light of the month was the meeting held in commemoration of White Lotus Day, which was a fraternization meeting with members of the Genesee Lodge (Adyar) attending. Mrs. Frances Wile, former president of that Lodge read a paper on H. P. B., compiled from *The Mahatma Letters to A. P. Sinnett*, and another Adyar member, Mr. Ellsworth, read 'A Rosicrucian's Appreciation of H. P. B.' Mr. Arthur Bailey, of Phoenix Lodge, gave a stirring talk on 'H. P. B. the Messenger.' Excerpts from *The Voice of*

the Silence and *The Light of Asia* were read. The meeting opened with the Invocation and closed with the Gâyatrî, a hand-decorated copy of these being given to each guest. A fine brotherly spirit prevailed. Excellent notices of the activities of Phoenix Lodge appear in the Rochester newspapers.

San Diego, Calif., — Katherine Tingley Lodge had a White Lotus Day celebration on May 7th conducted by the Theosophical Club, in which representatives of the Annie Besant Lodge (Adyar), Mrs. Mary Tuttle Colby and Mr. Frederick Smith, took part, Mrs. Colby reading from *The Light of Asia*, and Mr. Smith speaking on 'H. P. B.—Her Life and Relation to her Teachers.' Members of the Katherine Tingley Lodge contributed music and readings and the chairman of the evening was Mrs. Irene Ponsonby, of the Point Loma Headquarters Staff, who made the closing address on 'H. P. Blavatsky — Her Teachings and Her Books.' On May 8th members of the K. T. Lodge visited the Annie Besant Lodge in San Diego and assisted them in their celebration of White Lotus Day. Sunday lectures in May were: May 14, 'Reincarnation' by Mrs. Mora Forbes; May 21, 'Karman' by Mr. Anthony Shore; May 28, 'Cycles' by Miss Rose Schneider. On Sunday mornings the adult class in Theosophy, conducted by Mr. Abbott Clark, met while the Lotus-Circle was in progress.

Seattle (Wash.) Lodge — had an Easter meeting at which Mrs. L. J. Turner gave a devotional reading on 'The Chela Path,' Miss Claire Turner spoke on 'The Evolution of the Cross,' and Mrs. Wickenburg gave an address on 'The Mystical Easter.' On White Lotus Day the Lodge gave a program and invited brother Theosophists from other organizations to be present. Each one took part in one way or another, in song or other music or reading, and a pretty flower-ceremony closed the meeting. The words "Brother Theosophists Specially Invited" in the press notices of the Seattle meetings are a challenge to fraternization.

Toledo (Ohio) Lodge — President E. L. T. Schaub reports a good attendance at the Sunday afternoon meetings lately. The Lodge had a very enthusiastic White Lotus Day celebration on May 7th, at which members of the Adyar and U. L. T. Societies took part in the program. The main address was given by J. R. Stevens of Cleveland Heights, Ohio, and one of the short talks was by Mrs. Theresa Lemmon (Adyar), who is 94 years old and never misses a White Lotus Day celebration if she can help it.

DUTCH SECTION: *Bussum* — Mr. Henrik Oosterink, president of our Bussum Lodge, has arranged for the Leader to broadcast a lecture from the big radio-station A. V. R. O. at Hilversum, Holland, from 4 to 4.30 p. m., Dutch time, Sunday, June 11th. Mr. Oosterink reports that the membership of the Bussum Lodge shows an increase of more than 500% since the Leader visited Holland in 1931 — with more Probationer-Fellows waiting to be admitted. He says that there is great enthusiasm in the lodge and great love for the technical teachings as well as for the heart-doctrine. On Tuesday May 2nd there was a satisfactory fraternization-meeting with the members of the local Adyar Lodge, held a few days before White Lotus Day to accomodate our Brothers of Adyar. "The spirit was a beautiful one," writes Mr. Oosterink.

Deventer — White Lotus Day was celebrated by a joint meeting of the Point Loma Lodge of the T. S., the Adyar Lodge, and a group of independent Theosophists led by Ingenieur J. A. Blok, who made an address, after which President de Groot of the Adyar Lodge read from *The Light of Asia*, and Miss B. B. Schooldermans of Deventer Lodge (Point Loma) from the *Bhagavad-Gîtâ*. This was the third joint meeting held by Theosophists in Deventer.

The Hague — On May 7th the members of The Hague Lodge (Point Loma) and of the Adyar Lodge, 'De Lotus,' commemorated White Lotus Day by a joint meeting in Pulchri Studio. Another Adyar Lodge, 'Devotion,' at Rijswijk, near The Hague, whose members were not able to attend, sent a gift of beautiful white flowers for the occasion. President Venema and Sec. Tillema of the Point Loma Lodge spoke, the members of The Theosophical Club did honor to H. P. B. with quotations and a flower-ceremony, and, after the usual readings, President Gravestein of the Adyar Lodge, 'De Lotus' gave an address, from which we quote:

"Comrades: Let me begin by expressing my happiness that today we celebrate White Lotus Day together with our brothers of the Point Loma Society. It is a well-known phenomenon that people or groups of people, who are quite near to each other and differ only in some minor points, just on these inferior points fight each other, and by so doing injure the great ideals they have. It is just for this reason that I am so glad that it is otherwise with us, and that we can celebrate here this important day for Theosophy and the Theosophists.

"Let us hope that this may happen many a time in beautiful harmony and that this co-operation may yield beautiful fruit! It is true, the Theosophical Lodges in the world are different, just like many different petals of a flower grouped harmoniously around the golden heart of the great White Lotus, but though different they are yet undivided. . . . The festival we celebrate today has not only been called Lotus Day, but *White Lotus Day*. Just as all variations of colors come from the one pure white Light, which is analysed into the seven principal colors in the prism, so our Lotus-celebration must be WHITE. White is not only the symbol of purity, but also of oneness of an all-embracing love and understanding. Not to place oneself on *one* narrow, limited standpoint, not to hold fast to *one* narrowly defined conception, but to gaze freely into the far distances of Life, the capability to understand the standpoint, the life of others, to be able to sympathize with the life, the joy and the grief of another. To be something! Not without color: that is death, but white: that is life! Is there in the present world anything that is needed more than Theosophical tolerance, which issues from the profound idea that every color, whatever it may be, is a part of the whole: the Universal White! And that all are one in that white."

The next evening, on May the 8th, about eighteen members of The Hague Lodge were present as guests at the White Lotus Day celebration in the lodge-building of 'De Lotus.' It was another beautiful evening and the atmosphere proved that brotherly feeling and mutual respect characterize the work of our two lodges.

Rotterdam — Brother J. van Sandijk reports continued activities, notably those of the Theosophical Club, under whose auspices President Lindemans of the Rotterdam Lodge lectured in April on 'Râja-Yoga,' 'God or Gods,' and

'Heavens and Hells in the Religions.' A special class for beginners has been formed to meet the needs of new inquirers. Meetings are held in which the younger club-members have the opportunity to speak, and it is seen that they can appreciate the intellectual aspect of Theosophy without losing hold of the ethical principles. The Lodge has fortnightly meetings, studying *The Secret Doctrine*. Preparations are being made for the visit of the Leader by advertising Dutch translations of his writings in the daily papers and by distribution of circulars.

ENGLISH SECTION: The *Western Daily Express and Bristol Mirror* of Thursday, May 4, gives the following account of the Leader's lecture in Bristol on May 3rd:

"A lecture by Dr. G. de Purucker (Leader of the Theosophical Society) was given last evening at the Blavatsky Lodge, 3, Unity Street, College Green, Bristol, his subject being 'Man, his Origin and Destiny.' Mrs. C. Summerfield presided over a large attendance and explained the objects of the Theosophical Society, which was part of a universal spiritual, intellectual, and ethical movement which had been active in all ages. The movement was based on the fact that spiritual brotherhood was a reality. The Society represented no particular creed and was entirely unsectarian. She explained that the movement was supported by voluntary contributions only, there being no subscriptions and no officer receiving money. The only obligation of membership was the acceptance of the principle of universal brotherhood. Dr. A. Trevor Barker (president of the English Section) gave a brief address.

"Dr. G. de Purucker spoke of the message of Theosophy through the ages as a systematic form of doctrine. Man embodied a spark of divinity and his destiny was to bring out the powers and faculties within exactly as the acorn brought forth the oak. He would pass from human divinity into a divinity still more sublime and his destiny in the far-distant future was to produce a race of incarnate gods, living and thinking like gods. Theosophy was coherent and brought definite proofs. Replying to questions, he said man was the spiritual atom of the Cosmic Fire. The truth taught by Christ was actually Theosophy, but it had been obscured by present-day forms of Christianity."

GERMAN SECTION: President Georg Saalfrank wrote to the Secretary General on April 24: "The proofs of *Golden Precepts of Esotericism* in German will be read in the next few days. The German comrades await this book with great interest and I am quite convinced that it will, with the German extra title, 'Questions of Life in the Light of the Ancient Wisdom,' be a sign-post and a light to many other people in the present confused state of people's views."

IRISH SECTION: This message has come from the Leader: "Word has just been received from Capt. P. G. B. Bowen, president of the Irish Section in process of formation, that an excellent Headquarters and Lodge-room has just been secured at 45 Fleet St., Dublin. The work begun thus auspiciously under the wise leadership of Captain Bowen should henceforth grow and increase. *Crescat, floreat!*"

SWEDISH-FINNISH SECTION: Reports from Hälsingborg Lodge tell of the

birthday (the 85th) of the beloved President of the Section, Dr. Eric Bogren, who takes an active part in the work of the Lodge, speaks and answers questions at the public meetings, bringing to them the ripe fruit of wisdom gathered in his life of devotion to the Cause of Theosophy.

Helsingfors, Finland — President Inez Wilén of this Lodge writes of a joint meeting on April 28th with members of the Adyar Lodge and of the Rosy Cross Society, in which lodge-members, club-members, and Lotus-children all took part. As it was so near White Lotus Day, this occasion was celebrated at the same time.

Malmö — Miss Anna Månsson writes: "We have a friendly relation with the members of the Adyar Lodges in Malmö and Lund. We celebrated White Lotus Day with them."

Stockholm — Mr. Claes Annerstedt, F. T. S. of Stockholm, Sweden, writes: "The first volume of *Fundamentals of the Esoteric Philosophy* in Swedish translation will appear in print this Fall, I think. The translation is made by Miss Gerda Stenmark with the collaboration of three other comrades. Possibly the whole work will be translated by the end of next year."

Mr. Carl Sandblad writes (May 13th): "I am at present working on the printing-press of the Club. In *The Swedish Theosophical Forum* all the transactions of the London Convention have been printed. Our Swedish *Lucifer* appears bi-monthly."

News from the Lotus-Circle Field

MRS. EMILY I. WILLANS, National Superintendent of Lotus-Circles for Australia, has sent the following practical suggestion "as a help in expanding Lotus-Circle work — to hold in the *same week* throughout the world meetings at both Lodges and Clubs of the T. S., concentrating on our Children's Work by giving talks on Lotus-Circle work, its methods, aims and objects, from the Theosophical standpoint. To advertise the meetings in the daily press and send cards of admission, or notice of meeting, to friends and interested persons. In Centers where there is a Lotus-Circle already, there might be a little demonstration of Lotus-Work in the form of action-songs, symposiums, and little plays, which are always popular and are appreciated. Lodges, being in many nations all over the world, of course meet on different nights of the week, but as all meet weekly the *same week* might be managed. To me the *world-wide attention at the same time* would be most helpful. The members would feel that they were taking part in a world-wide, far-reaching effort, and this would be unifying."

H. P. Blavatsky's birthday is celebrated by Lodges, Clubs, and Lotus-Circles all over the world, each year. The date is August 11th, in the *second week* of the month. The above suggestion, therefore, is as timely as it is sympathetic, and if followed would do much to make our Children's Work known. Through the Junior Section of the Club, made up as it is of Lotus-Circle graduates, the work of the Lotus-Circles shades imperceptibly upward into that of the Club, our great Theosophical outpost. Here is an opportunity to do good propaganda for the T. S., for the work of the Lotus-Circles is pre-eminently the study of

Theosophy, only much simplified, and it is easy to arouse interest in it. Every heart responds to the child's appeal. If each Center would do *just a little*, even, the aggregate would be enormous, for the Lotus-Circles literally reach around the world.

H. P. Thomas of Australia, writes of the Ferny Creek (Victoria) Lotus-Circle of which he is Superintendent: "I do trust I shall be successful, first in seeing, secondly, in appreciating, and thirdly in bringing into realization just what is given into my hands — for I do feel that so much depends upon the way in which even a few words, or a mannerism, can make or mar at the balance-point of the 'scales.' It is truly our sincerity and devotion — the 'Heart of the Lotus' — that decides the little 'make-weight' that puts the balance on the right side. In other words, it is **CONSTANCY** in following the lines suggested by our Teachers, and in making the motive ring true." In connexion with the Lotus-Circle Mr. Thomas intends to open a Library and reading-room. — G. K.

Review of "The Lotus-Circle Messenger"

THE current issue of *The Lotus-Circle Messenger** closes the third year of this interesting and readable Theosophical magazine for children and teachers. The index for the volume is a feast in itself. Special features announced for next year include a series of stories from mythology and fairy-lore, with their Theosophical interpretation, by Mrs. L. L. Wright. There will be 'Stories from the Cycle of the Fianna' by Scotus, and Professor Ryan, the children's 'Uncle Sol' will continue his delightful and instructive talks on Nature-study, science, and the stars. The two serials which take up the more specific teachings of Theosophy (Karman, Reincarnation, Cycles, Evolution, etc.) — 'The Children's Key to Theosophy' and 'The Strange Adventures of the Atoms' — will continue, as will also the flights of 'The Magic Carpet' to strange and far corners of the earth. J. H. Venema, National Superintendent of Lotus-Circles for Holland, writing from The Hague, says: "We could not do without *The Lotus-Circle Messenger*. Many of the grown-ups read it. It is wonderful how profound the subjects are which we treat in the Lotus-Circle; I wonder what it will be twenty-five or forty years hence!"

The Leader's European Lecture-Tour

THE EUROPEAN CONVENTION OF THE THEOSOPHICAL SOCIETY IN HOLLAND

— A CORRECTION

SINCE the tentative schedule of the Leader's European lecture-tour was published in the April THEOSOPHICAL FORUM the date of the Convention has been changed to Saturday and Sunday, July 22nd and 23rd, in response to repeated requests from the Dutch members that the Leader spend more time in Holland and in compliance with their wish that the Convention be held on Saturday and Sunday so that more F. T. S. may be able to attend.

As we go to press the full schedule of the tour of the Leader and his party,

**The Lotus-Circle Messenger*, monthly, 16 pp., illus., 50c. a year.

up to June 21st, has been received. It includes arrival at Flushing, Holland, on June 6th, where Bro. Arie Goud will meet them. He will accompany them throughout their stay in Holland. On June 7th they will be at The Hague; June 8th, at Rotterdam; June 10th, at Bussum; June 11th, at Amsterdam; June 12th, at Groningen; June 13th, at Utrecht; June 14th, at Hamburg; June 15th, at Malmö, Sweden; June 17th, Hälsingborg; June 19th, Göteborg; June 20th, Visingsö. The Leader expects to remain at Visingsö for ten days. The rest of the schedule is not yet settled.

G. de Purucker and The Theosophical Society

A BROCHURE published on the occasion of Dr. de Purucker's first lecture-tour in England answers many questions asked by new members of the T. S. It can be obtained from the Publications Dept., Theosophical University, Point Loma, California, for 5c.

A Suggestion as to Propaganda

BELOW is a model advertisement, which the Leader has directed to be sent to THE THEOSOPHICAL FORUM for repeated publication, as a suggestion to F. T. S.-at-large especially, to adapt for use in framing advertisements for their own local newspapers and other advertising media, in order to attract the sympathetic co-operation of thoughtful people, especially of those already interested in Theosophy, who might not respond if the notice mentioned or revealed any specific affiliation. In this way study-classes, Clubs, and then Lodges may gradually be formed in places where now we have only isolated F. T. S.-at-large. The proposed advertisement may contain suggestions which Lodges and Clubs may also wish to avail themselves of.

SPECIAL NOTICE

Graded Lessons in Theosophy. Theosophical books and magazines.

H. P. Blavatsky's and W. Q. Judge's works.

Inquiries and correspondence invited.

[Address and telephone number of the advertiser or any other address or telephone number to which he wishes to direct the attention of possible inquirers.]

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

The Leader's Continental Lecture-Tour, 1933

REPORT NO. 1: THE HAGUE

ACCORDING to the schedule announced in the April issue of THE THEOSOPHICAL FORUM, the Leader and party left the temporary International Headquarters at Oakley House, Bromley Common, Kent, England, on Tuesday morning, June 6, 1933. Dr. de Purucker was accompanied by his private secretary, Miss Elsie Savage, her sister, Miss Helen Savage, and by Mr. Iverson L. Harris, Assistant Secretary General of the T. S.

On arriving at Flushing, Holland, the party was met by Mr. Arie Goud, President of our Dutch Section. Since retirement from his post as an official of the State Railways, Mr. Goud has been able to devote all his time to his Theosophical duties and is accompanying the Leader and party during the whole of their stay in the Netherlands.

The Leader's first stop was at The Hague, where he arrived shortly after nine o'clock in the evening. The party was met at the station by Mr. J. H. Venema, Vice-President of the Dutch Section, and Mrs. Venema, who accompanied the travelers to their hotel. On the train journey from Flushing to The Hague, Mr. Goud showed the Leader's party the advertisements published in the principal papers of Holland—two in Amsterdam, one in Rotterdam, and one in The Hague, each giving the complete schedule of the Leader's public question-and-answer meetings during his week's stay in this country. The Dutch members had also distributed by mail thousands of circulars, announcing the Leader's public meetings and his radio-lecture over the big station at Hilversum on June 11th, the International Convention of the T. S. to be held at The Hague on July 22nd and 23rd, and also the objects of the T. S. and a formal welcome to fellowship.

During the morning of Wednesday, June 7th, the Leader had an interview with Mr. Torsten Karling, our devoted Swedish Brother, who is doing such excellent Theosophical work in his own country, whither he returned by airplane shortly thereafter.

In the afternoon the Leader and party visited our veteran Brother, Mr. J. C. Onnes, who, though an invalid all his life on account of an unfortunate accident in infancy, has made and is still making the Theosophical world in Holland his

debtor by his numerous translations of standard Theosophical works into Dutch, including *The Secret Doctrine*; *Theosophy: the Path of the Mystic*; *Theosophy and Modern Science*; *Golden Precepts of Esotericism*, etc. He is now well advanced in his translation of *Fundamentals of the Esoteric Philosophy*.

The first public meeting of the tour was held in the beautiful large hall of Pulchri Studio at The Hague on Wednesday evening, June 7th; and it was in every sense an auspicious opening of the Leader's campaign. Despite the unusually warm spell, which had crowded the beaches at Holland's fashionable watering-place, Scheveningen, the hall was filled to capacity with an audience made up of strangers as well as of members of different Theosophical organizations and inquirers.

On the platform with the Leader was Mr. Arie Goud, while the meeting itself was conducted by Mr. J. H. Venema as President of The Hague Lodge — which, by the way, is now the largest in Holland, as is also the local Theosophical Club which numbers about a hundred members. At the regular weekly Theosophical study-class held under the auspices of the Club led by Mr. Venema, there are always more than fifty earnest students seated around the table in a smaller hall at Pulchri, which is situated on one of the most beautiful avenues at the Dutch capital, Lange Voorhout 15.

Mr. Venema's skilful rendering into Dutch of the Leader's answers to questions was a marvel of interest and accuracy.

An excellent report of the meeting, written by one of the staff of the largest daily in The Hague, *Het Vaderland*, appeared in full column on the front page the following morning. A translation thereof follows. — I. L. H.

DR. DE PURUCKER AT PULCHRI

(Translation from *Het Vaderland*, The Hague, June 8, 1933)

THE Theosophical community received yesterday evening its Leader, Dr. G. de Purucker in festal silence. It completely filled one of the upper halls of Pulchri. . . .

Dr. de Purucker sat alone at a table with fragrant flowers; at his side his party had taken their places.

Dr. de Purucker has lost nothing since his former visit. He is still the man, who, perhaps on account of his simple, sunny nature, still preaches the best. His voice is clear, his diction very reposeful. That man actually *possesses* what he talks about; and if there is anyone who can succeed in restoring to unity the Theosophical world, then he is the man.

When, in the deep silence of expectancy, seven strokes of a gong had reverberated, Mr. J. H. Venema, President of The Hague Lodge, welcomed Leader and public and briefly expounded the objects of The Theosophical Society. He pointed out that only by study can one become a living Theosophist. Every Wednesday evening at 8.15 the opportunity is presented for this in the Study-Club, and every Sunday at eleven o'clock a public meeting is held. Furthermore, he pointed out, that the Theosophical Movement is a universal, spiritual movement for the establishment of a spiritual brotherhood among men. It endeavors to reach its object, (a) by promulgating knowledge of the laws of the universe; (b) by promulgating knowledge of the essential unity of all that is; (c) by study

of the religions of the past and the present, of science and of philosophy; (d) by investigation of the powers innate in man.

After this introduction, the floor was given to Dr. de Purucker.

ADDRESS OF DR. DE PURUCKER

The speaker began with the question: "What is Theosophy?" and he answered: "No invention of men, even if one might be led to think this, because there are no less than five Theosophical societies. It is founded on facts, which everyone can ascertain for himself by penetrating into the secrets of Nature. That knowledge of the essence of things everyone may acquire, who keeps his mind clear and his body healthy. Man has, in fact, the faculty to turn inwards into his innermost self and to find there not only the laws which govern the Universe, but also to know the soul of the Universe, as man in essence is the same as the Universe. In other words: God is in man, and with the god within the possibility of all wisdom and knowledge."

The speaker reminded the audience of the words of the Buddha and of Christ: "The Kingdom of Heaven is within you."

When man knows himself, he has the magic key to the Universe. Therefore, "Man, know thyself."

Theosophy, far from being an invention of men, is still less a kind of eclectic system derived from religions and sciences and philosophies, but the *natural truth*, the soul of Nature.

The glorious destiny of man cannot be otherwise than the bringing of the faculties of the god within to full development.

At the close the speaker made further reference to the beautiful task of restoring brotherhood among Theosophists and of the glorious object of joining their hands together again.

After the address, listened to in breathless silence, there was given an opportunity to ask questions and the president announced that written questions could also be submitted to the Leader.

QUESTIONS

Someone asked the question as to what the Leader thinks of Krishnamurti and his declaration that he is not able to help anybody to grasp the Truth and the Life, because everyone must do this for himself.

Dr. de Purucker declared that he had respect for the courage of Krishnamurti and for his good intentions, but (here there appeared on his face for the first time a mischievous smile), if the questioner was right in his assumption that Mr. Krishnamurti does teach as the questioner suggests, then he (Dr. de Purucker), disagrees with him. Dr. de Purucker, on the contrary, holds that we can help our brother and *must* help him. Buddha and Christ did likewise. Of course, we cannot find the path for another man; but still we can help him to find it and shed light on the darkest path.

Another asked: What does it matter, indeed, which Theosophical Society one joins, as Theosophy in its totality forms a unity?

Dr. de Purucker: Follow the Section, the Society, which suits your mind and heart the best; but be honest with yourself and do not remain in any place merely in order to be agreeable to people, and do not seek for human sympathies.

Follow the light of the god within you. The speaker has come here for his Society, to seek for that which tends to unite and surely not to take a stand against honest error.

A third question was: Is Theosophy the only path to find the Truth?

Dr. de Purucker: Victor Hugo has somewhere written: In the night I accept the light of the torches, though I know that in the daytime the sun shines. The sun can be, however, too brilliant for some, and therefore they prefer a torch.

A fourth question was: What is the significance of Ascension Day and Whitsuntide for the Theosophist?

Dr. de Purucker prefers not to answer this question at a public meeting.

A fifth question: Has Dr. de Purucker already met with success in his apostolic voyage of reconciliation?

Dr. de Purucker: In the beginning, no; there was an absolute silence in Theosophic circles. It sometimes seemed to him that, with his heart in both hands, he beat against a stone wall. Slowly there has come a change in this. He began receiving letters of sympathy and encouragement. That which would have been impossible five years ago is at present possible: people of different Theosophical circles come together in brotherly meeting. There is a decided getting together. [Applause.]

The president thanked the Leader and the debaters and announced that tomorrow evening at 8.30 in Tivoli at Rotterdam the opportunity would be given to ask further questions.

REPORTS of the lecture in Pulchri Studio appeared also in *De Haagsche Courant* and *Nieuwe Rotterdamsche Courant* of June 8.

REPORT NO. 2: ROTTERDAM

THURSDAY and Friday, June 8th and 9th, were Rotterdam's big days, Theosophically speaking; for the Leader lectured on both evenings at the beautiful Tivoli Hall — on Thursday evening to the public, and on Friday to F. T. S., Club-members, and invited guests only. On the first evening, after a short and rousing address, which the Rotterdammers declared struck just the right keynote for their city, the Leader was called upon to answer a steady stream of questions, until the evening closed at a late hour with some twenty written questions sent up from the audience still unanswered.

Mr. Fred A. Lindemans, President of the Rotterdam Lodge, occupied the chair and earned high commendation for his fine summaries in Dutch of the Leader's answers to questions. Concerning the meeting itself, the following report, translated from a Rotterdam newspaper gives a brief account, but can hardly convey the really inspiring atmosphere sensed at least by the F. T. S. present and probably by others too.

The Rotterdam Comrades did everything to make the visit of the Leader and party to their city delightful as well as of permanent value to the Theosophical Movement, which means, of course, to Rotterdam and all Holland. Mr. Lindemans was ably seconded in his labors by Mr. J. M. van Sandijk, Secretary of the Rotterdam Lodge, whose admirable handling of arrangements for publicity and transportation is deeply appreciated by all who know of it.

Rotterdam, June 9, 1933.

I. L. H.

DR. G. DE PURUCKER IN ROTTERDAM

(Translation from *Nieuwe Rotterdamsche Courant*, June 9, 1933)

DR. G. DE PURUCKER, the Leader of The Theosophical Society, which has its headquarters at Point Loma, California, is now in Holland, as is already known, where he is delivering a series of lectures — question-and-answer meetings. After having spoken on Wednesday night at The Hague, a report of which appeared under the heading of 'Church News' in last evening's paper, the Theosophists of this city could make the acquaintance of their leader yesterday.

The meeting of last night was only meant as introductory, because Dr. de Purucker was not speaking before a circle of initiates; but in general terms he outlined the principles of the Theosophical teachings. After having been introduced by the President of the Rotterdam Lodge of the Theosophical Society, Mr. F. A. Lindemans, Dr. de Purucker, who always takes his inspiration from the audience, answered spontaneously the question which was put to him the day before as to whether Theosophy is an actual need for present-day man, and his answer was an emphatic yes. The Leader considers Theosophy the only mental food which we require at present. The Christian Church has lost the spirit of her Founder. Christianity has become a feeble voice from afar, and one finds numerous hungry hearts even in the churches.

It is small wonder that modern man feels himself empty and unsatisfied in the Western world, torn as it is with political and intellectual conflicts. Science is developing rapidly, and that is good; but opinions and the outward appearance of things change every five or ten years. Theosophy is truth, not of any one man nor of many, but is based absolutely on facts themselves, the unchangeable laws of the Universe which were valid for eternities in the past and will remain unchanged for eternities in the future. Theosophy gives hope to the soul, encouragement to the mind. It knows no dogmas but points to its books, in which facts alone find place.

The lecturer also pointed out that modern, ultra-modern science is becoming more and more Theosophical and step by step will find the ultimate truth of Theosophy. Study Theosophy, said Dr. de Purucker in closing his public lecture. It will never deceive you.

Many questions were asked by those attending the meeting. Undoubtedly they could have been answered by a Rotterdam Theosophist; but it must have been a certain satisfaction to those present to have heard the answers of the great leader himself.

THE *Algemeen Handelsblad* of Amsterdam of June 9, also had a good report of this meeting.

REPORT NO. 3: BUSSUM AND HILVERSUM

ON Saturday morning, June 10th, the Leader and party left The Hague by auto to fill the next engagement in the quiet and cultured little town of Bussum, one of Amsterdam's residential suburbs south of the Zuiderzee. On the way they drove through the beautiful Dutch woods, meadows, well-cultivated countryside, prosperous villages, and along canals higher than the roadway.

When the Leader was here in 1931 the members of the Bussum Lodge could

be counted on the fingers of one hand. But their president, Mr. Henrik Oosterink, ably seconded by his wife, by Mrs. A. de Stürler, and by Mrs. A. M. E. van Dishoeck, whose husband then went to hear the Leader speak for the first time and soon thereafter joined the T. S., in less than two years has gathered about him as fine a group of progressive, intelligent, and enthusiastic Theosophists as can be found anywhere in the world—even in Holland! It was a sheer delight to the Leader and the members of his party to meet them personally at the reception tendered him at the Hotel Bosch van Brodius on the afternoon of the arrival in Bussum.

Besides the lodge-work, the members in Bussum are very successful in conducting the Theosophical Club along the lines of intensive Theosophical study, which prepares those attending the classes for active participation in the work of the Lodge. They also have an advanced study-class in *Fundamentals of the Esoteric Philosophy*, which prepares the most earnest among them for still higher degrees of Theosophical culture and service.

On the evening of June 10th the Leader spoke to a capacity-audience in the building obtained for the purpose from the Mennonite Community in Bussum. At the request of Mr. Oosterink, Dr. de Purucker chose for his topic, 'The Chela-Life,' and remarked in opening his lecture that the suggested topic was in itself a tribute to the people of Bussum, as evidence of the kind of thing they are interested in. It would be difficult to imagine a more attentive, sympathetic, and intelligent audience than that which listened to the Leader's address and answers to earnest questions at Bussum.

On Sunday afternoon, June 11th, from 4.00 to 4.30, Dr. de Purucker gave a radio-lecture from the big A. V. R. O. Station at Hilversum, outlining in simple language some of the basic doctrines of Theosophy. A *résumé* thereof was given in Dutch by Mr. J. H. Venema. How many people heard this address of course one can only surmise; but in Holland alone it was very widely announced, not only in the daily papers and by our own Dutch members, but also in *Radio Bode*, a periodical with a circulation of some 200,000, which published not only an announcement of the lecture and a photograph of the Leader, but also a sketch of his life and work. Members in other European countries had also been informed and listened in. Moreover, the principal newspapers all over Europe regularly announce the programs given by Station A. V. R. O. at Hilversum. This in itself was a splendid piece of Theosophical propaganda-work arranged through the efforts of Mr. Oosterink, assisted by other members of our Dutch Board.

Bussum, June 11, 1933.

I. L. H.

REPORT NO. 4: AMSTERDAM

IMMEDIATELY following the Leader's broadcast over the Hilversum Radio Station from 4.00 to 4.30, Sunday afternoon, June 11th, Mr. A. M. E. van Dishoeck, a comparatively recent accession to the ranks of our Bussum Lodge, whose well-known publishing house is now handling the sale of our Theosophical literature all over Holland, drove the Leader and party in his auto to Amsterdam for the evening engagement. He had extended the same courtesy the day before in bringing the party from Rotterdam to Bussum in two cars.

The management of Hotel Amstel very graciously gave the Leader the use

of one of their fine large halls for the evening meeting. It was crowded to overflowing with an eager audience that not only occupied every available seat but filled all the standing room besides, even overflowing on to the platform. On the Leader's right was Mr. Arie Goud, President of the Dutch Section, and on the left Mr. J. Kooistra, President of the Amsterdam Lodge, who presided. The announcements were read by the Secretary, Miss Cor den Buitelaar. Mr. J. H. Venema, President of the Hague Lodge, again rendered distinguished service in translating the Leader's answers to questions into Dutch. These covered a wide range of subjects, from the bizarre to the deeply mystical. *One inquirer asked the Leader what was the difference between the Theosophical Society of Point Loma and that of Adyar. The Leader's answer was: "The difference between two brothers."*

The meeting was attended by Theosophists of different affiliations as well as by many inquirers, among whom were prominent citizens of the Dutch metropolis. Quite a number of our devoted Comrades from other parts of Holland also were present. In fact, many of these have been present at every meeting conducted by the Leader, some traveling even as far as Groningen, Mr. and Mrs. van Sandijk making this journey by airplane from Rotterdam.

Groningen, June 12, 1933.

I. L. H.

REPORT NO. 5: GRONINGEN

EARLY Monday morning, June 12th, the Leader and party left Amsterdam for the long train-journey to Groningen, accompanied by the ever genial President of the Dutch Section, Mr. Arie Goud, and by Mrs. J. H. Venema, who rendered invaluable services as a substitute for her husband in translating the Leader's answers to questions into Dutch, achieving a brilliant success in what must have been a most difficult undertaking, taxing faculties of understanding and memory for verbal details.

Groningen has been the nursery of some of the best Theosophical workers in the Netherlands, having produced among others, Arie Goud and his brother Jan; Mr. J. H. Venema, Vice-President of the Dutch Section; Mr. J. C. Onnes, translator of most of our standard Theosophical works into Dutch; Mr. E. W. Tillema, Secretary of The Hague Lodge; the late poet, Wolter Gerrit Reedecker; and the late Dr. Roelf Barkema. A fine body of workers, headed by H. F. Sterringa, President, and J. A. Bouvet, Secretary, is now carrying on the tradition of the pioneer Theosophical lodge in Holland.

The warm-hearted, devoted character of our North Dutch Comrades found many channels of expression during the day's visit to Groningen. Excellent propaganda work was done publicly through the extensive press-reports which appeared both before and after the meeting in the big hall, 'De Harmonie,' and of course through the Leader's lecture itself on the evening of Monday, June 12th and his answers to questions. But not the least happy result of the visit to Groningen was the great encouragement and enthusiasm with which it inspired the devoted body of workers there, who have for so many years kept the light of Theosophy burning in the North of Holland.

The Leader was so much pleased with the visit that he assured the Groningers that he looked forward to a return to their city in the not distant future, stat-

ing that he found at Groningen the same spirit of devotion and vigorous Theosophical propaganda that he has discovered in the other cities visited by him in Holland.

The following is a translation of the excellent report which appeared in the *Groninger Dagblad* of the following morning.

Utrecht, June 13, 1933.

I. L. H.

WHAT IS THEOSOPHY? — ADDRESS BY DR. DE PURUCKER

(Translation from *Groninger Dagblad*, June 13, 1933)

DR. GOTTFRIED DE PURUCKER, the Leader of the Theosophical Society, gave yesterday evening in the upper hall of 'De Harmonie' an address on Theosophy. The speaker pointed out, that . . . Theosophy is no sentimental nor political doctrine, but a teaching of brotherhood.

Theosophy teaches the truths of and about Nature, its essence, its structure, its workings, its characteristics and its laws. One of the most important doctrines is, that man as to his origin and destiny is a part of the Universe. The spirit of man is a spark of the spirit of the Universe. By Universe must be understood the divine, the spiritual, the intellectual, the psychical, as well as the astral-physical. All is subject to unchanging laws; and 'chance' plays no part in it. Theosophy combats the materialistic 'superstition' that things in the world are governed by chance, and that the phenomena among men and in the Universe are produced by the mechanical working of molecular energies. According to Theosophy universal Nature consists of imbodied 'consciousnesses,' all of which are interlinked and work together. The law of cause and effect Theosophists call therefore the law of consequences.

The lecturer thereafter spoke extensively about two other teachings of Theosophy, the doctrine of Reincarnation and of Evolution, according to the last of which both intellect and spirit rise to a higher plane at each incarnation.

At the conclusion of his address he answered several questions asked from the floor, which were translated into Dutch, as also the answers given. The questions concerned, among other things: the attitude of Theosophy towards war, Gandhi, the teachings of Annie Besant, the miracles of Jesus and the persecution of the Jews.

The meeting, which was interspersed with musical selections by two young ladies, was opened and closed with a few words by Mr. Sterringa.

REPORT NO. 6: UTRECHT

THE Leader's final public engagement in Holland on the first lap of his tour was at Utrecht on the evening of Tuesday, June 13th, in a large hall of Hotel des Pays-Bas. Every seat and all standing room were taken, and the audience overflowed into adjoining halls. The size of the audience was no doubt due to the splendid newspaper publicity which Bro. Arie Goud, who is not only President of the Dutch Section but also of the Utrecht Lodge, succeeded in obtaining in the local press. This included a lengthy sketch of Dr. de Purucker's life and work, which appeared in the biggest Utrecht paper, the *Utrechtsch Prov. en sted Dagblad*, a few days before the Leader's arrival.

Some of the most prominent residents of the city and of neighboring towns

attended the meeting. The questions asked were all on a high level of thought, the keynote being set by the opening question from Ingeniur W. L. Utermark of the Kolonial Instituut of Amsterdam, as to why the Master Jesus should have sacrificed his life at such an early age while other Masters, like the Buddha and Lao-Tse and Plato, had been permitted to continue their labors on earth to an advanced age.

The Leader's final public appearance in Holland on this visit was, in every sense of the word, a fitting climax to a week of unusually successful public Theosophical work.

At a late hour, with still many questions unanswered, the Leader bade the Hollanders *auf wiedersehen* until July, and thanked them warmly for the sympathetic and kindly reception which had been tendered himself and party at every city visited in the Netherlands. The Leader then quickly left the hall. But before the audience could disperse, President Ari Goud again called the meeting to order and said that he wished to take the opportunity of thanking the Leader on behalf of all the members of the Dutch Section as well as on behalf of all those who had attended the various meetings for what he had done for their country; and he asked those present to join in a few moments of silent appreciation of the Leader. Seven strokes of the gong and two minutes of united silent devotion ended a truly inspiring week of earnest and strenuous Theosophical work.

Hamburg, June 14, 1933.

I. L. H.

REPORT NO. 7: HAMBURG

THE Leader and party arrived at Hamburg from Utrecht on Wednesday afternoon, June 14th. Mrs. Klara Kirsebom, who rendered such invaluable assistance to the Leader on his 1931 Lecture-tour, was at the *Hauptbahnhof* to meet the party. Unfortunately, Mr. Hugo Scharnick, President of our Hamburg Lodge, was unable to meet the Leader owing to the former's serious illness in the hospital. But to think of Klara Kirsebom is to think of Theosophic devotion and intuition.

The Leader had arranged to give no public lecture in Hamburg, but merely to meet members and friends at an informal question-and-answer meeting in one of the halls of the hotel where the party spent the night — the Reichshof. The gathering proved to be most interesting and in every way satisfactory. Questions of deep philosophic import were discussed with great earnestness. The evening was allowed to take its natural course, and soon developed into a general symposium in which anyone present who wished to could join. The Leader's answers to questions were translated alternately by Mrs. Kirsebom and Mr. G. H. Davin, F. T. S. of Bremen, who has recently come into active Theosophical service again.

The meeting closed with an earnest appeal by the Leader to those present to study Theosophy for the good of their beloved Fatherland. He reminded them of the spirit of earnestness and love of high thinking that was characteristic of the German mind, and he urged them to foster those things that would most give to the German nation the stamp of spiritual universality. He said that if this were done, Germany's spiritual mission in the world would be successfully

accomplished and the German name would be a beacon-light in the spiritual progress of humanity. In conclusion he added that the value of Germany's contribution to Western civilization and the duration of its heyday of real glory would be proportionate to the universality of its ideals and principles of national conduct.

Those present listened with concentrated attention. One wonders into what splendid spiritual flowers the thought-seed sown on this occasion will blossom in the ages to come.

Hälsingborg, Sweden, June 17, 1933.

I. L. H.

First North American International Inter-Theosophical Convention

NOW that this great effort towards fraternization has been carried to success on the wings of faith, in a vision of fraternal harmony and goodwill conceived by Mr. Cecil Williams of the Canadian Section of the Adyar Theosophical Society, and that sufficient time has since elapsed to give perspective to the proceedings, an attempt to sum up its accomplishments is in order. It does not seem over-enthusiastic to say that it was the unanimous opinion of those attending that it was a real success and exceeded the hopes and expectations not only of its originator, but of all those who participated in the effort.

Among those first to arrive on the scene the Friday afternoon before the Convention met were Albert E. S. Smythe, Secretary of the Canadian Section (Adyar), Cecil Williams, and J. Emory Clapp, President of the American Section (Point Loma). A conference ensued which was filled with the spirit of good-will, and this conference continued far into the night. There was a marked unanimity of opinion regarding the importance of presenting a united front to the world on the part of all true Theosophists, and it was in this spirit that the Convention was carried forward on the following day.

By request of our Canadian Brothers the President of the American Section (Point Loma), acted as temporary Chairman. On motion of Mr. E. L. T. Schaub, President of Toledo Lodge (Point Loma), Mr. Smythe was nominated as Permanent Chairman, and there being no other nominations he was unanimously elected. As a large number who were on their way to the Convention by bus from Hamilton and Toronto had not yet arrived, at the suggestion of the Chairman, Mr. Clapp's address on 'The Basis of a Spiritual Union of Theosophical Organizations' was deferred until afternoon.

A luncheon was served at 12.15 in the ball-room of the Fox Head Inn, where the Convention was being held, at which the Mayor of Niagara Falls, Ontario, extended a cordial civic welcome. "We consider," he said, "you have paid this city a great compliment in having your first International Convention here. From my limited knowledge and acquaintance with the tenets and purposes of your organization I am convinced that as your beliefs and doctrines are advanced you will perhaps create better conditions throughout the world, because I have been informed the mainspring of your teaching is the universal brotherhood of man. It seems rather peculiar to me that in times of stress and trouble such as we have and are going through now, that this age-old doctrine once again is

preached and advocated by all, and that the Sermon on the Mount is held up more than ever before as the beacon-light of humanity."

In his opening address as Temporary Chairman, President Clapp said: "It is an inspiring and hopeful sign to see representatives of the chief Theosophical organizations of this Continent, the home of the parent Theosophical Society, thus meeting together to give Theosophy 'a new deal.' The need for this is recognised by true and devoted Theosophists everywhere, for they realize that it is only through the observance of a fraternal spirit among Theosophists that they can efficiently and effectively bring the great truths of Theosophy to suffering humanity and thus fulfil the purpose for which the Theosophical Society was founded."

In his afternoon address Mr. Clapp called attention to the fact that effects follow causes as inevitably as the furrow follows the plow, and that in human actions causes originate in the intellectual and spiritual realms and that it is therefore necessary to work in these causal realms if it is desired to produce lasting and worth-while results. He further said: "Spirit and matter are manifested as the opposite poles of being. Matter is inert, and its essential manifested characteristics are mass, form, limitation. Spirit is active and its essential characteristics are manifested as energy, force, motion, freedom from the limitations of matter. Applied to human beings, therefore, material characteristics are those which are limited, personal, selfish, while spiritual characteristics are universal, unselfish, altruistic.

"Thus the spiritual basis for a unity of Theosophical organizations is to be found in those beautiful spiritual characteristics manifested in unselfish motives and altruistic or universal trends and tendencies. These should be expressed in impersonal love, compassionate action, control of the emotions, and elimination of selfish characteristics such as anger, envy, jealousy and the desire for personal aggrandizement and preferment. Let us as Theosophists be leaders and teachers both by precept and example. Let us find unity in a common cause — the Cause of Sublime Perfection and Universal Brotherhood, sponsored by our Elder Brothers, the Masters of Wisdom and Compassion and Peace."

Another paper presented by the Point Loma organization was one prepared by Mrs. Jessie Eldredge Southwick of the Emerson College of Oratory in Boston, who has long been well known as a devoted Theosophical worker. In her unavoidable absence the paper entitled 'The Drama and Human Life' was presented by Mrs. Alice O. Benedict. Following are a few thoughts quoted from this paper. "The great advantage of such authors as Shakespeare is that while portraying every type of good and evil character the music of his thought plays true, and no one doubts the relative quality of true and false. . . ." "Instances may be multiplied of the universal humanity of Shakespeare, who sees life in the cosmic atmosphere of the inevitable Karmic Law, which impels to good — makes all evil self-destructive. This great law of Karman as taught by Theosophy works through consequences; give it but time for its fulfilment through evolving lives and we have answered the question of a just universe and the Divinity of the spirit that dwelleth throughout the depths of space. . . ." "Ideally speaking, the great actor is the man of clear intellectual grasp of human nature, of keen sympathies, of responsive powers of expression and self-mastery in the handling of his resources. The development of these powers of dramatic

expression is worth the earnest study of everyone who would play his part well in the drama of human life and help lift the world to the realization of the Theosophical ideal of Universal Brotherhood."

Unfortunately we have no notes available of the addresses given by the other speakers at the Convention. The papers and addresses were all interesting, and the address on 'Theosophy and Economics,' given by Mr. Smythe late on Saturday afternoon was particularly interesting and treated from a true Theosophical standpoint. I think it was generally agreed, however, that the high-light of the Convention was the address given by Dr. Alvin Boyd Kuhn, which occupied the entire session Saturday evening. Among other interesting features of Dr. Kuhn's address may be mentioned his statement that several leading scientists had recently enunciated new theories based partly on recent researches or discoveries and that these new theories were additional corroborations of the teachings of the Ancient Wisdom as given by H. P. B. in *The Secret Doctrine*.

One of these was the statement that evolution, or evolutionary processes are centrifugal and not centripetal, *i. e.*, from within outward rather than from without inwards, as scientists have always heretofore contended. This was illustrated by Dr. Kuhn in tracing the development of the dragonfly from the egg which gave birth to the larva in a watery environment. While still in the watery environment the larva develops the beginning of wings, which cannot be used in water, but are a preparation for the ascent of the larva into the airy habitat it later attains. Following what may be considered axiomatic in the scientific conception of evolution, *viz.*, that the development of the embryo is a repetition in brief of the evolutionary steps in the progress of the entity to the point which it has at present attained, we see that evolution is not due to environment; that the so-called law of the survival of the fittest must be thrown in the discard, for here is an evidence of purpose, a logical reason for the belief that evolution is guided by intelligence, and that this intelligence resides in the evolving entity.

The next changed viewpoint of science mentioned by Dr. Kuhn was the statement (by Prof. Arthur Compton, I believe) that we could no longer say there were any laws in the universe. Students of *Fundamentals of the Esoteric Philosophy* will recognise here a statement made some four or five years ago by our present Leader to the same effect, coupled with the explanation that what we call laws are simply the habits of the entities of which Nature is composed.

The third point made by Dr. Kuhn was that scientists are now beginning to recognise that Plato was not such a wild visionary after all, and that science may be forced to accept some of Plato's teachings which have heretofore been considered 'heretical' from the standpoint of modern science.

Dr. Kuhn devoted a considerable portion of his address to a report of his literary researches into the teachings of Neo-Platonism and its unveiling of some of the teachings of the Ancient Wisdom, and also to the proof of the derivation of many of the Christian teachings from the Egyptian sacred scriptures. He referred to the monumental work by Gerald Massey, portions of which were frequently quoted by H. P. B. in *The Secret Doctrine*.

Dr. Kuhn stated it as his conviction that what Theosophists should do at the present time when theological Christianity is so rapidly changing its position, is to emphasize and repeatedly call attention to the fact that Christianity is

based upon the ancient Theosophical teachings; that a study of Theosophy would do much to explain both the Christian and Hebraic scriptures and show that when rightly interpreted it would be seen that the antagonism between religion and science was only apparent, and that this apparent antagonism was due to literal interpretation of the Hebrew and Christian Scriptures based in some cases upon incorrect translations of the original or oldest manuscripts and to the necessarily veiled form in which many of the teachings had to be given out. Dr. Kuhn's address was followed by a question period which lasted half an hour, so that it was eleven o'clock before the Saturday evening proceedings ended.

Sunday morning was devoted to a sight-seeing tour, participated in by those who had not previously been to Niagara Falls, but members of the Resolutions Committee put in that time formulating Resolutions for presentation to the Convention. In this work, by request of the Committee, Dr. Kuhn and Mr. Clapp assisted. The chief Resolution adopted was slightly changed after its presentation to the Convention, but was finally adopted unanimously as follows: "Resolved: That the Official Heads of the various Theosophical organizations be apprised of the work and results of this Convention, with a view to co-operation on a larger scale." The achievements of the Convention have exceeded our fondest expectations, and the Convention closes in the conviction that the movement towards unity has been given a tremendous impetus, and that the outcome of this Convention gives basis for the hope that practical Theosophical unity in the form deemed most desirable may and should be realized and may not be far distant.

Telegrams expressing good wishes, and extending cordial fraternal greetings were received from Elgin Lodge No. 12 and Oakland Lodge No. 4, both of the Point Loma organization. Mr. Cecil Williams reported another one received after the Convention had adjourned, sent by the Yugoslav Section of the Theosophical Society (Adyar) as follows: "Dear Friends: I learn from *The Canadian Theosophist* that there will take place at Niagara Falls the first North American International Inter-Theosophical Convention. Though it will hardly be possible for this letter to reach you in time, I still send you, on behalf of Yugoslav T. S. our friendliest thoughts and loving greetings flowing from our hearts and meeting that going out from yours. With all best wishes for Theosophy triumphant, very sincerely yours, ever in service, JELISAVA VAVRA."

The following comments, received in a letter written by Brother Cecil Williams, who organized the Convention, are worthy of record: "The Convention was indeed a tremendous success. Everyone I spoke to felt the spirit of unity, of brotherhood. It was a feeling of exaltation, as though there was a spiritual force there. I don't think anyone who was there will forget it. . . ." "We have all been rewarded, I am sure, by the sense of spiritual unity that dominated the meetings. As I look back upon it, it seems to me that there was a spiritual presence there. That the Masters have not abandoned the Movement, today I cannot doubt."

— J. C.

THE Editors of the FORUM have received press reports which appeared in the Niagara Falls *Evening Review* and the *Spectator* of Hamilton, Ont., and enthusiastic letters from members of the Point Loma lodges who attended and rejoiced in the brotherly spirit felt so strongly at the Convention.

Inter-Organizational Theosophical News

“**W**HITE Lotus Day was celebrated at Victoria, B. C., on Monday, the eighth of May, at the room of the Victoria Independent T. S. when members of that society were joined by members of three other organized Theosophical societies of Victoria to commemorate, in a spirit of personal good feeling and friendliness, the debt we owe to the self-sacrifice and achievements of Mme. Blavatsky. In the course of my opening address from the Chair, in commenting upon the program for the evening, I reminded the meeting that H. P. B. had expressed the wish that at these yearly celebrations, which she foresaw would be held, extracts should be read from the books from which selections had been prepared, by some of our members. These books contain the fundamentals of the Esoteric Philosophy which H. P. B. brought from the East and presented to the West, and she was ever desirous that the value of the message should be more in our thoughts than admiration of the messenger, and I suggested that the great value of that message consisted in the evidence she produced to prove that the Brotherhood of Man was a fact in Nature of the most profound importance in all matters affecting the welfare of mankind, not merely an ethical aspiration, or a beautiful ideal state of communion to be hoped for in the far future — as it had been regarded before her utterance enlightened western thought. But realization of this Brotherhood, I maintained, is not to be obtained by members of Theosophical societies all trying to think alike, but in our feeling nothing but friendliness towards each other, however much we may differ with regard to doctrine, policy or loyalty to this or that leader. If our main efforts were directed towards thinking alike, the Movement would soon settle down to a dogmatic sect.

“Mr. Berridge, of the Point Loma T. S., contributed extracts taken from an address delivered at the H. P. B. Centennial Congress held on the island of Visingsö, Sweden, August, 1931, by Dr. de Purucker. After referring to the fact that H. P. B. came to a world that had almost forgotten the possibility of spiritual knowledge, when even to speak seriously of the soul, of divinity, or of lasting hope was ‘considered to be a mark of intellectual imbecility,’ Dr. de Purucker tells us that with H. P. B. a mighty power came into the world for she was inflamed by ‘the inner divine Sun, the inner Buddha, as we Theosophists say.’ She was ‘an Initiate of the Order of the Buddhas of Compassion and Peace.’ Her human soul could at times step outside her body when it was taken over by another human soul loftier by far than even hers. She makes in her writings, he tells us, a distinction between ‘H. P. B.’ and H. P. Blavatsky. The latter was a chela, the former the Master’s mind speaking through her. Thus she was an avatar of a kind. This accounts, he believes, for the contradictions of her character. This idea of a dual occupation of Mme. Blavatsky’s body was emphasized throughout the extracts read, but we are warned against any attempt to worship her, we are to try to become like her, but we must not set her upon a pinnacle.

“Mr. G. S. Carr of the Victoria Lodge of the T. S. in Canada, reminded us that meetings of this sort had been going on all day long as the earth revolved in its daily course. . . . Mr. W. H. Griffiths, of the Victoria Independent T. S.

added his voice to the warnings that had been sounded against allowing our admiration of H. P. B.'s character and the quality of her achievements to develop into worship that would place her upon a pedestal of divinity. There were indications, he thought, of this tendency being actually in operation today. . . ."

— W. B. PEASE, in *The Canadian Theosophist*, June, 1933, pp. 113-4

The Canadian Theosophist for June, 1933, speaks very kindly of THE THEOSOPHICAL FORUM and mentions the plans for a prospective Convention of the American Section of the Point Loma T. S., to be held at Boston, tentatively on October 14 and 15. It also reprints lengthy extracts of Dr. de Purucker's important address on 'The Need of Regeneration in the Theosophical Movement' delivered before the Wirral (Adyar) Lodge at Birkenhead, England, January 5, 1933. We extend our thanks to the Editor for this opportunity to spread G. de P.'s significant pronouncements over a wide Theosophical field of fellow-students.

Our friend and fellow-worker, the witty and epigrammatic Peter Freeman, General Secretary of the Adyar T. S. in Wales, must be speaking from personal experience when enumerating the following:

"TWELVE WAYS TO KILL A LODGE

- "1. Don't go to lodge meetings. If you do go — go late!
- "2. If you've got anything else to do, or the weather is bad, don't think of going — remember the power of thought!
- "3. Whenever you do attend a meeting, grumble as much as you can — and always be disagreeable!
- "4. Never accept any responsibility. It is much easier to sit back and criticize the others. It's their karma!
- "5. Never make a practical suggestion; it might be carried out! If anybody else does, 'wet blanket' that too!
- "6. Never offer to help — it might be accepted. Say you believe in brotherhood and others ought to practise it!
- "7. Never take the initiative. Why not let someone else do that?
- "8. If you are appointed on a committee, hinder its work all you can. If you are *not* appointed, get annoyed about it!
- "9. When your opinion is asked at a meeting, reply that you have nothing to say. After the meeting, gossip about it!
- "10. Never do anything more than is absolutely necessary. If a few do the lion's share, tell everyone the lodge is run by a clique!
- "11. Never hurry about paying dues. Wait until you've had several reminders. Never offer to give a donation!
- "12. Don't bother about getting new members. Let those who do the other work do that too!" — *The American Theosophist*, June, 1933, p. 139

It is hoped that most of us remember and have tried to assimilate and make their own these words of the Leader, uttered by him on September 16, 1932, while passing through New York, on his way to England (see THE THEOSOPHICAL FORUM, October, 1932):

"Every one of you is a Theosophical headquarters, and not only as our beloved Judge explained it: Make each one of you to be yourself a center of the

Movement, a lodge of one; but I tell you more: each one of you should be and actually is a leader, a leader of men, a Theosophical leader, one more or less trained to guide his fellows. Oh! I pray that you do not forget this; for if this idea prevail among us, no matter what one may say about the relatively small number of adherents that the Theosophical Society at present has as compared with the many millions of humanity — if this spirit prevails, I repeat, we Theosophists shall be not merely the leaven raising the general average of humanity, but verily you will be leaders, guides, teachers; and that is what each genuine Theosophist should aspire to be. Tell yourselves and tell each other that you are leaders. Your present Leader by his position merely exemplifies that fact — the spirit of self-devotion to a grandiose Cause; and every one of you could have that same spirit, and I believe you actually have it. . . .

“. . . I desire you all to be leaders. Don't be ashamed of this lofty calling. Proclaim yourselves as aspiring to be true leaders. No one in the T. S. is too humble to help someone else, to show the way, and the way-shower is the leader, the guide, and the teacher.”

It is, therefore, with genuine pleasure and a feeling of sincere admiration for the thoughts contained in it, that we reprint below an article by E. Norman Pearson. It speaks for itself.

LEADERSHIP

(Reprinted from *The American Theosophist*, June, 1933, pp. 125, 142)

THE growth of any movement is vitally dependent upon capable leadership. True; vision and dedication on the part of those who are its representatives are necessary.

But LEADERSHIP — the thing that co-ordinates, directs and unifies the masses into a whole, which becomes thereby a force immeasurably greater than the sum of its component parts — is the factor which *transforms a movement from kinetic mass into a dynamic force for good or evil.*

In our case, a force for good!

The Theosophical Society needs leaders. It needs leaders almost more than anything else. Not people who want to be seen and approved. Not people who like their names in print for others to see and applaud. Not people who want to sit behind the lines and direct others to do the work while they bask in the sunshine of approbation.

It needs REAL LEADERS!

By 'real leaders' I mean those who can lead first by example; leaders who are demonstrating in themselves the theosophic life and are a constant encouragement to others to do the same; leaders who are willing to work — and work — and work! We need leaders who are ready to take blame unmoved (they will seldom reap praise!); who are constantly dreaming and planning and encouraging and improving, devising new methods of work, looking for new fields to conquer, new truths to tell; leaders who are efficient, who can apply their Theosophy practically in prompt attention to business matters, in a well-written letter, who can be spiritual and business-like — applying sound business principles to business needs in their lodge; who can be kind, yet firm; visionary, yet practical.

The Theosophical Society has a great work to do.

Its lodges must grow into strong, virile, active bodies, commanding respect

in their communities, bringing the message of Theosophy dynamically before the people. We must develop leaders who can do this not only to a score or two; but to hundreds; to thousands.

No movement has ever accomplished this — or possibly ever will — which has constantly changed its leaders; cutting off the growing plant before it has well left the ground.

I am sincerely convinced that a lodge makes the most progress not by a constant change of officers; but by having in office those who carry out in a capable manner the duties which their office demands. 'Force' undoubtedly flows through the officers of a lodge into the lodge itself. That force unquestionably flows more strongly through capable and well-trained officers than it does through those who are not so well suited for such offices but have been placed there "for their own progress."

A member can grow as well by 'following' as he can by 'leading' (such stations are only a matter of spiritual and business economy); but the *lodge* will grow much more when it has in office those who are particularly suited and trained for the offices they occupy.

How can lodges make progress if we spend our time continually training officers to duties which they must relinquish to another and inexperienced member just as they are becoming really valuable assets to the lodge work?

I believe that many lodges are suffering from too constant change of officers, giving none sufficient time and experience to develop into REAL LEADERS. But there is another side. I believe that many lodges are suffering, effectively checked from all progress by (so called) leaders *who do not realize that their good work has been accomplished; that they should step aside for younger and more active members to take their place and carry on in a manner more consistent with the times.*

We need leaders who are willing to assume duties which will consume every ounce of energy they possess, every desire of their hearts, every thought they may think — who are willing to sacrifice all for the Great Cause. We need leaders who can recognise that others must follow in their footsteps, and will tirelessly try to call forth leadership among those in their group who show promise.

We need leaders who will work on and on, with an unflagging devotion, and yet who are equally capable of knowing when their work is done and the time has come that they should step aside and allow the younger and more virile to take the lead.

We must avoid inefficiency through constant change. We must avoid stagnation through lack of it.

The Theosophical Society has done a good work. A greater work lies ahead of it.

CO-OPERATION and LEADERSHIP will accomplish it.

Leaves of Theosophical History

The original (or in some cases a copy) unless otherwise stated, is now held in the Archives of The Theosophical Society, at its International Headquarters, Point Loma, California, and is here reproduced *verbatim et literatim*.

The following is a copy of a personally written letter to W. Q. Judge in Babajee's handwriting.

Elberfeld, 17 Platzhoffstrasse

2 June 86.

W. Q. Judge Esq F. T. S.
New York

My dearest friend & brother,

I returned here from London a few days ago. Mme. H. P. B. is, I am sorry to inform you, very ill, having *here* sprained her foot about three weeks ago, & being confined to her arm-chair & unable to walk or move at all. I hope & believe, however, that within a month she may become better, at least so as to be able to walk & work as hard as before again. All our kind friends *here*, and the Arundales & Mohini are well. I hope the winter was not so severe for you, as it was in London, & that you enjoy all success & good health. I have not hitherto been able to write to you or to Mr. Arthur Gebhard, as I had not only enough of work to do while in London, but even suffered from an illness of severe fever, cold, &c, the worst, I believe I ever had in my life. I am however quite well again, though I must confess I am homesick, inspite of all the possible kindnesses & sympathies I received from my Western friends.

I have decided to return to India within a fortnight at the latest *via* Marseilles & by a Messageres (French) steamer. The exact date of my leaving Elberfeld *direct* for Marseilles is not yet decided. So, I do not go at all to London again. I must therefore, out of all possible gratitude for all the kindnesses, sympathy, friendship & affection showered upon my undeserved head, bid you & Mr. A. Gebhard my kindest and most respectful adieus & farewells. I cannot let this opportunity pass without a confession that I have had every possible reason to change radically the few previous unavoidable misconceptions I had had against Europeans' theosophical nature, manners &c & that though I have, I can say, secured the best friends in the West, better than any in the East, I cannot help longing to be once more on the Indian soil, so that I might resume my natural Eastern dress, manners, customs, habits &c.

I shall conclude by requesting your permission & kind indulgence to let me assure you both of my sincerest & unqualified sympathy for all your highest aspirations & a kindness & friendship that neither time nor any change of material & physical circumstances can ever alter.

With my kindest & most respectful & fraternal remembrances, wishes & regards to both yourself & to our friend Mr. Arthur Gebhard, I beg to remain ever yours affly & fratly

BABAJEE

All from here send you their kindest remembrances. Allow me to sympathise with you *both* with all my heart in the troubles that surround you in regard to astralisms of Prof. Coues.

[On the back of the letter is the following:]

W. Q. Judge Esq F. T. S.
P. O. Box 2659 New York City

The following is a copy of a letter written personally, in his own handwriting, by Babajee. At the top of the letter, in Judge's own handwriting, are the words: "Return to *W Q J.*"

Elberfeld, July 12 — 86.

My dear & esteemed friend,

Your kind letter of the 29th ultimo for which kindly accept all my thanks. You need not tell me, for I know that you are an ex-Asiatic by mere birth of the physical body; but your mind & soul &c are all full of Aryan tendencies & Aryan philosophy; and in my eyes, as in yours, the colour, stature, &c pertaining to the physical body count for nothing at all. May I be permitted at least to express my warmest appreciation of the hard work you have to do in discharging, as far as you can & as far as you know, the threefold duties of life — those to your family, to your nation & to humanity at large? I now try to look only at the brighter side of everything — though until recently owing to my voluntary & blind association & entanglement with *nominal* theosophists & owing to my own illusions, I had been looking more at the darker side of others, than at the brighter.

I beg to express my dissent from the conclusion you come to regarding the row & outcry against me. You think that it was due to some friends of H. P. B. or of myself or of both. But I do not at all think so. Of course, as you say, it was inevitable. I believe & know that the only cause was my own past illusions; & as illusions & attachments to personalities only, are lower elements of my nature, they cannot possibly remain permanent, but must wear out sooner or later; and the chief instrument or apparent cause that brought home to me my illusions & disillusioned me, was my coming to the West which has been instrumental to great good to me. You know well that I was more or less a conservative & aristocratic while in India; that travelling abroad is conducive to the development of liberal nature in those who are not obdurate conservatives.

I agree with you that the Hindus are the laziest drones under the sun; & I am no exception to the general rule. The best thing therefore is for you not to expect any aid whatever from Hindus for your new paper, & if you get any slight aid occasionally, then you will have no disappointment. I confess that my present partial activity is due to the influence of my Western friends alone.

I agree with you that England is, in general, unfit for theosophy. As for Hindu theosophists in general — even before I came to the West, I had gradually come to the conclusion that they are not more fit for theosophy than the English; & that they are so selfish that they only like to hear of "*Our* Aryan philosophy," of "*Our* Mahatmas," of "*Our* India," &c &c; as though the philosophy & the sages belong only to them!!! & as though all these (even India) did not belong merely to their present incarnation!

As for Germany, I must disagree with your view. The few German theosophists who come within the sphere of my feeble work are as earnest as possible; and they are not surfeited, as you imagine. If you do not see visible effects of their earnestness, it is because noise does no good, & because I am not fit enough to expound the esoteric philosophy in a manner that they can understand it, for which Mohini is better fitted than myself. Moreover, I do not know German; & I have not been working amidst the few German theosophists for

more than *three or four months* in all. So, I cannot leave them just when they begin to understand the A. B. C. of Védánta.

I have great hopes for (& am inclined to believe with you in the fitness of) America for theosophy. But I do not think it at all necessary for me to come to America for the purpose of explaining philosophy. Because what little I can do for America by coming & remaining there, I can as well do the same by remaining here or in India; for you must know that I am not like Mohini, Arthur & yourself able to speak; but I can only write in my own way & from my own standpoint, without comprehending the position of others at all. After mature deliberation, Mohini and Miss Arundale, if not the two Keightleys also, have independently come to the same conclusion as myself — that I am not *at all* fit for going to America; & that whatever I write I can write from anywhere; & in short, that my proper place for remaining is India — not even Europe.

Let Mohini visit America & work there, as he appears to have decided to do so.

I am not now *at once* returning to India; since I have yet to fulfil the promise already made by me deliberately to my few German friends & to stay awhile longer here.

As I already wrote to you,— so long as I remain as an active worker in the T. S., I shall not trouble myself with any personalities whatever, but work solely for Theosophy as well as I can, & so long as I have health, life & fitness for it. You can soon expect my contributions for the "Path." With kindest regards to you from me & from all here, I am Ever

Yours affly & fratly

To W. Q. Judge Esq F. T. S.
New York

BABAJEE

On Looking for Results

(Address by A. Trevor Barker at the Meeting for Members and Inquirers held in Manchester, February 6, 1933)

YOU have just heard it stated that our philosophy teaches us not to look for results, an idea which is very much laid down in the *Bhagavad-Gîtâ*. Nevertheless, like all good things, there is sometimes a hidden danger if we don't understand the import of what is there written. I do think that as Theosophists we have the duty to recognise that whilst we are not looking for results or fruit of a personal kind, or for personal advantage, or good results to our own karman; nevertheless, as agents, unconscious, semi-conscious, or fully conscious, of that great Brotherhood of holy men who stand behind the work of the Theosophical Society, we have to recognise that if we want to achieve the objective which is set before us as workers in the great Theosophical field, we must learn how to calculate and use the forces, the instruments, and our tools of work, in such a way that we get the results that we are striving for. No mere philosophical reasoning to the effect that "we are not looking for results," will compensate for our lack of choosing those methods which will *get* results.

One of the great Masters once wrote these words:

". . . The degree of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed with your own hands

between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master."

— in other words they judge by results.

Whilst there is truth in the other statement, let us not have it in the back of our minds as a justification to ourselves that after all we have done what we could, and if nothing has come of it, well, we must not 'look for results.' I don't believe that is the highest Theosophical philosophy; it is rather to take the view that if we have not got results, we must accept the responsibility for it ourselves, and recognise that there must be something that we have not learned, perhaps don't know how to do; and remember that the last and final key, and the first key to any successful work is something in our own hearts and minds. If we are not successful, anyone of us individually, in presenting Theosophy to the public in such a way that it attracts them, holds their interest, and leads them in their turn to go to work to dig in the mines of the Archaic Teaching so that they can win the treasure that therein lies, win it and incorporate it into the very fabric of their being, and then give it out to others — we have done nothing, indeed less than nothing! It is not just coming to listen to a speaker or a lecturer which is the beginning and end-all of being a member of the Theosophical Society. No. To quote the Leader's own words, "Every one of us militant Theosophists has got to become a Leader himself," in the sense that we must find the key within our own hearts that will literally make us leaders of the thought-life of the age in which we live.

I have often thought of the illustration of the man who was compelled by a peculiar will of a deceased relative to go down on to the Thames Embankment in London, without a penny in his pocket, and not having eaten anything for a long number of hours. He was struck with his total inability to relieve the dire distress and misery that he found on that river-bank. Any individual who wants to labor in the illimitably vast field of the Theosophical Movement to bring spiritual light to men is in the position of that man, if he has not himself made a certain amount at least of the Theosophical truths and principles a part of his life and a part of his being; for that is the spiritual gold with which alone he can relieve the suffering of others.

Therefore it is our first job, and not our last, to go into the work-shop of our own Nature, and take up the tools which belong to our craft. You know what they are: the material in which we have to labor is the sevenfold constitution of man and of Nature of which he is a part, and the tools of his craft are placed in his hands by the Great Teachers of the human race. They are the sublime teachings of the archaic Wisdom-Religion of mankind, the rules of life and conduct. It is these things that we have to take up, and not merely gaze on them from afar like a famished man gazing upon a spread banquet which he dare not eat. But we must walk to the feast that is laid upon the Masters' table and ourselves partake of it; go to work on the battlefield of our own being, like Arjuna on the field of Kurukshetra. First, we must slay the armies and hosts of those lower forces that course through our own lower nature; for each of us has to learn to vanquish ourselves, however many times we ourselves may be vanquished in the process.

But the Theosophist takes as his shield and buckler the saying of the great Buddha: "Greater than the conqueror of armies is the disciple [the man, the student, the neophyte, the aspirant, in every age], who learns to conquer himself." After all, that is the entrance door into the Theosophical life. The Theosophical Movement, Brothers and Friends, means nothing at all if it has not the power to awaken the divine fire in our own hearts, and in the hearts of all who come into the Movement. Why is it that the Theosophical Movement right down the ages has had and does have today the power to change men's lives? Have you ever reflected upon it? Why is it? It is a fundamental that lies right at the basis of the whole of our work, and it is something that, alas, is very little understood even among the ranks of Theosophists. Many people believe that a mere concourse of students, all more or less of the same level of development, makes a Theosophical Society, and the truth is that it does not. Why? This is the reason, as I understand it: the Theosophical Society itself is the outer court of the inner circles, the esoteric circles, of the human race; the outer court-way, through which we may enter into direct touch and communion with the Great Teachers. And the point that I want to make at this moment is that in order for us to leave the ranks of what in old times they called 'the profane,' the living dead, the spiritually unawakened portion of humanity, we need the help of *conscious* beings. I mean fully conscious in comparison with us ordinary men and women who are most of the time semi-conscious or unconscious, because of the mechanical way in which our consciousness works. It is nothing but that spiritual stream of conscious energy that flows into the world through the Theosophical Movement itself, through individual envoys, agents, and messengers, conscious envoys who are capable of becoming the channels of that spiritual power, which has the capacity to awaken the sleeping germ in the hearts of those who have it only potentially. As H. P. B. once herself said or wrote:

"'If Sun thou canst not be, then be the humble Planet,' says the *Book of the Golden Precepts*. And if even that is beyond our reach, then let us at least endeavor to keep within the ray of some lesser star, so that its silvery light may penetrate the murky darkness, through which the stony path of life trends onward; for without this divine radiance we risk losing more than we imagine."

And she meant just that, that if you enter into a Fellowship in which the very life-blood flows in a stream from the *Āśramas* of the holy Masters, then you have something which if you yourselves work in the right way will help you to change your whole nature from the ground up, and make you leaders of men in your turn.

— From *The English Theosophical Forum*, Vol. I, No. 2, Feb., 1933 pp. 14-17

NOTICE

ATTENTION is called to the editorial in the August issue of *Lucifer*, on the subject, so much to the fore at present, of the respective functions of Theosophical Lodge and Theosophical Club.

Questions and Answers

QUESTION 165

Are the 'Angels' evolving on a line of their own, PARALLEL to, but independent of, the human kingdom? Do some evolve through the human kingdom while others move on a line of their own? Or do all have to pass through the human kingdom? — X.

P. G. B. B. — The teachings of *The Secret Doctrine* seem to me quite clear. All those entities must pass through the human stage. All have either been men, or are preparing to become men.

G. de P. — Captain Bowen's answer is absolutely right and really requires no comment of mine nor any development unless he himself cares to do so. I would like to point out, however, just by way of passing reflexion, that 'parallel evolution' is a term which I would not choose for the lines describing the evolutionary direction of the Deva-Kingdom, which I presume is what the questioner means by the Christian word 'Angels.' There are Devas behind men and Devas ahead of men, speaking from the standpoint of time-evolution; and man himself is a Deva passing through the human stage. We could only speak of an evolution parallel to that of man by bearing in mind the existence of entities on other globes of the Solar System or on other globes of other Solar Systems, or indeed in other realms, who are evolving towards the man-stage or evolving in the man-stage. In these cases only could their evolution be said to 'parallel' human evolution.

It is better to have the idea in H. P. B.'s sense of the word: that the human stage or humanity, wherever it may exist — on our earth or on some planet in some other Solar System — is a necessary stage in the evolution of every evolving Monad. In other words, every Monad of whatever degree must at some period of its evolutionary activity pass through the man-stage or through a stage exactly equivalent to the man-stage, which is as much as saying man.

QUESTION 166

G. de P. says in "*Golden Precepts of Esotericism*" that what he calls the Inner God, and the monad are the same thing. Elsewhere in his writings he seems to say that the Inner God is eternal, permanent, and does not evolve, though it helps man to evolve. Yet H. P. B. (especially on page 174, Volume I of "*The Secret Doctrine*") speaks of monads being of greater or less degrees of development; therefore they must be evolving entities. This is very confusing to me. If G. de P.'s Inner God and H. P. B.'s monad are identical, does he mean that the monad evolves in some mysterious way independently of the evolving human being whom nevertheless it illuminates? — X

G. de P. — The truth is that the teaching regarding the evolution of the monads, their nature and characteristics, is extremely abstruse; and yet the elements of the teaching are simple enough. Let me at the outset state that I have never at any time nor in any place even suggested that the monads are not evolving; for, on the contrary, they *are*; because everything in the boundless universe is evolving, because everything is growing, that is to say — changing, that is to say — progressing, which means unfolding; and this is evolution.

The difficulty arises, I dare say, in supposing that the term 'monad,' which is

a generalizing term, has one sole significance; and this is quite wrong. As just said, 'monad' is a generalizing term; and unless there be some qualifying, attributive adjective specifying which monad is spoken of, it is small wonder that a student may become confused. There is, for instance, in the human constitution the divine monad, also the spiritual monad, also the intellectual monad or *Agnishwâta*; there is likewise a psychical monad; similarly a beast-monad; and even the lowest triad of the human constitution — that is to say, Prâna, Linga-śarîra, and Sthûla-śarîra, embody what one might call an astral-physical monad.

Monad means a center of consciousness — let that center of consciousness be evolving on whatever plane. The heart of this center of consciousness we may call an Inner God, the center of consciousness of the intrinsic SELF.

Perhaps I can make this very recondite teaching a little plainer by a simple illustration drawn from the material body of Nature: As we know, the mystic heart of our Sun is a divinity manifesting through various vehicles all working together through the physical vehicle — a body of forces — which we call the Sun. Now, the Sun emits rays, vital rays. Let us single out one of these rays for our illustration. A ray of light enters a darkened room which we may call the material world. It has its source in its Inner God, which is Father Sun. In a darkened room it appears as a beam of light. Pass this light through a prism and you get the seven prismatic rays. Each one of these rays *actually* is light of its own color; yet the seven unite to form the constitution of the solar beam. Each one of these prismatic colored rays has its origin in its own monad, just as in man's constitution, as above said, there are the various monads — the divine, the spiritual, the intellectual, etc.— all working together to make the constitution of man, just as the seven prismatic rays work together or combine to make the solar beam. The origin or heart of the beam is the Inner God or Solar Divinity sending forth from itself the seven children-monads or seven party-rays or prismatic rays combining to form the constitution, thus becoming the manifested individual. Let us say that one of these seven rays is the highest. We will call that the Divine Monad. Another of these seven rays of the beam let us call the ray flowing forth from the spiritual monad. Another of the seven prismatic rays we will say is a ray flowing forth from the intellectual monad; and so on down the scale.

Here, then, we see we have seven monads combining to form a manifested being and all issuing forth from the heart of the father-monad, the god in heaven, or the Inner God. So with this simple illustration drawn from one of the best-known facts of modern scientific discovery perhaps it may become clear how the term monad is used to represent different things in the human constitution and therefore needs some qualifying adjective, in order to avoid confusion in explanation.

It also shows how the Inner God is the source of the human constitution, and that this human constitution contains the seven children-monads, each in a *different stage of individual evolutionary development*.

And now mark a wonderful mystery: the heart of each one of these children-monads, although united to form the constitution and although flowing forth from the bosom of the father-monad, is nevertheless itself on its own plane a divinity and therefore a father-monad. No wonder is it that the ancients spoke of man as composite, as being a microcosm or little world containing in him-

self a duplication or replica of the vast universe; for in man are all things, either manifested or in germ. This is literally true.

Conclusion: Every monad is evolving on its own plane, be that plane high or low; but the heart of every such monad, wherever it may stand in evolution, is an Inner God. Thus, then, when I speak of the monad and the Inner God being one, I refer, of course, to the Divine Monad, as is obvious. But elsewhere I am rather careful to use some qualifying adjective like the astral-vital monad, or intellectual monad, or spiritual monad, or psychical monad, in order to make my meaning clear.

QUESTION 167

(a) *How is it that the divine spark — which in its evolutionary journey from non-self-consciousness is to rise to self-consciousness — can be imperfect in its core at the moment when it is sent forth from the womb of being? (For non-self-consciousness is not perfection, is it?, since perfection, however relative a conception, would seem to include self-consciousness.)*

(b) *How is it that this evolutionary pilgrimage can involve such untold suffering for human beings, while according to Theosophy, the core of a human being is not affected?*

G. de P.—Answer to (a): I think the answer to this question should contain, first of all, the statement that there is rather a misunderstanding of terms used in this teaching than any fault in the teaching itself. It would be quite wrong to speak of the divine spark before it begins its evolutionary journey at the beginning of the Cosmic Manvantara as being 'imperfect.' It all depends upon what we mean by the two terms 'perfection' and 'imperfection.' It is admitted that perfection is relative; therefore imperfection must likewise be so.

And if we remember that the entire purpose of the evolutionary journey is twofold — first to enable the divine spark to gain self-consciousness on lower planes than its own and also to aid the evolution of the life-atoms which form its various vehicles on the different planes of evolution, we shall see that this term 'self-consciousness' itself is a relative term. The divine spark is continuously perfect, so far as all lower planes are concerned; and 'perfect' here is a relative term, not an absolute one. But as the entire Galactic Universe, of which it is a member, is itself evolving just as much as are the untold hosts of divine sparks within it, each new Manvantara or manifestation-period of a Galactic Universe presents new phases of growth or new possibilities of self-consciousness, which the divine spark will be obliged to evolve into, or make a part of itself, before it can become a Master again in the new Manvantara which the Galactic Universe is undertaking.

The question therefore shows that the questioner has probably not grasped the enormous complexity of the situation. Not only is the divine spark itself evolving — that is, bringing out from within its own womb of being continuously new aspects of itself, and recognising them and becoming conscious of them, but the Universe or Galactic Universe, in which it is native and with which it evolves, is also evolving; *i. e.*, growing; *i. e.*, changing; *i. e.*, having constantly new aspects.

Remember, also, that any one divine spark is but an individual or single unit

in really incomprehensible multitudes of others like unto itself; and these multitudes, in order to be fully self-conscious in their own Home-Universe must become self-conscious of each other and of the various phases or sheaths of consciousness in which each and every one, and therefore all, are individually and collectively inwrapped.

The self-consciousness spoken of in the teachings means self-consciousness in our Solar System — a mere point of the Galaxy. But the Divine Monad must attain similarly another self-consciousness in each one of other Solar Systems in the Galaxy; and each such Solar System must begin its evolutionary course therein at the beginning and pursue it to its end.

The question, therefore, is properly answered by pointing out, as said above, the enormous complexity of the teaching; and that the words 'perfection' and 'self-consciousness,' and even the phrase 'womb of being,' and many others, are all terms *relative* to the Divine Monad in any one, and therefore in all, phases of its pilgrimage — a pilgrimage which lasts from Eternity to Eternity.

Trying to answer more briefly this question, it should be pointed out, therefore, that the Divine Monad is 'imperfect' at the moment when it is sent forth from the womb of being, only because it has not yet become self-consciously cognisant of the Universe in which it is then evolving. When it has so become it is a Master in that Universe and passes to higher spheres, where it repeats the process of becoming self-conscious in these higher spheres, and so forth, and so forth.

Remember that ultimate perfection as an infinitely completed and ended process is non-existent; *i. e.*, the Divine Monad is evolving for ever. There is no such thing as an absolute finality in evolution — that is, in growth.

Answer to (b): This question is asked from the standpoint of the human soul, which very naturally rebels at what it calls its 'untold suffering.' The human soul forgets that suffering and pain, as men call these events in evolution, are merely the growing pains always coincident with expanding consciousness. To this must be added the other part of the teaching, that suffering, when properly seen to be the great friend and helper that it is, loses nearly all of its distressing and perplexing aspects. It is like the growing pains of a child: these growing pains are at times extremely disagreeable and in some cases even nerve-racking; but yet how may the child grow or change its childhood into youth and advance into manhood without passing through these changes?

Here, then, we have the answer to the question: change — *i. e.*, evolution — *i. e.*, growth — always has a painful aspect. But it likewise has an aspect of great joy, when realization comes that change means improvement — a growing or rising into better and nobler things. It is true that "the core of a human being is not affected" by suffering, except, perhaps, in the sense that the suffering brings out the latent powers — the sleeping or dormant faculties and abilities lying in the core of the evolving entity.

Then, as a final thought, I should perhaps add this: that we human beings live at the present time in a very grossly material sphere of existence, which in fact in Tibet is called *Myalba* and frequently is referred to as a *hell*, which in very truth it is, when we contrast it with the spiritual or more ethereal realms. In these more ethereal or spiritual realms growth, instead of having an aspect

of suffering and pain, is a continuous process involving joy and a self-conscious recognition of felicity; just exactly as a man's mental growth can hardly be called painful always, because already being of a more ethereal character than physical growth, there are few pleasures or joys so keen and sweet to the one who is evolving mentally as the realization of the expanding intellectual consciousness.

This becomes still more clear when we realize that spiritual growth involves no suffering or pain at all, but is a process involving such exquisite, sheer joy, that in this fact itself there lurks a danger to the unwary.

I conclude by saying that evolution has no suffering or pain about it at all for those who merely drift along with the current of the advancing evolutionary tide; *i. e.*, the slowly advancing river of lives. But for those whose eyes are set upon the distant peaks and who desire to advance more rapidly than others, there must be always the breasting and buffeting of the wind and waves; or, to change the figure of speech, the climbing of the steep ascents, the still small path, rather than following the broad and easy one winding round and round the mountain.

Be not afraid of suffering; for it is a good sign. It means that you are growing more rapidly than the majority. Suffering is always an opportunity as well.

QUESTION 168

Is it possible for a human being to grasp something of, to form an idea of, the state of Pralaya at the end of the great Manvantara? — Y.

G. de P. — It is quite possible for an embodied human to get some adumbration of the state of things or of consciousness, if we can so phrase it, during even the Solar Pralaya. This is done by remembering that Pralaya is death; and the Pralaya of a Solar System signifies that its higher principles have gone into still loftier and more sublime spiritual realms and spheres for their periodic rest; and that the lower quaternary of the Solar System is dissipated into life-atoms, which are resting in their long dreamless sleep until the reawakening comes for the new Manvantara.

And again, some faint idea may be had of what takes place in the Pralaya even by a human being who is trained to do so, and this is done by entering into the human consciousness as it is during dreamless sleep. The Adept can do both these things easily. But the average, good man, whose higher principles are to a certain extent active, can also get some, however faint, understanding of the pralayaic state or condition. Sleep and death are brothers, as the old Greeks said; and as I have pointed out, sleep is an imperfect death, for we nearly die every time we go to sleep, and death is a perfect sleep.

QUESTION 169

May I ask what Emerson meant when he said: "When the divine moments of the soul come, follow them; they will clothe God with form and color."

G. de P. — Well, I think that I would say the same thing as the Sage of Concord wrote, for there are some human beings who cannot conceive of truth apart from form and color; and if you can conceive of a truth higher and better, deeper and more sublime, than the truth you have, even though it be clothed with

form and color, follow it; and then when you have reached it and found its insufficiency, cast it aside, behind you, and go forwards again to the next. Step by step we climb the Ladder of Life. We cannot reach Parnassus in a stride. Olympus, where the gods dwell, we attain only after lives and lives and lives — what shall I say? — of striving, fighting? No, I hate those words: after lives and lives and lives of growth, of expanding consciousness, of evolution. Why the dickens make of evolution a striving and a struggle and a painful thing? Growth is happiness! Expansion of consciousness is joy! What the Occidental world needs today is a little of the divine peace: a little less talk about battles and strivings and quarrels and rows and 'ructions,' and all the rest of it. Just be calm. Seek the center of infinite peace within. Seek the silence, the quiet, where infinite strength abides, and you will be like the rock-ribbed mountains, that neither storm nor thunderbolt can rive. That is my ideal of a true man — standing firm against whatever comes, but firmly for the right: a man who knows something of the infinite fountain of joy and peace and quiet, that indescribable silence, within; and he is strong, he is immovable. How different from the rowdy, hurly-burly, noisy ways that modern men love! Compare the two.

“The Complete Works of H. P. Blavatsky”

The First Volume of the Centennial Edition of Madame Blavatsky's *Complete Works* is continuing to arouse deep interest in all parts of the world. We quote the following extracts from an excellent review of it published over the signature of Christmas Humphreys, in the May-June 1933 issue of *Buddhism in England*, the bi-monthly publication of the Buddhist Lodge, of London, England.

HELENA PETROVNA BLAVATSKY, who was born in Russia in 1831 and died in London in 1891, was the most remarkable woman of the nineteenth century. Learned, cultured and gifted as few women of her day, she will ever be remembered for her passionate loyalty to the Masters whom she served, and for her indomitable courage in carrying out their work in the face of the vile abuse and persistent persecution which so often falls to the lot of a spiritual pioneer. Her mission in life was to present a teaching, a body of immemorial doctrines and ideas which would offset the gross materialism of contemporary science and the superstitious dogmatism of a decadent Church. These doctrines, however, were never claimed as her own, for she was but re-presenting that ancient and omnipresent Wisdom which underlies all manifested forms of it.

She was no lecturer, and preferred to give her message in writing, or by personal instruction to those who could be trusted to pass it on. It is not, therefore, surprising that in the seventeen years prior to her death she should have written several lengthy volumes — of which *The Secret Doctrine* is probably the most remarkable single work compiled since the time of Christ — and a vast quantity of articles. These articles, written in English, French, Russian, or Italian, and appearing in magazines dedicated to a wide diversity of subjects and published in widely separated corners of the earth, are here collated for the first time, translated into English where necessary, and presented in strictly

chronological order. To use them as a text-book of her teaching would be unwise, for they naturally move from subject to subject in a somewhat bewildering style, but, carefully collated with the history of the Movement she re-founded . . . , and with the history of her own life . . . , they will open up a vista of Truth such as the West has not known since the Gnostics left the fold of Christianity.

Varied as the subject-matter of these articles must necessarily be, there are three qualities which are manifest in all her works; that her teachings on any subject are self-consistent and consistent with her teaching on all other aspects of the Wisdom; that all she says on any subject is only a fragment of what she might have said, thereby rousing the intuition to pierce the veil which words can never raise; and the incomparable grandeur and rugged directness of her style. Would that all the 'followers,' pseudo and honest, who claim to re-express her teachings in other forms, possessed the same masculine strength of diction, scorn of mere pleasing verbiage, and searing wit. . . .

The present volume falls into two main divisions, H. P. B.'s relations with the Spiritualists in America, and the first years of her work with the Theosophical Society and *The Theosophist* in India.

It was at the house of the Eddy brothers in Vermont that she first met Colonel Olcott, and, finding him interested in the Eddy's séances, became his friend. The production of spiritualistic phenomena naturally roused fierce opposition against all who produced it or even believed in it, and it was to these attacks that H. P. B. replied in a score of American papers, strenuously defending the act of mediumship itself, while urging the necessity for impartial investigation of the claims of mediums, the rationale of their phenomena, and the philosophy, if any, behind the outward show. When H. P. B. is described, however, as a Spiritualist, it is well to remember what she meant by the term. To her it meant "an initiate of the secret science," one who studied the "universe of spirit in its battle with the world of matter," and Western Spiritualism to her was but a reflection of that Eastern Spiritualism known in the East as Gupta Vidya, or Maha Bodhi. That the Western variety never rose above being "adulterated, unconscious magic" was due to the crass materialism of its followers, initiates in the true Wisdom having "command over the forces which now *command* helpless mediums." Her task in America was to persuade the early Spiritualists to discriminate between true and false phenomena, and to investigate what it was that appeared in the séance room. But in order to discover this, as she explained again and again, it would be necessary to "review its facts in the light of Oriental philosophy," and if in the course of pointing this out to a materialistic, phenomena-greedy multitude, she was abused by orthodox religion and science alike, it was no more than she expected—"For the sake of Spiritualism I have left my home, and have become a wanderer upon the face of this earth." So long as her championship of the reality of mediumship, even though leavened with the less popular warning that only by a study of Eastern philosophy could it be understood served to create an antidote to the soul-destroying materialism of nineteenth century thought, she was well content, and knew that she had not labored in vain.

In order to make clear what *does* appear at séances, she wrote a good deal on

'elementaries' and 'elementals,' and the difference between them, and disclosed in various articles the extent to which, and to which alone, 'the souls of the departed' do appear. It was the Western ignorance of the very elements of this knowledge that led to the foundation of the T. S. in 1875, its early membership being entirely composed of Spiritualists, and only when it became clear that the Spiritualism of H. P. B. was an occult science having its roots in Eastern philosophy, and that strenuous self-perfection was a *sine qua non* for its understanding, did most of these early phenomena-seekers fall away.

"The Lotus-Circle Messenger"

The Lotus-Circle Messenger (August-September, 1933): The attention of Members-at-large is called to *The Lotus-Circle Messenger*. Since its foundation by the Leader it has been used in both Lodges and Clubs for study-material because of its presentation of the deeper subjects in technical Theosophy in a clear and very simple way — such subjects as Evolution, Involution, the Globe-Chain of our Earth, Fohat, the Śishtas, the Laya-Center, and so on. But Members-at-large, in many cases, do not know how very useful this magazine would be to them, not only in individual study, but to help them answer questions of beginners in Theosophy, of inquirers, and of children and the youth. It is working closely with the Club-magazine, *Lucifer*, in the effort to reach the young inquirer.

The call everywhere is for "simplified Theosophy," that is, a presentation of the principles, precepts, and even highly technical teachings of Theosophy, in clear, explicit language, "beautiful in imagery and true in science" and so simple that a child can understand. This has ever been the keynote of the *Messenger*.

With the August-September issue the *Messenger* is beginning its fourth year. It is a good time to subscribe. Among other things this issue gives a picture of Man's position in the debated First Round as the Pioneer and Leader of all the Kingdoms. The 'Magic Carpet' takes a flight "in the footsteps of H. P. B.," following her first historic tour around the world, and stopping at the Cave of Elephanta. The Inner Knowledge and the Outer Knowledge (esoteric and exoteric) are also simply explained. Send subscriptions to Theosophical University Press, Point Loma, California. 50c. a year (10 issues); monthly, illus.; 16 pp.

The San Diego Theosophical Inquiry Office and Reading Room

THAT the public will accept Theosophy as a Way of Life and will support the effort to place the Theosophical teachings in the every-day consciousness of mankind with a good will which translates itself into dollars has been proven. For the two months during which this new center of activity for the Movement has been open have seen more than one hundred persons enter its small quarters at Room 4, 2940 University Ave.,— 41 separate individuals during May, all of whom repeated their visits in June, with ten strangers added to the list for that month.

The entire expense for the month of May was met by the visitors. There is no collection taken at the one lecture given each week, nor is there a verbal request made for money at any time. Instead there stands upon the reading

table a framed announcement of the expenses and the sum on hand with which to meet them, with the following: HELP US IF YOU CAN BUT DON'T FAIL TO LET US HELP YOU.

The subject of expense is covered in this report with the hope that others may be encouraged to establish similar centers. This is not a Lodge, nor a Club. It is just a center for Theosophical activity. What it may become we do not worry about. The only result we sought when the thought of such a center came to us was that we might be the medium through which the life-giving truths of the Ancient Wisdom might reach those who needed to know them.

At first the lecture attracted only a few, but each one is better attended. The quarters are not large; they could hold at the most 25 persons at one time. But it is not unusual to have eleven visitors in one day. Following the lecture, of which the subject was given as 'The Forgotten Man' (who is of course the Greater Self we forget to be) we had fourteen visitors the next morning to ask about *that man*.

There is a study-class in connexion with the lectures now, to which half of the time is devoted. There is one on Wednesday morning too, mostly attended by women. We hope in September to have a Lotus-Circle for children meet here.

—REATA V. H. PEDERSEN

The European Convention of The Theosophical Society at The Hague

THE tentative program of the European Convention of the Theosophical Society, to be held on Saturday the 22nd and Sunday the 23rd of July in Pulchri Studio, Lange Veerhout (or Voorhout) The Hague, Holland, is as follows:

SATURDAY, JULY 22, 1933

10.00 a. m. — Reception of delegates.

10.15 — Opening of Convention by Mr. Arie Goud, Pres. Dutch Section, T. S.

10.30 — Address by Dr. de Purucker on 'The New Era and its Keynotes.'

11.00 — Questions on the foregoing by Delegates and Members, to be answered by Dr. de Purucker and others.

12.00 to 1.45 — Interval for lunch.

1.45 to 2.30 — Initiation of Probationary members into the T. S. (From 1.45 to 2.30 the Convention will be open to full members of the T. S. only and those Probationary members who have been invited to be present.) All other sessions are open to members and probationary members and members of the Theosophical Club.

2.30 to 3.30 — Reports of delegates on the work in their respective countries and its prospects. Suggestions for work of general use and interest to the Sections. Reports and suggestions by representatives not able to be present in person, will be read.

3.30 to 4.30 — The Theosophical Club; its work and place in the Theosophical Movement. Addresses by Mr. Iverson L. Harris, Miss Elsie V. Savage, and Miss Helen Savage, and answering of questions on this subject by the speakers.

4.30 to 5.00 — Children's work. Addresses by Superintendents of Lotus-Circles.

5.00 to 5.15 — Closing words by the Leader.

SUNDAY, JULY 23, 1933

10.00 a. m. — SESSION OPEN TO THE PUBLIC. Subject: 'The Present Status of the Theosophical Movement and What Theosophy is Bound to Achieve.' Addresses by Arie Goud, Pres. Dutch Section; Dr. G. de Purucker, Leader of the T. S.; Dr. A. Trevor Barker, Pres. English Section; Dr. Kenneth Morris, Pres. Welsh Section; Capt. P. G. B. Bowen, Pres. Irish Section; Mr. Georg Saalfrank, Pres. German Section, and by other delegates. Mr. J. H. Venema, Vice-Pres. Dutch Section, will make a summary in Dutch of the ideas presented.

12.00 to 1.45 — Interval for lunch.

1.45 to 2.45 — Questions about *The Mahatma Letters to A. P. Sinnett*, to be answered by Dr. A. Trevor Barker, Pres. English Section and Editor of these *Letters*.

2.45 to 4.00 — Questions about *Fundamentals of the Esoteric Philosophy*, and other works of Dr. de Purucker, to be answered by their author.

4.00 to 4.45 — Appreciations of the Convention by delegates and members who might be willing to express themselves.

4.45 to 5.15 — Closing words by the Leader.

(Evenings vacant)

A Suggestion as to Propaganda

BELOW is a model advertisement, which the Leader has directed to be sent to THE THEOSOPHICAL FORUM for repeated publication, as a suggestion to F. T. S.-at-large especially, to adapt for use in framing advertisements for their own local newspapers and other advertising media, in order to attract the sympathetic co-operation of thoughtful people, especially of those already interested in Theosophy, who might not respond if the notice mentioned or revealed any specific affiliation. In this way study-classes, Clubs, and then Lodges may gradually be formed in places where now we have only isolated F. T. S.-at-large. The proposed advertisement may contain suggestions which Lodges and Clubs may also wish to avail themselves of.

SPECIAL NOTICE

Graded Lessons in Theosophy. Theosophical books and magazines.

H. P. Blavatsky's and W. Q. Judge's works.

Inquiries and correspondence invited.

[Address and telephone number of the advertiser or any other address or telephone number to which he wishes to direct the attention of possible inquirers.]

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

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

The Leader's Continental Lecture-Tour, 1933

REPORT NO. 8: MALMÖ, HELSINGBORG, GÖTEBORG

LATE Thursday evening, June 15th, the Leader and party arrived at Malmö, after a beautiful crossing of the Baltic from Sassnitz, Island of Rügen on the north German coast, to Trelleborg, the southernmost port of Sweden. The party was met at the station by Mr. Eric Jönsson, President of the Malmö Lodge, by our Comrade of long years of devoted service, Miss Anna Månsson, by our young Attorney-Brother, Waldemar Cederberg, by Miss Asta Carlsson, who spent some years in Lomaland as a student in the Râja-Yoga Academy, and by Mrs. Elsa Bergquist-Borgh, who grew up in Theosophy from the Lotus-Circle, through the Râja-Yoga Summer-School at Visingsö and Girls' Club for Higher Education.

At seven o'clock on the following evening at the Savoy Hotel, there was held a question-and-answer meeting to which Brother-Theosophists of the Adyar Lodges in the neighborhood were invited. A goodly number of these, including the president and other prominent members of the Lund Lodge (Adyar), accepted the invitation and showed keen interest in asking questions and in sympathetic personal conversation with the Leader after the meeting adjourned. This was followed by a meeting for our own F. T. S. and Club-Members. At both meetings Lieut. Waldemar Lindh, one of our faithful F. T. S. of many years' standing, acted as interpreter.

During the stay in Malmö the party enjoyed the hospitable table of Miss Anna Månsson. At one meal, representatives of the Malmö Lotus-Circle, under the able direction of Miss Ebba Johnsson, gave to the Leader and his party a happy surprise and welcome in speech, song, and flowers.

On Saturday morning the Leader and his traveling companions went to Helsingborg for two days of intensive activity. In the afternoon the Leader had a long conference with the venerable President of the Scandinavian Section of the T. S., Dr. Erik Bogren S:r., and Bro. Nils J. Björck, at which many practical problems were discussed and satisfactory understandings arrived at. In the evening there was a lengthy private meeting at which were present E. S. members of the Helsingborg, Malmö, and Höganäs lodges.

On Sunday from 11 a. m. to 1 p. m. there was a meeting of F. T. S. at which all the members of the Leader's party spoke. The children of the Helsingborg Lotus-Circle, which is the largest in the world, were an added attraction, under the direction of Miss Ruth Bogren, assisted by Miss Maria Olander. At this meeting the following Probationary Fellows were formally initiated into full fellowship: Mrs. Vera Berg von Linde, Mr. Anders Wilhelm Lydéen, Mr. Albert Theodor Lindquist, Mrs. Märtha Holm, and Mrs. Ingeborg Nilsson. In the evening at eight o'clock there was a public meeting held at the Helsingborg lodge-rooms, which were crowded to capacity. A good report of this meeting appeared in *Öresunds-Posten*, issue of June 20th.

At all these meetings Mrs. Maja Waerland acted as interpreter. Her mother, Konsulinnan Sophia Ljunggren, twice entertained the party at dinner in her beautiful villa. There the Leader and his traveling companions came to know more intimately our new comrade, Mrs. Vera Berg von Linde, who promises to be a great help to our Cause in Scandinavia. During each of the two days in Helsingborg we enjoyed a lunch in the lodge-rooms, where Mrs. Caroline Eriksson is the hostess.

On Monday morning, June 19th, in a pouring rain, the party left Helsingborg and arrived early in the afternoon at Göteborg, where they were enthusiastically met by the President of the Göteborg Lodge, Miss Eufrosyne Collander, and by Mrs. Edith Kahlson. A meeting was held in the evening in one of the salons of the Grand Hotel, about which an interesting report appeared, with a picture of the Leader, in *Göteborgs-Posten* of the following morning. A longer and remarkably sympathetic interview with the Leader, which had been arranged through the efforts of Mrs. Edith Kahlson, appeared on the same day in *Morgontidningen*, illustrated with a new portrait of the Leader taken by the paper's staff-photographer.

The members of the Göteborg Lodge look forward to real growth from this visit, especially when their strength is increased next month by the arrival from America of our esteemed Brother-Theosophist, Prof. Anders Lindblad of Ann Arbor University, who has recently been called to an important post in the Chalmers Institute in Göteborg. He will be accompanied by his wife, who is also an active and enthusiastic Fellow of our Society.

Before arriving in Göteborg, the Leader received a warm-hearted letter of welcome to Sweden from our old comrade, Torsten Hedlund, who expressed his deep regret that he could not be in Göteborg at the time of the Chief's visit. He also voiced great appreciation of the Point Loma periodicals and of G. de P.'s book, *Fundamentals of the Esoteric Philosophy*, which he said was explaining many things to him which he had not understood before.

At noon on Tuesday, June 20th, the Leader and party left Göteborg by auto for Jönköping and Visingsö, where they arrived late that same evening and took up residence at Kungsgården, with Miss Anna Månsson as hostess and Konsulinnan Anna Wicander as the beloved house-guest, whose regular presence at Kungsgården always lends such heart-warmth and charm to the Leader's stay.

Of the Visingsö-activities a special report will follow.

Visingsö, June 23, 1933.

I. L. H.

THE THEOSOPHICAL SOCIETY IN HELSINGBORG

(Extracts from translation from *Helsingborgs Dagblad*, June 21, 1933)

ONE of the most important points on the program of the Theosophical Leader is the so-called 'Fraternization-Movement'—fraternizing among the different Theosophical Societies; and where he goes on his tour members of the different societies meet for common studies and common work.

Here in Helsingborg, Dr. de Purucker spoke on Sunday in the Theosophical Society's local headquarters to a deeply interested audience that completely filled the hall. First he spoke about the spiritual World-Teachers, the Masters, and he emphasized with force that the teaching that has been given by them is not a religion built up from truths taken here and there from the different world-religions, but Theosophy is the truth that these spiritual teachers of the world have brought to the human race, because they have been able to get behind the veils of illusion into the real core of being. With their spiritual vision, their spiritual consciousness, they have perceived the eternal verities, the inmost laws of being. He said that the Masters had advanced far ahead of the human race but not out of reach, because within every human being there are possibilities for obtaining the same high development; and it is the destiny of all of us that some day, after innumerable reincarnations, we shall be able to rise as high as these Great Men. There is no end to evolution. Eternally the manifested Universe, the systems of stars, the planets and their inhabitants, and our earth with its people, periodically proceed to greater and greater glories, to higher and higher perfection.

Thereafter Dr. de Purucker answered many questions that had been sent in, partly emphasizing ethics and partly of a more Theosophic-scientific nature. Among others he spoke about the atoms, those builders of the Cosmos. "Don't think," he said, "that there is one single mathematical point in the Cosmos that is not animated by life and consciousness of some kind. What we see as empty space is full of life, intelligence, and force." He declared that the great scientists of our time, especially in astro-physics, have the same view about life in the Universe.

POINT LOMA LEADER ON SWEDISH LECTURE-TOUR

(Extracts from *Morgontidningen*, Göteborg, Sweden, Tuesday, June 20, 1933.

Illustrated with staff-photographer's photograph of G. de P.)

"DURING this time of revolutions," explains Dr. de Purucker to the reporter of *Morgontidningen*, "people are more susceptible to higher interests, and the Theosophical teachings are winning more and more ground. Because of this, we have begun an intensive propaganda, of which this is a part. I have come to the realization that the old methods were sufficient in their time, but do not satisfy the present needs. But the Theosophical teachings themselves have not changed and will not change in any way.

"My most cherished idea is a common spiritual brotherhood over the world through Theosophy," Dr. de Purucker continues. "I have tried to realize this by getting co-operation among all Theosophical Societies, without expecting them to give up their own special traits. At the same time it will be following the lines

laid down by Madame Blavatsky at the founding of the Society about sixty years ago."

"Is it succeeding?" Dr. de Purucker smiles. "A sure proof of this is that opposition has arisen in several directions. If nobody were interested in the suggestion, it would be a failure. But I am certain that the movement of fraternization will be carried through. In fact, it is one with the Theosophical religion. Already there is an intimate co-operation between Point Loma and Headquarters in India, and at the World-Congress in London last year and in Holland this summer this question will be first on the daily program. The intention is to hold an international congress every year in a different country, and next year it will possibly be in Sweden.

"The time never was so ripe for higher teachings as it is now. People live in anguish over the revolutions that happen everywhere. Humanity is living without spiritual support in life, but the need is there more than ever. The truths of Science are not enough, but they help us to spread a philosophy that is building on the fundamental laws of Nature, a teaching for every honest man, that appeals to his noblest instincts."

Report No. 9: Visingsö

ON June 21st there was held an inspiring celebration at Visingsö, in which the Leader and his party took part, but of which more than this bare mention in a magazine of public circulation is not permitted. But the Lipikas have recorded in letters of gold the spiritual energies and aspirations then liberated.

Much of the Leader's time during the next few days was occupied in important private conferences with some of the most active officials of the Scandinavian Section, all of which promise to yield—indeed, have already yielded—abundant fruit in the way of practical measures for the future growth and expansion of T. S. work in these northern lands.

Among those with whom the Leader conferred were the President of our Lodge in Helsingfors, Finland, Miss Inez Wilén, and Miss Martha Jansson, Editor of the most excellent Finnish edition of *Lucifer*. These two ladies told of the splendid spirit that dominates the Theosophical Lodge- and Club-work in their country, and the appreciation of this spirit of harmony and devotion which is expressed by prominent members of other Theosophical and mystical groups there. They also advised the Leader that his contemplated visit to Helsingfors in July would be of little propaganda-value, as practically all the people whom he had hoped to meet would be at that season in country-places. Therefore, at their suggestion, the Leader abandoned the Finnish portion of his present tour, in order to save time and an unnecessary expenditure of money.

The Leader's visit to Germany had already been deferred to a later tour for reasons thoroughly understood by the President of our German Section, Herr Georg Saalfrank, and his principal collaborators in Germany. In consequence of this shortening of the tour, and after consultation with Mr. Arie Goud, President of the Dutch Section, the International Theosophical Convention set for July 22nd and 23rd at The Hague, has been put forward one week and will be

held on July 15th and 16th instead; and the Presidents of all the European National Sections have been duly notified.

On the evening of June 23rd a question-and-answer meeting was held at the Refectory on Visingsö, at which a large number of members from different parts of Sweden and their friends were present, as well as the Finnish delegation and Miss Elfriede Schöne from Essen in Germany, who is assisting in the Râja-Yoga Summer-School as instructor in German.

But the big exoteric event of the Leader's stay at Visingsö was the annual Congress of the Swedish-Finnish Section of The Theosophical Society held in the Temple on Sunday morning, June 25th. The Leader and party attended for a short while as guests. The Congress was opened by Dr. Erik Bogren S:r, President of the Swedish-Finnish Section, after which Ingeniör Torsten Karling of Stockholm was nominated Chairman of the Congress and Attorney Waldemar Cederberg of Malmö, Secretary. Ingeniör Karling conducted the proceedings in an exceedingly able and satisfactory manner. His genial and kindly courtesy are recognised everywhere in the Section.

The outstanding feature of the Congress was the reading by Konsulinnan Anna Wicander in Swedish translation of a long message from the Leader, embodying many helpful suggestions. A similar message containing much of the same material applicable to other Sections, is to be read at the Convention called at The Hague on July 15th and 16th. The text thereof will be found in the report of the proceedings thereof. After the reading of this letter from the Leader at the Visingsö Congress, Konsulinnan Wicander then made the following statement:

"The Leader has suggested that, for strong psychological and other reasons, it would contribute to the present growth and the future expansion of the Theosophical work and influence in Scandinavia, if the name of the Swedish-Finnish Section of The Theosophical Society be changed to the Scandinavian Section. The adoption of this name will tend to strengthen our efforts to introduce pure Theosophy into Norway and Denmark. In the future, when Norway, Denmark, and Finland shall have a sufficiency of lodges of their own, each one can be organized into a National Section of the Theosophical Society, and then our own Swedish Section can resume its first name of the Swedish Section of the Theosophical Society. The Leader offers this as a suggestion only, for he says he would not presume even to attempt to interfere in our internal affairs.

"I therefore move that the Leader's suggestion be adopted, and that this Congress shall authorize all the lodges and fellows-at-large at present enrolled in the Swedish-Finnish Section to be henceforth known as the Scandinavian Section of the Theosophical Society, and that future lodges and fellows-at-large in all the Scandinavian countries shall be privileged to enroll themselves in the Scandinavian Section."

Shortly after the Congress had adjourned, the Leader received the following communication:

"Dr. G. de Purucker, Leader of the Theosophical Society,
Visingsö, Sweden.

"Dear Leader: The delegates and members of the Scandinavian Section of the Theosophical Society gathered to the yearly congress at Visingsö have heard

your letter of June 21-22 read and received all the communications and suggestions contained therein with the greatest enthusiasm and profound gratitude. Your suggestions have already been put into operation; they are completely incorporated in the new by-laws of the Scandinavian Section, which were unanimously passed and accepted by all those present.

"Acting as the chairman of the meeting, I have the honor of bringing the above information to your knowledge and to convey to you the gratitude of the delegates for the great help you have extended to them by your above-mentioned letter.

"Visingsö, June 25, 1933.

"TORSTEN KARLING,
"Wald. Cederberg, Sec."

An article on the front page of *Smålands Allehanda*, issue of June 27, 1933, gave an announcement of the Congress and the Leader's work in Sweden.

In the Leader's long message to the Scandinavian Congress he took occasion to pay tribute to some of the splendid workers in the Section. Brief extracts therefrom are quoted below, in order that F. T. S. all over the world may join the Leader in his tribute to worthy workers for our sacred Cause in the far north. The Leader's tribute to Dr. Erik Bogren, the venerable President of the Scandinavian Section, will be found in the message to the International Congress at The Hague. Concerning the others mentioned, the Leader wrote in part:

"When I think of the work done in the past by such members as Dr. Zander, Madame Scholander, and Ellen Bergman, and, indeed, so many more, my heart glows with sympathy and gratitude; and then I turn to our present membership and I find noble hearts equally as beautiful as those, and many others besides those whom I have named, or whom I think of.

"For instance, dear Anna Wicander, who through so many years has been a model, a genuine pattern, of heart-devotion, of intellectual ability, of loyalty to the Cause and to the Masters' Messengers; and my mind also turns to Mrs. Gerda Nyström, who for so many years has done such amazingly effective work in several ways, and in more recent years notably among the young people. Then Miss Alma Norrsell whose high intelligence and invaluable work both in E. S. and T. S. are an example to others. I think also of Karin Wahlberg who, although a member who joined the T. S. later than those I have named, is one who is absolutely trustworthy to our Sacred Cause and who never thinks of herself, but always puts the work first. Then, again, of Miss Anna Månsson whose very name suggests beauty of character, kindness to all beings, and whose extreme modesty hides beautiful Theosophic virtues. . . .

"There are dear Direktör Gyllenberg, our beloved Brother Torsten Karling, and then our wonderful Professor Dr. Osvald Sirén who has, as it were, grown up in Theosophy from childhood, and whose devotion and intelligence are utterly unquestioned. Unfortunately for the two first named, our Brothers Gyllenberg and Torsten Karling, neither of these two at the present time is in the strongest state of health, although I know that both would devote their lives and all they are and have for our Masters' work, if the call came to do so. . . .

"Brother Nils Björck of Helsingborg, . . . is a business-man of real capacity and of undoubted Theosophical devotion, as well as of remarkable intelligence.

. . . And then in Helsingborg Miss Ruth Bogren and Mrs. Maja Waerland, both of them so modest, so helpful, so willing to aid in whatever direction — indeed, once I begin to think of names I find the list grow to be so large that it would be impossible to mention them all. . . .

“So all I can say with regard to our membership in the Swedish-Finnish Section is that in some manner I ask you, perhaps by word of mouth, you brothers and delegates here, to tell all our Scandinavian F. T. S., that my heart is with them, and that they have my trust and deepest affection. . . .

“I have had a long and heart-to-heart talk with our brother and my personal friend, Dr. Osvald Sirén; and having listened to him very carefully, and with the deepest sympathy for his remarks, I find it only right that I should now state that I am convinced that at least for the present our dear Sirén is not able, much as he would love to do so, to take the position of Executive Vice-President, as I had hoped. He tells me, however — and this has made me very happy — that a year from now he may be able to take the position which I hope then will be offered to him, that is to say, of Executive Vice-President of the Theosophical Society, Swedish-Finnish Section.

“I would suggest, therefore, that possibly Torsten Karling, whose long years of Theosophic work and study fit him so well for this post, might be able to serve as Executive Vice-President of the Section until Dr. Sirén can take over this post; and I hope that Brother Torsten Karling will be asked to do so.”

The officers of the Scandinavian Section of the Theosophical Society elected at the Annual Congress held at Visingsö, June 25, 1933, are as follows:

President, Dr. Erik Bogren S:or (re-elected); Vice-President, Mrs. Anna Wicander (re-elected); Executive Vice-President, Mr. Torsten Karling (newly elected); Literary Agent, Mr. E. A. Gyllenberg (newly elected); Assistant Literary Agent, Mr. Waldemar Cederberg (newly elected); Business-Manager, Mr. N. J. Björck (newly elected); Secretary, Miss Alma Norrsell (re-elected); Treasurer, Miss Elsa Törnblad (re-elected); Librarian, Miss Hulda Bohman (newly elected).

On Wednesday afternoon, June 28th, a meeting was called at the Refectory on Visingsö to which were invited especially officers and members of The Theosophical Club and their friends. The speakers were Miss Helen Savage, representing the Presidents of both the Men's and Women's Sections of the Parent Theosophical Club, Miss Elsie Savage and Mr. Iverson L. Harris, Secretaries of the two sections thereof. Direktör Emil A. Gyllenberg, personal representative of the International Director of the Club in Sweden and Finland, presided. Miss Gerda Stenmark of the Stockholm Club proved herself a most capable interpreter into Swedish of the addresses and answers given by the speakers. Many interesting problems were discussed and a most profitable hour and a half spent together. At the close of the meeting formal steps were taken for the creation and establishment of a National Scandinavian Jurisdiction of The Theosophical Club in accordance with the new Constitution adopted in July, 1932.

Early Saturday morning, July 1st, the Leader and party leave by automobile for Stockholm where a schedule of Theosophical work has been arranged by the officers of the Stockholm Lodge and Clubs. While in the Swedish capital, we shall be the guests of Konsulinnan Anna Wicander until July 7th, when we

start for Holland, stopping for one night in Malmö and another in Hamburg *en route*.

Visingsö, June 29, 1933.

I. L. H.

Report No. 10: Stockholm

THE Leader's visit to Stockholm from the evening of July 1st until noon of the 7th proved to be a veritable triumph for the cause of Theosophy, and the occasion of enthusiastic expressions of heartfelt joy and appreciation on the part of Lodge and Club members in the Swedish capital. Dr. de Purucker and party had scarcely arrived at the beautiful Villa Wicander, Djurgården, where they remained as the guests of Mme. Anna Wicander, Vice-President of the Scandinavian Section of the T. S. and President of the Stockholm Lodge, when interviews with press-representatives began.

The first was with a reporter from one of Stockholm's most popular and widely read dailies, *Dagens Nyheter*; and as a result thereof the next morning, Sunday, July 2nd, there appeared in this journal a sympathetic and fair report of the interview with the Leader. Two of the large afternoon papers, *Nya Dagligt Allehanda* and *Aftonbladet* appeared a few hours later with much longer and even more friendly reports of the interviews their representatives had with Dr. de Purucker. These reports began on the front page of the respective papers, with photographs of the Leader, and continued on inside pages with one or two columns. One of their headings was, "Theosophy, the Religion of the Future," and this heading was placarded all over Stockholm at the news-stands as one of the outstanding bulletins of the day's news!

This good publicity-work was continued the next morning by a long report of the Leader's question-and-answer meeting held the night before, which appeared in *Svenska Dagblad*, the leading conservative paper in Sweden and very widely read all over the country. The accuracy of the report may be due in part to the fact that, as regards the actual quotations from what Dr. de Purucker said, the reporter consulted Prof. Osvald Sirén, who assisted at all the meetings in making most scholarly and satisfactory translations for the benefit of the non-English speaking portion of the audience.

The Leader held two public question-and-answer meetings in the Swedish metropolis, one on Sunday evening, July 2nd, and the other on Tuesday evening, July 4th — both at the beautiful large hall of our Swedish Headquarters, Tegnérsgatan 29. On each occasion the hall was filled to capacity. On the second night the audience overflowed on to the platform and lined the corridors and walls. Both meetings lasted between two hours and two hours and a half, and both were characterized by very serious and earnest questions with masterly answers, which seemed thoroughly to satisfy the hungry hearts and minds of the listeners.

On Monday evening, July 3rd, the Leader and his party met the members of both sections of the two Theosophical Clubs in Stockholm and of a third body organized by Harald Källström for the youth. Under the magic of the Leader's presence and illuminating words, these three different groups which had heretofore been traveling along different but somewhat parallel paths found

themselves enthusiastically uniting into one big Theosophical Club, with full scope therein for the special activities to which each was respectively dedicated.

On Wednesday evening, July 5th, there was held a private meeting which was of so harmonious, peaceful, and spiritual a quality, that one could easily have imagined himself in the Temple of Peace on Point Loma.

During all these days the Leader was busily engaged in giving official and private interviews and attending to his enormous correspondence.

On the last evening of his stay in Stockholm, he met lodge and club-members together in what was truly a spiritual and intellectual feast. In the two meetings for club and lodge-members the Leader was assisted in the answering of the questions by his three traveling companions: his private secretary, Miss Elsie Savage; her sister, Miss Helen Savage, representing the Presidents of both sections of the Parent Theosophical Club and also the General Superintendent of the Lotus-Circles (Mrs. Grace Knoche); and Mr. Iverson L. Harris, Assistant Secretary General of the T. S.

The spirit and character of the work accomplished in Stockholm may be gleaned from the following quotations — first from the address of Ingeniör Torsten Karling, Executive Vice-President of the Scandinavian Section, who presided at most of the meetings, and second from the words of Mme. Wicander, both spoken on the evening of Thursday, July 6th. Mr. Karling first addressed the assembly in Swedish, and then, turning to the Leader and party, gave the following résumé of his remarks, in English:

“Dear Leader and dear Comrades from Point Loma: I have just welcomed the Comrades here to the last meeting at which we shall have the pleasure of seeing you in our midst. I have reminded them that, evening after evening during your too short stay here in Sweden, you have been teaching and inspiring us; and I reminded them that we ought not to take all the teachings to ourselves alone, to suck knowledge from you as the bees do honey from a flower for their own sake, but that we have to give it in our turn to all whom we meet in our daily life.

“As you are now returning, first to Holland and then to the International Headquarters, we shall have no longer your spoken words to listen to and to enjoy; but we have a great literature, and what we have received from you makes it our duty to continue to study Theosophy, because it is knowledge, knowledge, knowledge, that will give us the power to help others. That is the spirit in which we meet you this evening — the last of your days in Sweden. Our heartfelt greetings to you!”

Thereupon Mme. Wicander read a short address in Swedish, a translation of which follows:

“Dear Leader and Comrades: Today is the 6th of July, the birthday-anniversary of Katherine Tingley, which during her visits to our dear Visingsö, that she so loved, was celebrated with such joy and delight by the old as well as by the children and the young people. Her motto was ‘Life is joy’; and all her efforts aimed at making human life purer, more beautiful, and more spiritually elevated, by spreading the Theosophical teachings. She sowed the seeds of love and brotherhood in the hearts of all of us; and since she went away they have begun to grow. It seems as if the greatest and noblest characters in

our work are very seldom, if ever, fully understood or appreciated as long as they are amongst us. This happens generally only when their instructions and teachings have had time to be taken in and to ripen in the hearts and minds of the disciples, and when they have been put into practice in their own lives.

"Katherine Tingley's task was to point out that the only path leading to human happiness and the advancement of our race lies in an unflinching fulfilment of duty, and in maintaining a true spirit of brotherhood. She tried to awaken within men the higher spirituality in order to release them from the fetters of materialism and to direct their efforts towards higher and nobler purposes.

"Since she left us and was succeeded by our present Leader, it has also been clear to us that an essential part of her labor for the future of the Theosophical Movement consisted in being able to leave it, when she departed, in the hands of a Leader who was able to carry the Theosophical Society ever upward and onward. We have now realized that each Theosophical Leader has his particular mission, and that each one of them has to build a strong foundation on which the Successor can erect the superstructure. Dear Comrades, I am convinced that we are all grateful for what our dear Katherine Tingley gave to us and to the whole world, and not least for the Leader that she made her Successor. Blessed be her memory!

"After the Great War a new era began in the life of the whole world and in the Theosophical Movement; and the Theosophical work has now to follow, in part, new methods, though maintaining its original purpose, which is the founding of a Universal Brotherhood. This is the way that the Masters of Theosophy have indicated as the only possible way to reach the spiritual perfection which is the purpose of human life. The Masters of Compassion, Love, and Peace, from time to time send us their Messengers to teach and guide us; and it is because he is such a Messenger of the Masters that we now among ourselves salute our beloved Leader, Dr. de Purucker. We ask him to accept our assurance that we will all do everything in our power to help and support him in his indefatigable work for the advancement of humanity towards spiritual perfection."

Perhaps only those who, like the Leader and his traveling companions, have had the privilege of enjoying the generous hospitality of Mme. Anna Wicander, can appreciate from what a sincere and noble heart the above words poured forth.

On the eve of his departure from Sweden to continue his public work in Holland and to attend the International Convention called at The Hague on July 15th and 16th, the Leader despatched an official communication, which forms a fitting close to this auspicious visit to Sweden.

En route, Trelleborg to Sassnitz, July 8, 1933.

I. L. H.

A LETTER FROM THE LEADER

Villa Wicander, Djurgården, Stockholm. July 6, 1933.

To the President, Officials, and National Council of the Scandinavian Section of the Theosophical Society.

My dear Mr. President, Erik Bogren, and my Brother:

Upon leaving the beautiful Northland, where I have spent these last three weeks in strenuous but joyful work for our beloved Theosophy, I desire to ex-

press to you, and through you to all the members of the Scandinavian Section of the Theosophical Society, my grateful thanks and affectionate remembrance, and also the thanks of my traveling companions, for the most gracious courtesy and generosity that we have received during our stay here.

Although I shall be bodily leaving your country, please remember that my spirit will always be with you and that I leave behind me high hopes for the future great Theosophic success in Scandinavia, to be due not only to your own most excellent labors in our sublime cause, but also to what I firmly believe is now a better machinery of government of all Theosophical activities and propaganda than you have ever had before.

You and our Swedish Comrades have welcomed us with open arms, have treated us most generously, and with the high courtesy that goes with noble hearts; and be assured that I am not ungrateful.

Old friendships have been once again knitted together; new friendships have been cemented; new work outlined; new plans suggested; and the future lies before you glorious with brilliant promise. It is for you to take advantage of every opportunity to travel the path that now opens before your feet, my beloved Brothers. Above everything else, strive for that brotherly comradeship in effort which will bring success unfailingly. Strive always for the brotherly love which will dissipate all discord and all disharmony; and you have my promise that, whatever difficulties may be met with, you will surmount them easily and leave them behind you as overpassed milestones on the path of progress.

With the affectionate greetings and *auf wiedersehen* of myself and traveling companions, I am, Mr. President and my Brother,

Fraternally and faithfully yours,

G. DE PURUCKER.

THE THEOSOPHISTS OF THE WORLD TO BE UNITED?

(Translation from *Svenska Dagbladet*, Stockholm, July 3, 1933)

FOR two hours and a half on Sunday night there was a very deep feeling of seriousness and interest in the hall of the Swedish Section of the Theosophical Society at Tegnérsgatan. It was no ordinary gathering to which one had been invited, because on the platform stood the Leader of the Theosophical Society, Point Loma, Dr. de Purucker, and among the large audience there were many faces of Stockholm's notabilities. This first lecture of the famous Theosophist in Stockholm was a great success, owing largely to the new style of lecturing with questions and answers that Dr. de Purucker has recently adopted. Everything that people wished to know about Theosophy's position in relation to the problems of life, about life and death, and life after death, was given in the most lucid words, and the audience was as much interested as was the lecturer satisfied with the development that the knowledge of Theosophical doctrines has undergone since he was here in 1931.

"I have to express my great happiness over the change here within the last few years in the understanding of our teachings," says Dr. de Purucker. "It is a real triumph, and I have the distinct feeling that Sweden will be a very important field for us to work in. What is for us of the greatest importance and makes our work in Sweden easier is the strength of the Swedish character and the

philosophical tendency which I discern in all educated Swedes, whatever may be their social standing. Common understanding and unity are also among the most important of my aims," Dr. de Purucker continues, "and since 1929 in all that I have undertaken, I have worked to bring about unity among the different Theosophical divergent activities and societies throughout the world. Altogether the registered membership of the four or five societies now existent is about one hundred thousand; but if one counts all the people who sympathize with Theosophy this number will be three or four times as great. Of course it has been very difficult to bring about a rapprochement among all these different opinions. But recently the situation has changed, and I am very happy to say that the other great Society of Theosophists, Adyar, has begun to show a sincere desire for unity. I am therefore quite convinced that the Theosophists of the world in time will be brought together, in order that we shall be able to realize in practice what we teach in our doctrines about brotherhood."

DEATH IS A PERFECT FORM OF SLEEP

In the introductory address delivered by the famous visitor, he spoke with emphasis of the fact that there are people who claim that Theosophy is a kind of syncretistic system put together of fragments from other religions; but this is not at all the case, declares Dr. de Purucker. On the contrary Theosophy is the expression of the fundamental teachings of all the great religions and philosophies which are based on the ancient wisdom. Theosophy is not a child of these religions: on the contrary it is their mother. Among the questions that were thereafter put by Ingeniör Torsten Karling, Executive Vice-President of the Scandinavian Section of the Theosophical Society, the greatest interest was attached to one as to whether proof could be given of the truth of the teachings of Theosophy about death. In his answer Dr. de Purucker said that very often people imagine that only what can be perceived by the senses is real; but this conception is antiquated and has been abandoned even by scientists who really know that what they know about the electrons and the center of the sun they cannot perceive with their senses. The most beautiful things in life are not those which you can see and touch with the hands, Dr. de Purucker said. Rather is it *ideas* that form men's thoughts, and it is *ideas* that build civilizations and destroy them. According to modern science the most essential in life is not material substance, because that is an illusion. But rather is it the power of thought, 'mind-stuff' or consciousness, that is the real fundamental.

We men, the speaker emphasized, as well as everything else in the Universe, are at the core of our being consciousness. Death is only an event in life. It is a change in the state of our consciousness. When we lie down to sleep we die partially. Sleep is an imperfect form of death, and death is a perfect form of sleep. The ancient Greeks said that sleep and death are brothers. We Theosophists say that sleep and death are fundamentally the same thing. When we lie down to sleep we die partly and therein we find repose. We have our dreams and these are the fruits of our life — beautiful if one has had a pure and noble life, and evil if the life has been bad or ugly.

Fundamentally, Dr. de Purucker said in his answer to the last question of the evening, a man is a center of consciousness, and death is only a change in the

activity and development of this state of consciousness. It is an event within the frame-work of the indestructible universal life. . . .

Report No. 11: Utrecht, Arnhem, Deventer

LATE Sunday evening, July 9th, the Leader and his party arrived at Utrecht, Holland, after an eventful though very tiring trip from Stockholm, with stops overnight *en route* at Malmö and Hamburg. Mr. Arie Goud, President of the Dutch Section, met us at the station and escorted us to the Hotel des Pays-Bas.

The next day, Monday, July 10th, was devoted by the Leader to the answering of accumulated correspondence and to personal and official interviews which promise to bear good Theosophical fruit in the near future. In the evening the Leader addressed a large audience in 'Het Gebouw voor Kunsten en Wetenschappen' ('The Building for Arts and Sciences'). The hall was nearly full and the meeting lasted for two hours. The Leader's introductory remarks were devoted to the discussion of 'Occultism, Genuine and Counterfeit.' He answered a wide range of serious questions. The Leader's words were rendered into Dutch by Mr. J. H. Venema, Vice-President of the Dutch Section, in his characteristically thorough and scholarly manner. *Utrechtsch Dagblad*, in both its morning and evening editions of July 11th, carried good reports of the meeting, a translation of the latter being printed on the next page.

On Tuesday morning, July 11th, the Leader and party, accompanied by Mr. Arie Goud, were driven to Arnhem by Brothers van Dishoeck and de Vries of Bussum. On the same evening a question-and-answer meeting was held in the Bovenzaal Royal, which was filled. In the opinion of President Arie Goud this proved to be the finest question-and-answer meeting held during the Leader's return engagement. *Arnhemsche Courant* and *Nieuwe Arnhemsche Courant* of July 12th both published good reports of the meeting. In anticipation of the Leader's coming, *Arnhemsche Courant* on Wednesday, July 5th, published on the front page a two-column article about him, illustrated with a photograph. At Arnhem Vice-President Venema again acted as interpreter.

One result of this meeting was the forming in Arnhem of a new T. S. Lodge, having as charter-members three of our own F. T. S. and two brothers of Adyar, who retain their fellowship in the Sister-Society. A Theosophical Club of ten members was also founded, and Bro. Oosterink of Bussum promised to drive to Arnhem once a fortnight to conduct their study-class, at least for the first year and until they feel able to carry on without his help.

On Wednesday afternoon Brothers van Dishoeck and de Vries again called at Arnhem with their automobiles and drove the Leader and party with their baggage to the beautiful little town of Deventer, where three earnest women form the nucleus of our Lodge there: Miss Bertha B. Schoolderman, President, Miss H. Hartlief, and Miss G. Muizebeld. They had done excellent advertising and so collected a good audience in the Masonic Hall for the Leader's question-and-answer meeting. The quality of the questions asked was of a high order, and the Leader's answers were exceptionally happy and satisfying. Mrs. Venema substituted for her husband in rendering the answers into Dutch, and she aroused enthusiasm for her admirable work.

In this meeting, as at the meeting in Arnhem and Utrecht, members from other Dutch cities were present. Most of the members of our splendid Bussum Lodge were conspicuous at all our meetings. Another member rode on his bicycle from The Hague successively to Utrecht, Arnhem, and Deventer, and then back to The Hague in order to be present at the Convention called for Saturday and Sunday, July 15th and 16th. The press-reports of all these meetings give more details.

All signs point to the fact that the Second European International Convention in the New Era, to be held under the auspices of the Dutch Section of the T. S., will prove to be a fitting climax to the Leader's six weeks' whirlwind lecture-tour, which can be conservatively called a great success. Indeed, in the opinion of those who have followed it carefully, it has been a triumph from beginning to end, and will bear, as seems inevitable, a magnificent harvest of earnest workers for the Cause of Theosophy in both the immediate and distant future.

The Hague, July 13, 1933.

I. L. H.

THE THEOSOPHICAL SOCIETY'S QUESTION-AND-ANSWER EVENING

(Translation from *Utrechtsch Dagblad*, July 11, 1933)

DR. G. DE PURUCKER SPEAKS BRIEFLY ON OCCULTISM

IN connexion with the notice which appeared in our morning-edition, we publish the following about the Second Question-and-Answer Meeting of The Theosophical Society held yesterday in the Building of Arts and Sciences, where Dr. Gottfried de Purucker, Leader of The Theosophical Society, gave an introductory address on 'Occultism.'

He pointed to the fact that not only in the daily papers and periodicals, but also in common conversation, a meaning is attached to the word 'Occultism,' which is wholly alien to its original signification: all kinds of spook-stories, ghost-seeing, and psychic practices are connected with it, while the original sense of the word is: the study of the hidden laws of Nature and consequently of man, being an inseparable part of the universe. The scientists of today begin to accept as the basis of that universe, 'mind-stuff,' or consciousness, which has always been the Theosophical basis and the study of this consciousness, which can be approached in the inner man, the study of 'Theosophia' or 'Divine Wisdom,' is the only genuine occultism. This divine wisdom has always been in the possession of the Elder Brothers of the human race, whom Theosophists call the Masters of Wisdom, Compassion, and Peace. They are living men, not spooks; and they impart to us truths about the Universe and teach us whence we came and whither we go. They preserved the 'Theosophia' intact and unpolluted through the ages and sent from time to time their Messengers to remind the world of the existence of these ancient truths. It must be well understood, that these Masters are men like ourselves, but, as it were, the flowers of the human race, with much greater powers of mind and heart than we as yet possess. They form a brotherhood, which in the course of the ages ever more men join, who rise in their evolution; and the study of their knowledge and the development into an ever more perfect man is the real meaning of occultism.

ADDRESS BY DR. DE PURUCKER

(Translation from *De Bussumsche Courant*, June 13, 1933)

BUSSUM.— One writes us the following: Dr. de Purucker, Leader of the Theosophical Society (Point Loma, California) spoke Saturday evening under the auspices of the Dutch Section on 'The Chela-Path.' *Chela* is a Sanskrit word that is used in Theosophical literature for 'disciple.' The speaker pointed out that Theosophists do not like to speak in public on the subject of esoteric training; they hold this to be a matter of too sacred, too sublime import. They know the rule that he who calls himself in public a chela proves by this very fact that he falsely lays claim to this title. None the less, this sacred path of chelaship exists and it has to do with the great destiny of the human soul.

In this Occidental world this esoteric training is too often lightly spoken of and many claim to be in possession of wonderful powers. The path of discipleship, taken in the deepest, esoteric sense, is that narrow, silent path, which leads to the innermost heart of the universe, to that which in their ignorance Occidentals call 'God.' What, then, is this path? This path is man himself, the path of the soul. It is to be reached by the unfolding of the wonderful, spiritual qualities, which man possesses in his innermost self, that self which ever was, is, and shall be. The destiny of man on his evolutionary journey is to become a living Buddha, the Christos. For, as Theosophy teaches, man is in the core of his being a ray from the heart of the Universe, a spark of divine Intelligence, of Wisdom and Love. Every entity is a child of the Divine, of the Universe. Hence, the ancient Wisdom-Religion calls man, 'a Son of the Boundless.' The Theosophical Leader points out how the aspect of the whole world would change if this truth were accepted by men. War would become an impossibility, because human life no longer would be based on selfish and evil motives.

This path of Chelaship is the path of an accelerated growth, an accelerated evolution. Ever farther the student is led to the god within him. Age after age the great Seers and Sages followed this sublime path and so reached the heights on which they now stand. It means co-operation with the divine laws of the Universe and so they could bring to humanity a sublime message of love, compassion, and peace. Their hearts beat in unison with the divine vibrations of this boundless Universe. Their minds are filled with those divine thoughts which rule the stars in their courses and which penetrate unto the tiniest atom.

The disciple, the neophyte, has learnt to feel that all that lives is himself, that his fellow-men are even *more* than brothers to him. With emphasis Dr. de Purucker declares that even if men were but in a slight measure convinced of these secret, but none the less palpable truths, evil would no longer exist. Man would be conscious then, that striving upwards, in other words going within ever deeper, the expansion of human to divine consciousness, is the great sublime aim of human existence. "I am the Boundless": this it is to which chelaship leads man. But when in the distant ages man will have become a god, he will be but one in the infinite chain of divine beings, who see before them a still sublimer path, not any longer men, but gods.

WHAT IS THEOSOPHY?

(Translation from *Provinciale Groninger Courant*, Tuesday, June 13, 1933)

IN the large upper-hall of 'De Harmonie,' which was well filled, the Leader of the Theosophists, Dr. G. de Purucker, held yesterday evening at Groningen his question-and-answer meeting. . . . Dr. de Purucker spoke from the platform, adorned with green and flowers, with a warm and clear voice, which as well as his friendly eyes characterizes him as a true friend of humanity. He spoke with the repose of great conviction and could be followed word for word.

First he explained the meaning of Theosophy, which is a very ancient teaching, so ancient that nobody knows how old it is. It was not invented by men, but originated spontaneously. This teaching forms the basis of all other teachings, of every religion and every philosophy; it is the kernel of all.

Theosophy is based on facts, said the speaker, and as the most important fact he gave this: that man originated in the same way as the stars and the nebulae. All parts of the Universe have the same origin and also the same destiny. Man is an inseparable part of the universe. The course of the universe, its growth, is therefore also that of man. And the different parts of the universe, to which thus man also belongs, are linked together more intimately than even brothers are.

Theosophy also holds as a fact that man just as the other parts of the universe, has not one life only, but that he returns ever again. And each time that he returns his inner life has grown, he has become a better man, intellectually, spiritually, in all things.

Every man has in himself the great spiritual forces of a god. These faculties become ever more evolved, until at last the world will be populated by men, who will resemble gods. These different facts have been known for ages, but they have not been woven into one teaching until 1875 when Theosophy was introduced, said Dr. de Purucker.

He wondered how many of his audience would sense the meaning of his words and would take it into their hearts. He advised that all should think deeply on that which he had said, and if they found truth in it, they would accept that truth. Truth remains truth, wherever one may find it. In this time of searching, of searching just for truth, this is of great importance.

All things are changing; nothing has any longer a sure foundation; there are numberless opinions and religions, and everywhere one finds differences. But Theosophy remains for ever the same, never has it changed in all the ages of its existence, any of its teachings; and this, the speaker said, for the reason that it is based on truth. Therefore it is solely Theosophy that can save man from despair.

After this address questions could be asked, and so many availed themselves of this opportunity that the speaker was not able to answer all of them. The questions of different kinds and the answers thereto were translated.

The European Convention of The Theosophical Society

HELD AT PULCHRI STUDIO, THE HAGUE, HOLLAND, SATURDAY
AND SUNDAY, JULY 15 AND 16, 1933

A SPLENDID testimonial as to the past labors and achievements of the Leaders, Officials, and Fellows of the Theosophical Society; a convincing proof of its present good health and stability; and a heart-warming inspiration for its future growth, expansion, and blossoming: such in a few words was the memorable Convention held at The Hague, Holland, in the beautiful Pulchri Studio, on July 15th and 16th, 1933, under the auspices of the Dutch Section of the Theosophical Society, with Mr. Arie Goud, President of the Section, in the Chair.

The large hall was filled practically to capacity at all four sessions. The majority of those present were, of course, from the Netherlands, but there were also representatives from England, Germany, Wales, and Sweden. Although the Leader had stipulated beforehand that he and his three traveling companions — Miss Elsie Savage, his private secretary; her sister, Miss Helen Savage, representing the Theosophical Club and the Lotus-Circles; and Mr. Iverson L. Harris, assistant secretary general of the T. S.— who had accompanied him on his continental lecture-tour just completed, would be present only as guests and observers, the program-committee had arranged that Dr. de Purucker should be called upon both to set the key-note of the Convention and also to give the closing address, besides in other ways being turned to for counsel and guidance.

Arrangements for the Convention and its direction were entirely in the hands of the officials of the Dutch Section of the T. S., and its unqualified success is evidence both of their devotion and of their splendid capacity.

The full stenographic report of this memorable Convention, when it can be transcribed and printed, will provide inspiring reading. In this first preliminary report it is only possible to record general impressions and to quote a few official statements. The Leader's closing words give the best possible summary of the proceedings, and his letter written especially to the officers and members of the Dutch Section — quite apart from his general message to the whole Convention — render honor where honor is due, and so they are quoted *in extenso*. The translation of the masterly address given by Bro. H. Oosterink of Bussum, at the opening public session on Sunday morning is printed in this number. So are the messages sent by Dr. A. Trevor Barker, President of the English Section; and by Captain P. G. Bowen, President of the Irish Section. These General Officers were unable to be present in person, but sent written reports of the work in their respective Sections. M. Mayer Daniel, President of our Egyptian Section, also sent in French a lengthy report of the work of his Section and of the different lodges thereof. Kenneth Morris, President of the Welsh Section, and Georg Saalfrank, President of the German Section, delivered their messages in person — the latter in German; and as soon as reports of their remarks are available they will be submitted for publication. Copies of the Leader's official message to the Convention are in sending to the Presidents of each of our National Sections; but it is of such historic importance, that it is printed in this

issue for the information of all our members throughout the world.

In his closing address the Leader said:

"My beloved Brother, Arie Goud — Chairman of this Convention,— Presidents of the National Sections, Presidents of Lodges, Officials and Fellows of the T. S. in different countries, Officers of the Theosophical Clubs and Members thereof, also of the Lotus-Circles: We take leave of you — at least I and my three traveling companions do, and I am sure our foreign delegates here present feel the same way — with the conviction that, so wonderful and inspiring a Convention as this present Theosophical congress should be repeated, and repeated often. The Convention held in London in October last was a memorable historic event. So is this one. So, likewise, will be the one to which I shall soon be traveling, to be held in Boston; and it is the earnest wish of my heart that at least once each year, possibly twice a year, a Convention of an international character may be held in one or another of the different countries of the world. In this way Theosophists come to know each other better; they come to realize the inner strength of our sublime Movement; they come to understand each other's problems more easily than by merely reading our magazines.

"I have been struck very, very forcibly during the last two days with the amazing spirit that has hovered over us here, that has presided at these two gatherings. It has been more than merely a spirit of brotherhood: it is a spirit of peace; it is a spirit of inner harmony that words utterly fail to depict, but which we can feel; and we call this the 'Lodge-Force.' Whenever I feel this atmosphere, I know that at least there have been present amongst us those whose wisdom is greater than ours, and whose Cause we serve. This has been a great and beautiful and memorable as well as historic event.

"I have admired the masterly way in which Brother Arie Goud has presided over this Convention. The sweetness of his character, the gentleness of his soul, and yet the strength of his mind, have been shown. I have been astonished at the help that has been given to him by my Dutch brothers in making this Convention possible in this country, and its procedure so successful. The beautiful arrangement of this fine large hall, so impressive by its size and appropriateness for our gathering, which arrangement, I believe, is largely due to the work of the members of our lodge at The Hague, has been exquisite. We have all felt so much at home, so at ease, so utterly at peace here, that I think we all regret that the Convention is ended.

"Brother Oosterink in what he said this morning touched very beautifully the key-note of what the Theosophical Society in the future should strive to be, and I felt that the same spirit of understanding was in what dear Brother Saalfrank, and my Welshman, Kenneth Morris, said. When I heard the Lotus-Circle teachers or superintendents give their part of our program, I said to myself: why, this is amazingly fine. It is as good as if it came out directly from Point Loma; and you know I could not say anything more highly complimentary than this. We have the Point Loma spirit here; and this spirit is a spirit and not a place; and you have felt it today. And before I close, let me say one thing more: I have never known a more marvelous translator and summarizer than my Brother, Jan Venema; and his dear little wife is his equal.

"And now, a personal word for myself and my three traveling companions:

I feel the urge upon me to express our gratitude, collectively and individually, to the so many charming Dutch gentlemen and Dutch ladies, our Brothers, who have given us hospitality, who have been so amazingly attentive and kind in so many ways, that I cannot begin to recite all their names, because if I began, then I should continue for half an hour. But I am grateful, very, very, very grateful; and I leave The Hague tomorrow with a feeling that I am not leaving behind me something undone and a vacancy, but that I have brought something and have gained something likewise.

"I will merely conclude, my Brothers of Holland, and of other countries, by invoking with all my soul, the blessing of our Masters upon you."

The Hague, July 17, 1933.

IVERSON L. HARRIS,

Official Recorder for Theosophical Publications in English.

THE PRESENT STATUS OF THE THEOSOPHICAL MOVEMENT AND ITS TASK IN THE FUTURE

(Translation of the address given by Mr. H. Oosterink at the opening of the first public session of the European Convention of The Theosophical Society held at The Hague, Holland, on July 15th and 16th, 1933)

STUDYING Theosophy means studying Life, Life as it manifests itself in thousands of different forms; it means to conceive 'creation' and to find out its foundation and its essence, to trace the laws which govern the Universe in its evolution; it means to conjure up a vision which is so majestic and sublime that our whole being is pervaded by it. The creative forces we do not see, but we do see their effects and we call these Life. And this life manifests itself to us in countless forms of conscious beings, urged on by the driving-power of creation and these beings flourish and die in everlasting periodical alternation and succession. But the underlying force, the order of the Universe, urging on man, humanity and all beings, pursues its work uninterruptedly and builds in the silence a mighty temple of consciousness that is ever extending.

Life is a mystery and throughout the ages human beings have tried to penetrate behind this mystery, in which they were led by the ineradicable idea that Life could only veil itself in the form of a puzzle, to be solved by the spirit.

It is a wonderful moment in the life of a seeking human being, when he first comes into contact with the Theosophical philosophy and discovers that there are teachings which he had been looking for subconsciously and which suddenly open his eyes, so that a veil falls away from his eyes and he can see. How many serious-minded and seeking men are there, whose minds are too active, too alert, too pure, to be bound by dogmatic formula, and who have no hope because they do not know of the great teachings of Theosophy, and whose higher natures cannot transmit a message, because they do not know any way or form to express themselves. They do not know any doctrines which by their inspiring influence lift the whole life of the pupil or disciple to a higher plane. But when their eyes are opened to the fact that everything is pervaded by the inspiring breath of the one great Life and that all that lives is a spark of the universal, that everything issues from and returns to that which is without a name, 'the sublime,' that which

is beyond words or conception, that even the atom and the infinitesimal infusoria are ensouled by this life and possess endless opportunities of spiritual growth and development, then indeed you have a man reborn!

“Thou art THAT”—the divine Parabrahman, beyond words or understanding—says Oriental philosophy. What a subject for reflexion—what a far-reaching thought. To think towards the unthinkable, K. T. said, is most uplifting; it brings us nearer to our innermost being.

It is a relief for a man to know that Light is to be found outside all outward teachings and dogmas of a religious nature; it is a blessing when his eyes are opened to the truth that there is a Gupta-Vidyâ, a secret and very holy Wisdom, about himself and Life, which stimulates the imagination, the intuition in such a way that a man begins with great steadfastness to take the Path that leads from one discovery to another of an inner beauty and endless growth.

You will wonder, when I wish to speak about the present status of the Theosophical Movement, why I give this introduction first. I have done so in order to point out the greatness of the work with which we are connected, of our own free will. Theosophy is not a new world-philosophy or a new ‘world-view’; it is a study of the most fundamental laws of life and a revelation of infinite beauty for the seeking man and it is as old as the world, nay older, for it is the original religion and wisdom of the Universe.

I am trying to shed light on the grandeur of the work that H. P. B. undertook when she brought again to this world the message of hope and light, this source of ever-flowing inspiration and force. It is my privilege as the first speaker of this morning to make you think of H. P. B. and we cannot know her better than by pointing to her teachings and studying them.

The world had wandered far from these teachings when she came, teachings which in better times made the Mystery-Schools of the peoples as centers of a dominating influence, attracting the noblest spirits of the time—and it required great wariness and dauntless courage to lead humanity back to this secret and holy wisdom, which had been so long forgotten. Indeed cautiousness was required, for the reaction to the doctrines given was of a various nature. Not only did the world become hostile to her, as is the case of every great world-teacher, but also among her own students the reaction was not always one and the same. It was not for nothing that H. P. B. sounded her warning and I repeat her words: Theosophy is not given to the world in order to become a hothouse for Occultists. Human nature is inclined to try to escape from the matter-of-fact life and to turn to the sensational—but it is not a sound inclination, it is devoid of spiritual vision and equilibrium. I have to emphasize this to show what Theosophy owes to its spiritual Leaders who have followed this Path of cautiousness, because without this direction by the Leaders I should not be able now to speak of the present status of the Theosophical Movement, as the spiritual light would have been extinguished already long ago.

The Theosophical teachings have become known universally; the Movement has been able to hold its own and to extend in all directions, the reaction of the world has become less keen and—the gods be thanked—the spiritual leading has not been lacking. Well, then, the Theosophical Movement which, thanks

to its faithful workers and esoteric training, has held its own through the difficulties of the first fifty years, is now preparing to open a new phase of activity.

But there is one factor which made this Movement of great significance. Outwardly this Movement manifests in the form of a Society in which our beloved Theosophical work has become our home, giving us our spiritual inspiration, but in reality our Theosophical Movement is an Order. An Order, for at the back of that which we call human life and human consciousness, there extend the fields of consciousness which have never been approached by any one of us, where the Initiates and greatest ones of men can enter and which Nature inexorably closes to those who are not yet fit for it. You feel the difference — no Order based on a fallible human judgment, but based on Nature's unchangeable laws. And it is the connecting link with this Order which makes our Society live as long as the stream of spiritual inspiration continues to flow.

Here you have the facts in very brief outline which may give you a picture of the Theosophical Movement, grown into the present status.

A new phase of activity has now begun, introduced by our present Leader. On the one side an effort to come to co-operation and understanding, to mutual trust and the practice of the ideal of brotherhood, on the other side an activity which expresses itself in an abundance of teachings which we have all been longing for and which give an elucidation and deepening of the message transmitted by H. P. B. And in this connexion I must mention another very important fact: the publication of *The Mahatma Letters to A. P. Sinnett*. It is a privilege for me to express our thanks for this most important work, which brings the reality of the existence of the Masters of Wisdom and Compassion so much better home to us and which at the same time gives us a new inspiration by the teachings given in this work.

And the task, my Brothers, of the Theosophical Movement in the future, is one that is *ours*. You know the words: an unshakable confidence of the disciple in the teacher whom he has chosen. Make these words a part of yourself throughout your life — make the teachings a part of yourself, so that they become a living power in your lives. Recall that every effort, every well-chosen word may mean the beginning of another life for our fellow-man. Bear in mind that from the moment of your becoming a member you have a calling, a duty together with this calling to grow in power every moment, to extend your capacities to help and to become a servant of the law that governs life, the law that teaches us to live in self-forgetfulness, to be a benefit to others.

When you in this way follow this your calling, in this way evoke the power of your higher nature and begin to live with its inspiration, then indeed you begin to tread that still, holy path that leads to the Heart of the Universe. Then you live with the glory of a new dawn before your eyes, then a great peace will flow into your heart, then the vision of the New Day will come to you.

The future, my Brothers? Possibly the Karmic Law may lead mankind through a sea of sad experiences, but these experiences will open the eyes and bring wisdom. Behold, the spiritual Sun anew rises above the horizon of the consciousness of men, the beautiful red and violet of the dawn of the new day bursts forth and illuminates the tops of the mountains of the mystic East of mankind. Peace to all men!

THE WORK IN ENGLAND

[Owing to the unavoidable absence of Dr. A. Trevor Barker, the following official message, written by him as President of the English Section, was read at the Convention by his wife, Mrs. Virginia Barker.]

To the Leader, General Officers and Delegates to the European Convention assembled in Holland, July 15, 1933.

Greetings from the President, Officers, and Members of the English Section.

Owing to the unavoidable necessity of advancing by one week the scheduled date for this Convention, and also to financial and other obstacles, it has proved impossible for more than five delegates from the English Section to be with you in person. We regret this for more than one reason, not the least of which is the recollection of the pleasure it gave us in England to welcome such a large and representative delegation from the Dutch Section to the Convention held in London in October last year. The contact with the delegates from Holland which we then made inspired many of us to look forward to the first available opportunity of visiting Holland and learning at first hand something from the devotion, zeal and energy of our Dutch comrades, as well as to study their methods of work which we hear they are pursuing so successfully. At least we hope that our delegates will be able to bring back a fund of information and suggestions which we may find ourselves able to adopt in England.

We do not feel that we can usefully make any suggestions in regard to the work of the Theosophical Society in general beyond what we had to offer in October of last year. Moreover, we realize that in all probability our Dutch brothers are more likely to be in a position to offer useful suggestions *to us*.

The work in England is progressing slowly but steadily; but there has so far been nothing spectacular to record. Our increase in membership during the last nine months has been, from all accounts, approximately at the same rate which has obtained in the other national sections. So far our experience of abolishing the annual dues is that our total receipts have, up to the time of writing, been somewhat less than formerly; but we hope to find means of overcoming this deficiency in the last five months of the year.

We should like to record that, notwithstanding some feeling of hesitation on the part of some of our members at the change which was inaugurated on January first of this year in our method of admitting applicants to Fellowship in the T. S., the results have proved eminently successful. The system of admitting Probationer-Fellows upon acceptance of the sole prerequisite of the ideal of Universal Brotherhood, without further obligation of any kind, has proved an encouragement to many to take their first step towards entering into our Fellowship, taking advantage thereby of the fuller opportunities offered of learning more about the Society and its work, without incurring any particular responsibility.

The re-introduction, as in the early days of the T. S. in H. P. B.'s lifetime, of the formal initiation-ceremony into Full Fellowship in the Society for those who desire to take this step after their three months' Probationary period has expired, has been found to be an unqualified success. It is particularly interesting to note in this connexion that there is somewhere in *The Mahatma Letters*

to *A. P. Sinnett* a passage in which one of the Masters rebukes Col. Olcott, or one of the responsible officers, for slurring over the rites of the initiation-ceremony, pointing out that if it meant nothing to him, the Masters themselves attached considerable importance and significance to it. Indeed we may regard it as the formal entrance into the outer ranks of the great Brotherhood of which our Masters represent at once the Head and the beating Heart. It is fitting, therefore, that entrance into the Theosophical Society should not be slurred over by the mere exchange of correspondence and the receipt of a diploma. And we believe that we shall look back in future years to 1933 as being an important one in the history and progressive development of our Society for this reason alone, although there are others as well.

In conclusion we venture to hope that the assembled delegates will find the inspiration and enlightenment which are always so noticeably present wherever genuine Theosophists and students of our Masters' teachings meet together in the true spirit of fraternity and good-will.

A. TREVOR BARKER,
President, English Section.

THE WORK IN IRELAND

[The following message to the Convention, written by Capt. P. G. Bowen, President of the Irish Section, was read by Dr. Kenneth Morris, President of the Welsh Section, for reasons explained in the text.]

Dear Leader, Mr. Chairman, Comrades of all Sections:

Before speaking of the work of the T. S. in Ireland, I must express my deep regret, and that of other Irish Comrades, that circumstances make it impossible for any of us to be present at this Convention. Financial stringency prevails in all countries, but nowhere is it more felt than in Ireland at the present time. I will say no more on this point, but will merely add that our members desire me to tell you all that though their bodies are in Ireland, yet their hearts are among you all here today.

At the Convention held last October at English Headquarters, many of you who now listen to these words saw me receive from the hands of our Leader an authorization to proceed to Ireland and commence the work of establishing a Section of the T. S. there. In accepting this authorization, which I am accustomed to call my 'Commission,' I remarked that the Irish Section was but an astral entity not yet incarnated. There was no lodge in being in Ireland then, and the T. S. was represented by three old and faithful members whose names are known to our Leader, and to many comrades here. I did not then know whether I could succeed in giving this 'astral' form a material body, but I was encouraged to try hard to do so by the confidence with which the Leader honored me.

Now to speak of the results achieved: the Irish Section has come into incarnation. It is but an infant, yet it is a lusty and growing one. From half a dozen friends meeting casually in the house of a kindly comrade, we have grown into a firmly established lodge of more than twenty active members. We hold weekly public meetings and attract steadily growing audiences. In addition we conduct a closed study group which is successfully training members into

becoming good public lecturers. There were difficulties to be overcome in achieving this measure of success: all countries have such difficulties, but Ireland has a few peculiarly her own. It cannot be said, of course, that we have completely overcome all difficulties; but at least we are steadily overcoming them, and the continued life and growth of the infant Irish Section is now assured.

Lest it should be thought that this success is solely due to me, I have to say that this is far from so. Without the loyal, selfless support given to me by older members — members of far longer standing than myself — I could have accomplished little. Recently joined members have also worked enthusiastically, and in many cases have done far more than might reasonably be expected. In addition to this I must pay a tribute of grateful thanks to Dr. Kenneth Morris, the National President of Wales, our nearest sister-Section, for the stimulus he gave to our work during his recent stay amongst us. I have asked him to include among his remarks upon the work of his own Section, a few words telling you at first hand of the work in Ireland.

A prominent reason for the success thus far achieved, and one which it would be very wrong to overlook, has been the presence in Europe of our Leader. Without the inspiration I received from meeting and knowing him I feel that neither I nor my co-workers would have made the efforts we have made, and are making, nor would I, I think, have persisted in the face of certain difficulties of which he knows. To him first of all is due the reincarnation of the T. S. in Ireland. I use the words "reincarnation of the T. S. in Ireland" deliberately, because it is as the re-embodiment of the splendid old Dublin Lodge that I and my Comrades regard ourselves — the Lodge which was when our Brother-Irishman, W. Q. Judge, was Leader of the Theosophical Society.

In regard to suggestions for work in general which we National Presidents have been asked to give, I shall say little. I am too young a member of the T. S. and have too little knowledge of the problems which affect the Society at large to venture opinions concerning them. I will just make a few informal comments upon one or two items of our work which are common to all Sections.

First, on public lecturing: It would, I think, be a great advantage if officers and members who are frequent lecturers would try to infuse what I may call the 'personal touch' into their remarks. A purely impersonal discourse upon an abstract aspect of the philosophy may be interesting and illuminating in the extreme to those who are students, but it does not touch the ordinary inquirer, nor members of the public. I have found that of all forms of lectures with which I have experimented, one which deals with the lecturer's own individual experiences and problems, showing how these led on into Theosophy, or were solved by Theosophy, is the most attractive to an average public audience. We should not be above taking a lesson from the great religious reformers, the revivalists, and they, it will be admitted, worked largely on these lines.

Second, on personal contact between leaders of Sections, etc., and younger members and inquirers: I feel that it is a great mistake for anyone who holds any leading position in the Society to create the feeling among others that he is aloof and unapproachable. No doubt to make oneself accessible at all times to casual visitors and inquirers would add very much to the work which the

head of a Section has to do. Nevertheless, I think it most important that he do it, if humanly possible.

Third, on Theosophical contributions to periodicals published by other Theosophical organizations: many members have the feeling that it is disloyal for a member of the T. S. to contribute matter to magazines published by other societies. The reverse is really the case. Those capable of writing articles on sound Theosophy should be encouraged to try to get these published in any magazine which will accept them. What better propaganda can there be than to have our ideas featured in the organs of other societies?

A further idea on these lines is that members who have literary talent — who can write fiction, or poetry,— should be encouraged to give, as far as possible, a Theosophical flavor to their efforts.

The members of the Irish Section desire me to convey their heart-greetings to their comrades of other Sections, and their deep loyalty and devotion to our Leader.

P. G. BOWEN,
President, Irish Section, T. S.

THE LEADER'S ADDRESS

To the Chairman, Officials, Delegates, and F. T. S. assembled at the International Convention of The Theosophical Society at The Hague, Holland, July 15 and 16, 1933.

Mr. President and Brothers:

It is with the greatest diffidence that I address to you this present communication, which I do with the permission granted to me by the respected President of the Dutch Section and Chairman of this Convention, Brother Arie Goud. It has always been my inflexible policy, since the passing of our beloved Katherine Tingley, and the taking over from her of my work as Leader of the Theosophical Society, strictly and rigidly to refrain from any interference, or any action that could be considered as interference, in the affairs of any National Section of the T. S. There are most excellent reasons for this policy which it would take too long to explain here, and which, indeed, it is not necessary to explain, because I am sure you will understand these reasons, and hence the long pause that I took before I ventured to direct to you, my Brothers from different lands, the present letter.

Now, then, what I have in my heart and on my mind to tell you is something which I beg of you, my beloved Brothers, to receive with the most sympathetic consideration, and genuinely to believe that what I am writing is dictated solely by the hope of bringing help to all the Sections of the Theosophical Society, in order that the excellent, and, indeed, wonderful Theosophical work done in the past may serve as a foundation for a still larger work to be done in the future.

With the coming of the New Era it became immediately obvious to all thinking Fellows of the Theosophical Society, that new methods would have to be followed, although, indeed, the general policy of the Theosophical Society will remain unchanged; and it is exactly the same policy, identical in every respect, that has prevailed since the time of our wonderful H. P. B., through Judge and Katherine Tingley, to the present.

The Theosophical Society in the New Era is beginning to grow, and, in fact, is growing rapidly, particularly in some countries; but less rapidly in other countries. Our greatest need at the present time is an increase in membership. While Theosophy is for all men, for the rich and for the poor, for the high and for the low, for the princely born and for the noble hearts who may be born in the humble dwellings of the peasant, nevertheless it is also perfectly true that in order to do our best work in the world at the present time, we must carry the sublime teachings of the Wisdom-Religion to the more educated elements of the population of a country, and we must interest them in Theosophy, so that they will join the Theosophical Society, and thus not only enlarge our ranks, but give us the benefit of their education, social standing, and experience in the general affairs of life, as well as the financial aid which the Theosophical Society in all its Sections obviously needs if it is to grow and to carry on the work for which it was founded by our Masters.

Most beautiful work has been done in all the Sections of the Theosophical Society in the past, most admirable work, work which warms my heart whenever I think of it. But new times have come upon us. New ways of looking at things must be recognised as now existing. With the new and more developed teachings that have come into our literature, and therefore into our thoughts since I assumed office, has appeared the need for new methods of propaganda. More vigorous and intensive and more effective means of propaganda must be found. I love all my Comrades; I love their devotion; I love their beautiful trust in our Masters and in their Messengers; I love the fidelity which has crowned them, as it were, with a crown of glory through so many years; and having this in mind I want to put these noble qualities into more active service for the present and for the future.

You see, my Brothers, I am in a difficult situation. Under our present Constitution, which, although based upon the Constitution of the U. B. and T. S., was at my own request so changed, in December, 1929, that the Leader is shorn of many of his powers, I have the right to declare the policy of the Theosophical Society, and to do a few certain other important things, such as appointing officers for special work; but I have no right, save in cases of extreme need, nor have I the desire, to interfere or to meddle or to come into the internal affairs of any Section of the Theosophical Society, unless invited to do so by the chief officers of such Section.

Consequently, what I herein write is solely by way of making suggestions to you, which in my own heart of hearts I am convinced will be helpful. But please bear in mind that if these suggestions, which personally I consider very important for the growth of our work, are considered by you, my Brothers, to be unwise or impracticable, or if they are disagreeable to you, or if you think them difficult of application in your respective countries, then of course you will be perfectly justified in rejecting them, and in so notifying me.

With these preliminary observations, I now come to the suggestions that I would like to make for your most earnest consideration; and it is my hope that if you approve of my suggestions, they may be voted upon by this present Convention, and carried into effect as soon thereafter as possible, in so far as they are applicable or necessary in the various Sections of the Theosophical Society.

My first point may not be applicable in all our Sections; and yet it may contain a helpful hint to over-worked Sectional Presidents who are carrying more of the burdens of their respective Sections than their time, health, personal responsibilities, and economic resources warrant their carrying. I will preface and illustrate my first suggestion by referring to the Scandinavian Section and its saintly and venerable President, Dr. Erik Bogren. For years and years he has stood like a rock of Theosophic devotion and intelligence, facing the Sun of the spiritual East, always faithful, always true, always steady, always intelligent, always brotherly and kindly, devoted as is one of our Masters' chelas to their work and to the T. S., as well as to the Leaders of the T. S. But ever since 1931 when I was in Sweden, I have realized that our dear Bogren's hands are over-full with duties. He has not only his own professional and family-cares and obligations to fulfil, but he has also the main burden of the T. S. upon his shoulders. I know that he has the help of other devoted comrades who have not only served as faithfully and devotedly as he has, but who would be willing to undertake more than they are now doing; and I would like to say with regard to our beloved Erik Bogren, that it is my hope that he will remain the President of the Scandinavian Section of the Theosophical Society as long as he lives, or, indeed, until the day when he himself may feel that the burden is too heavy for him.

But — and this is the first of my suggestions, which was enthusiastically and unanimously adopted at the Annual Convention of the Scandinavian Section of the Theosophical Society held at Visingsö on June 25th last — a Sectional President situated wholly or even partially like Dr. Bogren, should have the help of some devoted member, preferably a man, who could act under the President and for him as perhaps an Executive Vice-President, the actual incumbent remaining President, of course. Such an Executive Vice-President would take care of the main routine-work of the T. S., consulting with the President constantly; and in this manner with the two, the President and this Executive Vice-President working together, hand in hand and heart to heart, I feel that new energy, new impulses, would come, and new fields of activity would open out in every Section where the work of the President is more than the incumbent can possibly handle alone. I leave the assignment of the duties of the Executive Vice-President to the governing body in each Section; but in all cases the one holding the office of Executive Vice-President should be, if possible, a man of physical and intellectual vigor as well as of Theosophic devotion, who could lecture for Theosophy throughout his Section, and help in the founding and organizing of new lodges, writing letters of information and of expansion, etc., etc.

Another suggestion which I think would be very helpful in some if not all of our National Sections, would be the appointing of some proper individual to the post of what I will tentatively call a Theosophical Literary or Propaganda Agent; *i. e.*, one whose principal official work would be to specialize on increasing the amount and sale of our Theosophical literature in his own Section in the language spoken therein. I know that most wonderful work has been done along this line in the past; but I think that if it were under the supervision in each Section of one who could concentrate on it, a great deal of most excellent and useful propaganda could be accomplished in this direction.

And finally, I have one more suggestion which I consider of great importance, in view of the nature of our present civilization and the material aspects of the world in which we live. I have felt for a long time that it would be a most excellent thing for each of our National Sections to have what I would call a Business-Manager whose sole official duty it would be to concentrate his efforts on the financial and business-parts of his Section. Of course the Business-Manager, just exactly like the Propaganda-Agent, would work hand in hand with the President and with the Executive Vice-President, so that there would be no strains or misunderstandings or differences of opinion, which would inevitably lead to catastrophe.

With the President still functioning as the highest officer in each Section and as one of the General Officers of the whole Theosophical Society, with the Executive Vice-President concentrating on building up the Theosophical Society and its membership within his Section, with the Propaganda Agent concentrating his efforts on increasing and spreading our Theosophical literature, making more and more of our Point Loma publications available in his own tongue and also promoting the sale, as far as possible, of the books and periodicals emanating from Point Loma in English, and with the Business-Manager having in his hands the general business-affairs of the National Section, and all these four working as one mind, under the President, I feel that new life would come into the work of each Section, new fields of activity would be found, and a new inspiration would flood the minds of all our F. T. S. with its holy light. I feel that the Masters would be back of a plan like this, and I say this unreservedly, for I know that if this plan can be carried out, it would succeed; and after all, what our Masters desire above everything else is to have the ancient Wisdom-Religion of the gods and of men carried to our brothers in the world whose minds are darkened and whose souls are not yet lighted with the holy fires of Truth.

I repeat that these four officers that I have suggested should work as one man, and naturally their Chairman would be the President of the Section. These four chief officials of the Section above everything else should work as one heart and one mind; and in order to do this they should hold frequent meetings for consultation, and in order to agree as one mind and one heart upon what to do.

In conclusion, I desire to make the following suggestion as to the method of these four working together. I would suggest that their regular meetings when they gather together to consult and to exchange views, should be like a clearing-house of ideas, that each one of these four gentlemen should unreservedly and without concealing anything, lay before all the three others his entire plans and his entire methods, and be ready for the sake of the common good of their Section to change or even to abandon a detail of a plan or even a plan itself, should the other three, meeting in Council, find that the proposed detail or the proposed plan would on the whole be unwise. They would remember, I am sure, that higher than the individual post of each one, there is the common good of their Section, and that they will have their Leader's trust and confidence; and furthermore, that if they act as I suggest, the holy light of the Lodge will guide their steps.

As hereinbefore already stated, it is quite possible that in some Sections the

office of Executive Vice-President may not be a desideratum at the present time; in which cases this part of my suggestions may very readily be ignored. But I do most earnestly recommend to the most sympathetic consideration of all the National Sections the appointment of the two other officers suggested by me; to wit, a Business-Manager and a Propaganda Agent. The creation of these three officers will not in any wise interfere with the hierarchical form of constitutional government which we have been working upon since my arrival in Europe; because these three officers, the Sectional Executive Vice-President, Business-Manager, and Propaganda or Literary Agent, will be like the executive mind and body of the National President and of the National Council.

In those Sections where no National Council or similar body functioning under another name already exists, I would most earnestly recommend the creation of such a Council in each National Section, to act as a sort of Cabinet or Advisory Council for the President.

Brothers of the Theosophical Society from different lands assembled together in friendly conclave: it is the earnest wish of my heart that these suggestions will be helpful to you, and that if you care to adopt them they will be faithfully followed. At the same time I remind you again that you are at perfect liberty to reject them.

I am, my Fellow-Workers in our Holy Cause, ever faithfully and fraternally yours.

May the blessing and peace of our Masters be with you all.

G. DE P.

THE LEADER'S LETTER TO THE DUTCH MEMBERS

The Hague, Holland, July 16, 1933

To the President, Officials, and Members of the Dutch Section of the Theosophical Society.

Mr. President and my Brothers:

On the eve of leaving your beautiful country, the home of so many notable historic events in the past which have made for the spiritual and intellectual freedom of the human race, I write to you these few lines coming from my three traveling companions as well as from myself, in order to express their and my own gratitude for the wonderful reception that you have accorded to us on the occasion of our two visits to Holland in this year, 1933. These two separate weeks spent in The Netherlands will remain long in our memory as outstanding Theosophic events of significance and of singular beauty. We all love Holland, and we have greatly enjoyed being amongst you; and you have captured our hearts by your fidelity to our Theosophical principles, by your kindly and brotherly reception, and last but not least, by the generosity with which you have favored us.

It may be a year or two, possibly three, before I can return to Europe again — at least it so seems to me at present; but when I return it will be with the same uplift of the heart with which I arrived on your shores on June 6th of the present year. The field for Theosophy in Holland I not only feel but know to be a brilliant one, and it is my most earnest hope that you will carry forwards,

ever forwards, the Theosophical banner, giving to as many of your countrymen as will listen to the teachings of the Ancient Wisdom, the same illumination, the same peace and comfort, that you, my Brothers, of yourselves have received.

I call upon you to use your utmost endeavors, and to seize every possible chance to make intensive Theosophical propaganda, and to do so at all times and in all places where common sense and wisdom show that it can be done. You have a noble-hearted man as your President, our Brother Arie Goud, and he has splendid helpers in yourselves. Be, therefore, never discouraged at any seeming failures that may come to the destiny of the Dutch Section; but move onwards and ever onwards, keeping the magic word, 'Excelsior': 'ever higher!' in your hearts and minds; and you will succeed.

And one word more. Whatever you do, and however large you may grow, never forget that the keynote of progress in the Theosophical Society is brotherly love, and preserving of internal peace and harmony among yourselves. Union is strength. Preserve, therefore, this union for ever. Everything is bright before you now. The suggestions that I have ventured to make in a letter which I communicated to the recent International European Theosophical Congress, held at The Hague on July 15th and 16th, may be found helpful, if not in the present, at least in the future. The way has been shown to you, and you are now following it, and have indeed been following it for years past!

With my most affectionate greetings to one and all, I am, Mr. President and my Brothers, with the greetings of my traveling companions, and, indeed, also of those who are working so faithfully at our temporary International Headquarters at Oakley House,

Fraternally and faithfully yours,

G. DE P.

Leaves of Theosophical History

The original (or in some cases a copy) unless otherwise stated, is now held in the Archives of The Theosophical Society, at its International Headquarters, Point Loma, California, and is here reproduced *verbatim et literatim*.

The following is a copy of a typewritten document, undated, signed personally in his own handwriting by William Q. Judge. The opening words are also partly in Judge's own handwriting, "To th" being typewritten, and the remainder of the first line: namely, "ose I love & who work with me" being in his own handwriting; and also at the foot of the document the words: "Keep for me as I have no copy."

To those I love and who work with me.

My last words before going to the Convention.

Doubts and questions have arisen as to some things since the present cloud gathered. Among others it has been said it were better that Olcott had left the chair; it would be well for him to go and so on. These should not be held. If held they should be dismissed. There are two forces at work in the T S as well as in the world and in man. These are the good and the bad. We cannot help this: it is the law! But we have rules and we have preached of love and

truth and kindness and of all we have spoken of gratitude not only of Masters but among us. Now this applies to these questions as to Olcott and as well there come in principles of policy. Now let me tell you what one has said to me in whom I believe and whose words I endorse. Thus:

"He retains the position for two reasons: (a) To pay a debt of gratitude (b) The T S must not *seem* to the outside world to split or to become separate entities. It must remain *one undivided whole solid from side to side* and retaining even its "incompetent president." It must not be known that he is wholly incapable, He is capable of going on with his small portion of work to the end if well assisted. The work must not fail because here and there *personalities* fall and sin and are unwise. TRUTH remains and IT IS whoever falls, but the multitude look to the visible leader, If he falls apart like an unjointed puzzle, at once they say, there is no truth there nothing which IS; and the work of a century is ruined and must be again rebuilt from its foundations and years of backward tendency must come between the wreck of one undertaking and the beginning of another. The same power that overruled his intended resignation and frustrated it, will overrule the present trouble. Let me say one thing that I KNOW: Only the feeling of true brotherhood, of true love toward humanity aroused in the soul of some one strong enough to stem this tide can carry us through. For love and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I or you go into this battle from pride, from self will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach and which we are supposed to represent."

Let us remember those famous words "Be ye wise as serpents, but harmless as doves." Let us remember the teaching of the Sages that death in the performance of our own duty is preferable to the doing by us of the duty of another however well we may do the latter; the duty of another is full of danger. Let us be of and for peace and not for war alone.

Sincerely as ever,

WILLIAM Q JUDGE

Keep for me after use as I have no copy

The following is copied from a typewritten letter on official T. S. paper, signed personally by W. Q. Judge, with the following also in his own handwriting: "I am seriously thinking of Calif. trip in Jany." The name of the addressee has been replaced by X.

(T. S. Seal)

THEOSOPHICAL SOCIETY, AMERICAN SECTION
General Secretary's Office,

144 Madison Avenue, New York, Nov 27, '93

My dear Doctor X

That is a splendid photograph you send me of yourself. It is lifelike and pleasant at the same time. It reminds me of the days I spent in the Hammam or what you call it with you and the nice air and good company. Griffiths sends

me good accounts of you and the branch and of the "plain talks" you have had. Well doctor you are old enough to know how those of us who are hustlers so to say sometimes overcrowd the weaker and slower and make them think we want the earth. Recognizing that, we may go slow so as to let them catch up, for of course our real object is to get them to work and to help them. Thus your great energy might *educe* their work and be the real spring of it though seeming to be kept back. It takes some skill though. Yet I think you have that. I hope you will be gratified by a greater amount of work done by them and see the reward of your labors.

Sincerely as ever,

WILLIAM Q JUDGE

I am seriously thinking of Calif. trip in Jany.

Corrections

ON page 333 of the July THEOSOPHICAL FORUM the quotation marks placed after the words "on a larger scale" at the end of the first sentence of the Resolution should have been placed at the end of the paragraph, after the words "be far distant," thus giving the Resolution in full.

On page 311 of the June THEOSOPHICAL FORUM it is stated that the Summer-School at Visingsö has had sessions every summer for twenty years. Please note that the first session was in 1913, but it was not until 1924 that the School was definitely established, and that it therefore is now in its tenth year.

Lomaland Arts and Crafts Department

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NOTE

THE Inter-Organizational News and News from the Lodges, Reviews, and other Reports are held over for the September issue, for lack of space.

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.

Issued monthly. Annual subscription, \$1.00. Additional copies, 10c. per copy; or in bulk, 12 copies for \$1.00.

Entered as second-class matter, September 9, 1929, at the Post-office at Point Loma, California, under the Act of March 3, 1879

