

# 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 New Era and its Keynotes

(Stenographic report of address delivered by the Leader at the Opening Session of the European Convention of the Theosophical Society, Pulchri Studio, The Hague, Holland, Saturday morning, July 15, 1933.)

**M**R. Chairman, Presidents of the National Sections, Officials, Fellow-Theosophists, Brothers, and Friends:

I have been asked to speak to you for a while this morning on the theme of 'The New Era and its Keynotes,' which I would like rather to change into 'The New Theosophical Era and its Characteristics.' Probably they mean the same thing. But before embarking upon what will be, I believe, something in the nature of an explanation of the New Era, I would like to say a few words by way of preamble, concerning this Convention, which is really the ending or completion of the present Theosophical Lecture-Tour in European countries.

A few moments ago we rose and stood a moment in silence and with a reverential lifting of our hearts in memory of the great-hearted woman who preceded me in guiding the destinies of the Theosophical Society which we all so love. Many years ago she told our Brother Arie Goud that Holland would be the scene after her passing of an International European Theosophical Convention, which would be like an historic landmark in the history of Theosophy in European countries. This is now taking place; and this could not have taken place, this Convention, nor the work which you Delegates and visitors represent, coming here to Holland or coming from different parts of Holland hither, if it had not been for the amazingly fine work in building up the Dutch Section of the Theosophical Society done by the President of this Convention, who is also the President of the Dutch Section of the Theosophical Society, President Arie Goud. He and his brother Jan — and, I think, one or two more: I don't recollect their names — at a time shortly following upon Katherine Tingley's accession to the leadership in succession to Mr. Judge, represented a mere handful of workers in the Low Countries.

Out of small seeds grow mighty trees; and out of the Constitution that the Society was then working under, giving to one person the power to direct, unquestioned and unchallenged, the affairs of a spiritual and intellectual and psycho-

logical movement founded for the welfare of the human race, was destined to grow a mighty tree, which I hope and believe with all my heart will shelter all the 'fowls of the air,' and under the cover of whose branches I trust we shall find assembling all animate creatures. I am no poet and I am not choosing poetical words or phrases in order to string together flowery sentences: I am speaking from my heart and telling you what I inwardly know to be facts.

The modern Theosophical Movement was founded by means of the Theosophical Society in New York in 1875, as you know, by H. P. Blavatsky, Colonel Olcott, Mr. Judge, and others, and was founded under the inspiration of the greatest spiritual intellects of the human race — those whom we call the Masters of Wisdom and Compassion and Peace. Those of us Theosophists who accept them likewise accept this fact; and accepting this fact, we accept it because we are convinced of its truth, not as something to talk about but as a fact of history and as a fact of which we have every reason to be justly proud, and also as a fact which covers us with honor in so far as we take a part in the sublime work which these Great Men, our Teachers, inaugurated.

They sent a lone Envoy to the West, one woman, who single-handed battled against the forces of obscurantism in both religion and science, and by the might of her powerful will, by the power of her mighty intellect, and by the enginery of her remarkable psychological constitution, she crashed through the opposing walls of orthodoxy both in the church and in the scientific circles, which were more orthodox in some ways than was the church, and she founded a Society which soon ramified greatly — a tree which soon sent forth branches in different parts of the world, growing amazingly, growing apace, beyond even the sanguine expectations of the very sanguine gentleman, Colonel Olcott, who at that time led the exoteric destinies of the Theosophical Society.

This was an era of science which had followed an era of religion, so-called. Religion was passing away — outer religion; and the old science, the product of two hundred or three hundred years, was likewise passing, becoming senile and decrepit, so that within forty years after the time of the founding of the Theosophical Society there were signs in scientific circles that the era of science was coming to an end and an era of philosophy was entering upon the throes of its birth. Who knows how far the thought of the Theosophical Society and the influence of the teachings of which the Theosophical Society was, is, and will be the vehicle, were instrumental in bringing about this mighty change in the thought and thought-structure and thought-methods of the human race, so that what was science in 1875 is now forgotten except as records in the historic annals; and the new science that is now born and that was coming to birth thirty years ago, let us say, taking thirty years merely to come into the light — the science of today is approaching the doctrines of Theosophy in amazing respects, so that Science today is becoming philosophical and our ultramodern scientists today are uncertain even of the first fact of human thought of the old science of fifty years ago? That is to say, our modern scientists are not certain today even whether there be such a thing as a uniformity in the Universe; they are not certain whether the Universe runs strictly according to mechanical determinism, or whether there be powers in the Universe which make the 'events,' as they now call them after the typical philosophical fashion, which make the events, which we call the facts of

being, indeterminate, or, in other words, the results of the operations of energies, of consciousness, of consciousnesses, which guide the Universe and control it.

This is the New Era; and typically characteristic of the history of the Theosophical Movement throughout the ages, where it has always led the thought of mankind. So, three years ago there was definitely opened up in our own beloved Theosophical work the taking of direction, showing the path, the seizing of the reins of human thought and opening out before the eyes of all those who have the eyes to see and giving unto those who have ears to hear, what will be for them an explanation of the riddles of the Universe. This is our Newer Theosophical Era.

I trust you follow this sequence of thoughts, for they are extremely important in the history of the Theosophical Movement and will be found much more important thirty, forty, fifty, years from now than they are at this hour when I am speaking to you. Remember, the Theosophical Society was founded in order to guide the destinies of the human race. Let us not forget this. It is no vainglorious boast. Those of us who believe in the Masters of Wisdom and the work they do among men must believe that the Society which they founded, the Movement to which they gave birth through their Envoy, must have a reason back of it and a work before it, at least as long as they, the Movement and our Society, remain true to the ideals which the Masters set before us and which were so magnificently proclaimed with such utter fidelity by our H. P. B.

The New Era is an example in point of what the Theosophical Society should ever strive to be and to become — the guide of men, the consoler of men, the leader of the thinking of mankind in church, in state, in the laboratories of science, and likewise in the philosophical schools.

Now then, pause a moment in thought over this picture which I have at least sketched for your consideration, and for the filling in of the details of which you yourselves, I take it, are fully adequate and capable. Let us draw a deduction from the facts as I have just briefly outlined them: Does this mean that the Theosophical Movement in any of its present branches, or that the Theosophical Society which we have the high honor to belong to, is a static body, are static bodies, static organizations born like Minerva from the brow of Zeus full-formed and impossible of a greater and a major development after birth? In other words, is the Theosophical Society such an organization that it cannot ever grow, become greater, or is it an example of crystallization which can never change? The latter surely not! Do you begin to see the drift of my thought?

If we do not keep the Theosophical Society or the Theosophical Movement, for to us in our inmost hearts they are one, always fluid, always uncrystallized, always ready to grow, always ready to lead and not to follow — if we are not prepared for this and have not the vision sublime of our destiny as well as of our duty, then we are slack, then we are failing in our *devoir* and are not true pupils or chelas of those to whom some of us at least owe perfect allegiance and all of us owe reverence.

I mean, in other words, that the Theosophical Society is a living body; it is an ensouled organism; it is an organic entity. It is not a mass of crystals changing never except when broken under the hammer of fate. The Theosophical Society is an ensouled body, and therefore not only can it learn, but it can grow, it can become greater. Pity those of our erring brothers who, no matter what their

intentions may be, do not understand that Theosophy is not given *in toto*, completely and for ever, once and never again, even within the time-period of 100 years. We live and we lead, and therefore we must grow greater with the times as the times themselves wax greater.

For this reason: because the Theosophical Society is ensouled by us, living spirits, is it a growing entity, is it an ensouled organic entity, learning its lessons too, making its mistakes if you will, but learning out of them. But because it learns from its mistakes it advances, changes with the changing times, ready for new eras when the new eras come upon us, ready to seize any new light from the gods and glad of the opportunity to win the new light. We are torchbearers and we must keep our torches alight and lifted, not extinguished and held down in the foolish conviction that what the gods once delivered unto men is unalterable, cannot be changed or improved, and that no further truth can come from the heart of Father Sun.

The destiny of the world does not lie in the hands of men who are satisfied with their self-sufficiencies, who are so proud of their haughty isolation that they stand apart and will not even obey the dictates of the conscience within them nor the sublime precepts of Brotherhood and fraternal peace which our Masters have given us to follow as our first law.

The New Era some day will become the Old Era; but only when we, marching forwards shall have passed beyond and out of the frontiers of thought which even now hem us in, because such is human weakness. Recognising this weakness, as a matter of duty and as a study in psychology we begin to realize that, as long as we become subjects within frontiers we are in so far failing in our duty. Every Theosophical Movement in the past has had to face the passing over into a New Era. Some have failed because they were satisfied with what they had; satisfied that the revelation given was complete and perfect unto the next Messiah who should come at some indefinite time in the future, and neglected the duty of the moment, which was keeping the mind fluid, the heart warm with brotherly love, and therefore the avoidance of crystallization: churchism. Churches are always *the danger of a movement like ours, churches which are brought about by self-satisfactions*, with a feeling that "We have the truth"—suspicious of our fellowmen, afraid to receive truth from a brother, because, forsooth, our own opinion is so great that our interpretation and translation of what we already have is so profound and so perfect that even a brother may not know a little more than we!

This last is the spirit of the sect, the spirit of the church; and we must not allow it in the Theosophical Society; for if we do, then we become but another sect, another Theosophical failure; and we shall deserve the fate that Nature has in store for all failures. It is not self-satisfaction which means growth; it is not high approval of our own perfect opinions which means growth. Growth comes from the feeling that we can learn more, that we can learn more from others as well as from ourselves. Growth comes from the readiness to receive more light at any time and from whomsoever the divine illumination may flow into our hearts and into our minds. Growth comes from keeping the mind plastic, the heart warm with the love which flows to us always from the Heart of the Universe.

I don't wish to mention names in connexion with what I have just said. You are intelligent men and women; you know something at least of the history of the

modern Theosophical Movement. I will merely say this: that some of our Brother-Theosophists especially and all our Brother-Theosophists in general need our help, need the kindly help of our understanding hearts. They need our forgiveness for their unkindness to us. Remember that you can teach a man a lesson more quickly sometimes, usually perhaps, by not opposing him, but by never varying your own stand for principle; and sometimes the stand should be voiceless. Arguments are usually futile; they usually make the other fellow think that he is right and that you are stupid. Therefore, as a rule don't descend to arguments. Be what you preach; live what you believe; and this will be the strongest possible manner of convincing those who differ from us. Grow; and remember that it is our duty to be in the head of the procession of thinkers. Lead. We shall not resign this post.

Some of our Theosophic brothers are very satisfied with what they have. I have done my best; we have done our best; we shall continue to do our best, despite rebuffs, despite misunderstandings, despite stupidity — for they are stupid, very stupid, because they don't follow the teachings which they preach. They preach them and they talk them and they print them and often they don't follow them. All this is stupidity. Let us therefore compassionate this stupidity, however indignant and regretful we may be over the situation.

Others of our brothers are of a somewhat different type. These, much more numerous by far than the first class I spoke of, are at present bewildered. They know not where they are: bewildered with doctrines of many and various kinds, teachings (that is, suppositions, fantasies), and some of them are mightily fine Theosophists at heart; and I was hoping to do much work with these latter. But very recently I have been receiving reports from different parts of the world all converging to one point though expressed in varying manners; and this point could be interpreted only in one way; and it was this: We are brothers; Nature has made us such; but there is no need for us to work together. We can be brotherly although separate. This is not very brilliant, because every child taught in every church is told that all men are sons of the 'Heavenly Father,' as the Christian Church phrases it. So I believe that this virtual unanimity of action during the last six months or so on the part of this second class of our Brother-Theosophists is caused by official direction or instructions. I regret it. It is a very foolish thing to do; for the members of this Sister-Society are in many instances splendid people, just as fine as any we have in our own ranks — thoughtful, kindly, brotherly, yearning for light, hunting for truth.

And do you know, when you close the doors of truth against a man, when you try to lock up his heart and to crystallize his mind, you will end by making an enemy of him. It is a foolish policy; and, for the sake of our Sister-Society I regret it — regret it for their own sakes. But let not this fact then affect our own work. Let us continue as we have been doing — trying to be brotherly at all times and in all places, striving to understand our Brother-Theosophists, to sympathize with them where sympathy is needed, to help them in all ways possible and wherever we may, working always for that ultimate consummation which I believe is coming, of reunion of the Theosophical Societies once more into a single spiritual brotherhood, with a Teacher at its head having no power whatsoever of an administrative character, just as it was in H. P. B.'s time.

*L'union c'est la force*: 'Union is strength'; and if our Masters had desired to have many Theosophical Societies they would have founded many Theosophical Societies; they would have sent out a number of Envoys to different parts of the world. But this was not the case.

It is better for brothers to work together in love and in harmony, in unity of soul and in spirit, for the combined efforts of men achieve far greater works on earth than do the more or less dissipated efforts of single individuals, however numerous they may be on the globe, who work alone. It is the principle of the mob as contrasted with a well-trained police-force. Twenty policemen well trained can scatter a mob of ten times as many if they know how to go about it.

Now then, my Brothers, I have talked more than the time that has been allotted to me. I want, please, to bring to your attention two main points of what I have tried to elucidate to you this morning: The New Era is simply a succession of the New Era that was and now is the Old Era. The affairs of men are the manifestations of the thoughts of men; and the thoughts of men follow three distinct and separately characteristic types, as history demonstrates. They are: a religious era, always followed by a scientific era, invariably followed by a philosophical era, which ushers in again a religious era, which gives way in its turn to the scientific era, followed again by a philosophical era; and thus the *wheel of life turns continuously round*.

H. P. B. came in a scientific era and her works were largely addressed to breaking the scientific molds of the thoughts of men, although obviously her magnificent genius dealt beautifully, splendidly, with philosophical and religious questions also. The philosophical era is now upon us. Science is becoming philosophical; and our Theosophical work, our teaching, during the last three or four years especially, when the New Era among us arrived so that we began to move forwards and to keep the lead in the van of human thought, have taken upon themselves a more definitely philosophic cast than before. This philosophic era in the future will be followed by a religious era; and this will be exceedingly dangerous; for it is in matters of religion that men differ more acrimoniously, more ungenerously in feeling, than they do either in philosophy or in science.

Fortunately, about the time when the new religious era will be upon us will be the time when the Great Teachers will make a special effort; and it will be at the beginning of the fourth quarter of the present hundred-years' period. I fancy that when the Envoy comes then, the Leader comes then, most of the other Theosophical Societies will not welcome him; for his teachings and his personality alike would be unwelcome. He will not be what they think he should be; and with crystallized minds and crystallized societies set stone-like, there will be small hope for his getting help from these quarters. Let us be ready. Many of us will be gone, passed on, by that time. But those of us who remain, let us be ready to welcome the new Torchbearer of truth, the new Leader (for that is what a Torchbearer is), who will follow in orderly succession as the ages follow each other, the preceding leaders, the preceding thinkers, the preceding guides of men.

Childish is the talk, which we hear so much, about Leaders. It is the most commonplace fact of human life. Everywhere are leaders. Every successful thing, even business, the consummation of whatever it may be, is brought about

by leaders, by a single directing mind. There are successful leaders and unsuccessful leaders, good ones and bad ones. This is common experience. It is the good ones who produce work that will prevail and that will remain. The bad works crystallize and are finally broken up in Nature's ever-shifting and changing fields of thought.

You now understand, I believe, what the New Era means to us. It means an era of growth, of expansion, of change, of development, of becoming greater, of an opening of the soul, of a new opening of the mind, of an awakening of the conscience as well as the consciousness within us. It means deliberately seizing the reins of human thought as far as we can and guiding — or, to change the figure of speech a bit, becoming the torchbearers of thought, and leading. That is what we should try to do. We have done it, I believe, up to the present.

If you examine our books, our literature, the printed material which has emanated from Point Loma, you will find that years ago, just as it was in H. P. B.'s time, we gave out forecasts of what modern scientific and philosophical discovery would be coming to. *Let us continue to do the same.* Let us not mind if others drop out of our ranks because they cannot agree with us. Let us be kind. Let us not say, "Oh, they could not keep up with the procession." That is not kind. It is true; but why rub salt or acid into the sore? Let us compassionate them, help them if we can, and be ready for the time when they will be rushing after us, eager to catch up and to renew the bonds, the ties, of brotherly love, mutual trust and confidence.

Charity in all things maketh a man's heart to sing; for it beautifies his own life and beautifies the lives of those whom it touches. Let us, therefore, have charity in our hearts, brotherly love towards all. Let us keep our faces to the Spiritual East always, and march, march, march, at the head of the van, into the light of the Spiritual Sun!

## The European Convention of The Theosophical Society

HELD AT PULCHRI STUDIO, THE HAGUE, HOLLAND, SATURDAY AND  
SUNDAY, JULY 15 AND 16, 1933 — REPORT NO. 2

**T**HE first official report of the memorable Convention of the European Sections of the Theosophical Society held at The Hague on Saturday and Sunday, July 15 and 16, 1933, gave a very general view of the proceedings and attempted to convey something of the spirit of the occasion. This present report, No. 2, will record the actual proceedings of this historic Convention.

In opening the Convention on Saturday morning, July 15th, the Chairman, Mr. Arie Goud, President of the Dutch Section of the T. S., said, in English:

"In the first place I express on behalf of the Dutch Section, under whose auspices this Convention is held, our most hearty welcome to the Leader and his party: Mr. Iverson L. Harris, Assistant Secretary General of the T. S.; Miss Elsie Savage, the Leader's Private Secretary; and Miss Helen Savage, Representative of the Presidents of both Sections of the Parent Theosophical Club and of the General Superintendent of the Lotus-Circles. Although the Leader has expressed the wish that this Convention shall be under our direction, we know very

well that he is the heart of it, and that it is he and the powers behind him which guide our efforts.

"I address myself now to the English Comrades here present. It is a privilege for our Dutch Section to welcome Mrs. Virginia Barker, Mr. B. W. Koske, and Mr. Herbert Lewis, as Delegates from the English Section, and as visitors, Mrs. Clare Summerfield of Bristol, and Miss Dorothy Adams of London, and Mr. Philip A. Malpas, the last for the time being living in Germany. We only regret most deeply that it has not been possible for Dr. A. Trevor Barker, *President of the English Section, to be present on account of the state of his health*; but happily he has sent his wife, whom we have learned to know here as such an earnest worker for Theosophy in England and his helpmate, not only in the ordinary sense, but also in his Theosophical duties.

"Then a most hearty welcome to Dr. Kenneth V. Morris, President of the Welsh Section, who needs no further introduction here, as we have all met him in the large and inspiring contributions to Theosophical teachings he has given us for many years in the legends and traditions of his own Welsh country. Besides Wales, he represents, we hear, also the Irish Section at this Convention, at the request of Captain P. G. Bowen, who regretted not being able to come himself."

Mr. Goud then welcomed, in German, Herr Gewerbeoberlehrer Georg Saalfrank, President of the German Section, and two other German Comrades: Frl. Elfriede Schöne of Essen, and Frl. Mary Linné of Gelsenkirchen in Westphalia.

Again speaking in English, Mr. Goud said: "Now to Miss Ana Lisa Thorin from Sweden, I regret that I am not able to speak a word of welcome in Swedish, but she will understand that we greatly rejoice in her presence here as an envoy from Sweden, which country we have learned to love for its earnest, staunch men and women who represent Theosophy there.

"Now, the official language of our Convention, at the Leader's request, is Dutch; and I think there will be no objection to that even from the delegates of the foreign sections present, since the Leader himself does not speak Dutch."

*G. de P.*: "I will learn it some day, Arie."

*Mr. Goud*: "In order to have a record of the proceedings of this Convention, I call upon our National Secretary, Mr. George J. Lindemans, to make notes of the Dutch part, and on Mr. Iverson L. Harris and Miss Elsie Savage to make notes of the English part of the proceedings. Mr. J. H. Venema, Vice-President of our Dutch Section, will also translate, if necessary, some Dutch speeches for the foreign delegates, and the addresses in English into Dutch for the benefit of our own members present who do not speak English.

"This Convention is now opened in the name of the Dutch Section, in the hope that it will be as successful and as inspiring as that held in London in October last."

Mr. Goud then spoke in Dutch, and told of Katherine Tingley's prediction that there would in the near future be held a great International Theosophical Convention in Holland. At the close he called for a standing tribute to the memory of Katherine Tingley, to which the whole assembly responded.

*Mr. Goud*: "May I now call upon the Leader to speak to us on 'The New Era and its Keynotes'?" (See the first page of this issue.)



A remarkably faithful rendering in Dutch was given thereof by Mr. Venema. Thereafter Mrs. Barker read the message from her husband, President of the English Section; Dr. Kenneth Morris read the message sent by Capt. P. G. Bowen, President of the Irish Section, and himself spoke as President of the Welsh Section. Herr Saalfrank, President of the German Section, spoke in German, and Miss Ana Lisa Thorin read a message in English from Dr. Erik Bogren, President of the Scandinavian Section and also a greeting from Miss Inez Wilén, President of the T. S. Lodge in Helsingfors, Finland. Mr. Harris gave a summary in English of the report sent in French by M. Mayer Daniel, President of the Egyptian Section. Miss Elsie Savage read a short greeting to the Convention from Frau Klara Kirsebom, whom she described as "a lady of Swedish birth, a Norwegian by marriage, who lives in Germany and is an active worker in the German Section. She is writing from Spain in English!"

Miss Elfriede Schöne read in English translation greetings from the Theosophical Club of Cottbus, Germany, signed by Marie Saalfrank, Gisela Philipp, and Margarete Guest Levo, accompanied by a beautiful bouquet of yellow roses, which Miss Schöne handed to the Leader. After thanking the donor, Dr. de Purucker handed them to Mr. Arie Goud as Chairman, who caused much amusement by his obvious embarrassment and forthwith passed them on to Mrs. Barker. She appeared to be the appropriate recipient thereof, and everyone acclaimed her gracious acceptance of them.

The Chairman read telegrams of greeting addressed to the Leader and to the Convention from Lodge No. 14 of the German Section in Dresden and from the Hamburg Lodge, the latter signed by its President, Hugo Scharnick.

This ended the first session of the Convention, which adjourned until 2.15 p. m.

— I. L. H.

### Report No. 3

**T**HE second session of the European Convention of the Theosophical Society, held on Saturday and Sunday, July 15 and 16, 1933, at The Hague, opened on Saturday afternoon with the impressive ceremony of initiating twenty-seven probationers into full fellowship in the T. S. Arie Goud, President of the Dutch Section and Chairman of the Convention, officiated, while all the members of the Dutch Board occupied the platform. At President Goud's special invitation, the Leader consented to occupy the central seat. At the conclusion of the initiation-rites, which were solemnized in a truly wonderful atmosphere of earnestness and devotion, Mr. Goud asked the Leader to say a few words to the newly admitted F. T. S. The Leader responded as follows:

"You are now entering upon an old, old path, beginning it as neophytes, which you will become, I hope, in a grander temple still than that of the Theosophical Society. There are beauties greater even than our exoteric Theosophy can give to you. Remember also, Brothers, that the Theosophical Society asks of no one more than he or she can perform — only that you do your best at all times and in all places, and that your hearts be filled with the spirit of brotherly love, forgiveness of the failings of others, and that you be more severe with yourselves in condemning and in overcoming your own faults than you are critical in seeing and trying to correct the faults of others. Life will be a paradise, if we can bring this spirit of Theosophy into the world.

“You know what one of the Great Teachers has said: ‘Have the diamond heart.’ In other words, have the heart and the brain — the inner man — just like a diamond: hard as diamond for one’s own sufferings and sorrows and troubles, but like a mirror reflecting on all sides the sufferings and sorrows and tears and needs of others. It is because our Great Teachers do this, because they live for others, because they have hearts like this, that they are called in our deeper teachings ‘Men of the Diamond Heart.’ I hope you understand this beautiful symbol.

“Now, Brothers and Ladies, I welcome you into our ranks as Full Fellows of the Theosophical Society; and I would like to ask one thing of each of you. It is this: try to bring into the Theosophical Society, each one of you, a friend, or a member of your family, once a year. Try to do this. And if instead of one, you can bring into the Theosophical Society and into the great beauty which you will find and have found here, more than one — two, three, or four — that will be still more wonderful!”

Thereupon the Chairman called upon the Assistant Secretary General of the T. S., Mr. Iverson L. Harris, to read the Leader’s Official Message to the Convention. This Message was made a part of the first report. At the conclusion of its reading, the Leader made the suggestion that, instead of its being acted upon then and there, copies of it should be sent to the Presidents of all the National Sections of the T. S. with the recommendation that their National Councils consider the suggestions contained therein for adoption in their respective Sections, wherever the suggestions were found applicable. This plan was adopted. The Leader also amplified his message with additional comments.

Thereupon the Chairman called upon Miss Helen Savage, as a special envoy (bearing authority from Mrs. Hazel Minot, President of the Women’s Section of the Parent Theosophical Club, to represent the Presidents of both Sections thereof) to address the Convention on the subject: ‘The Theosophical Club — its Work and its Place in the Theosophical Movement.’ For the text of Miss Savage’s address and a summary of the questions and answers arising thereafter, readers of THE THEOSOPHICAL FORUM are referred to the pages of *Lucifer*, the official organ of The Theosophical Club, issue of October, 1933.

At the conclusion of an intensely interesting and helpful discussion, at a late hour the Convention adjourned for the day, after which, in response to a request from an Amsterdam photographic bureau, which was granted, a picture of the assembled F. T. S. was taken. — I. L. H.

#### Report No. 4

**O**N the second day of the European Theosophical Convention held at The Hague on July 15th and 16th, both morning and afternoon sessions were open to the public. On Sunday morning Mr. Henrik Oosterink, President of our Lodge at Bussum, whose quality is convincing proof of his distinguished leading, gave the opening address on ‘The Present Status of the Theosophical Movement and its Task for the Future.’ In introducing his address, Mr. Oosterink said:

“Dear Leader, Brothers of Point Loma, and Brothers of other countries: When Brother Arie Goud asked me to give a brief introductory address this morning on the subject announced on the program, I asked him whether I should do it in

English or in Dutch. He requested me to speak in Dutch. I shall do so. But I know from experience how difficult it is to listen to a foreigner whose language one does not understand. It is like listening to music at a distance. One hears a strain of music and then silence, and one cannot follow the *motif* of the composer. So Brother Venema has been so kind as to make a translation of what I am going to read as an introduction to the subject of discussion at this morning's session of the Convention, copies of which I will hand to the Leader and to the foreign delegates in order that they may follow me."

The English translation of Mr. Oosterink's fine address was printed with the first report of the Convention, in the August FORUM.

Thereupon, the Chairman, Mr. Arie Goud, President of the Dutch Section of the T. S., called upon the Leader to address the Convention. The stenographic report thereof will be printed in the next issue of THE FORUM.

*The Chairman:* "I now call upon Mrs. Barker to read the message from her husband, Dr. A. Trevor Barker, President of our English Section."

Mrs. Barker: "This contribution is on the subject, 'Sectarianism and Theosophy.'" (As Dr. Barker has himself published his paper, read by Mrs. Barker, in *The English Theosophical Forum*, July, 1933, it is not reprinted here.)

Thereupon Dr. Kenneth Morris, President of the Welsh Section of the T. S., spoke as follows:

"Dear Leader, Mr. President: A phrase the Leader has introduced comes into my mind; and I wish to twist it to a different meaning. The phrase is, the 'Circulations of the Cosmos'; but I want to use it in another sense than Dr. de Purucker's. I conceive of a dumb aspiration going up from humanity; as when the religious pray, and in their prayers express to some extent an unintelligent longing of the great human heart for something higher than it possesses. To that longing comes a response.

"There are kingdoms in Nature higher than the human kingdom; there are divine kingdoms; and it is from these that the response comes to this longing of humanity for it knows not what of light, of help. The response comes always as an influence that must necessarily express itself in three ways. It comes incarnate in a human being; it comes imbodyed in thought as a system of philosophy; and it comes imbodyed in feeling as a glow of Brotherhood, a realization of the oneness of life.

"I wonder how the Theosophical Movement would look to us if we could perceive it with another kind of senses, were sensitive to a different range of vibrations. We live on this plane and are sensitive to its vibrations, and so we see societies and organizations and so forth; but if we could use that other kind of sight I am thinking of, we should sense it as a light, an influence, a glory rayed down from the God-world and shining into this, quickening and enlivening and beautifying every human center of consciousness that it reaches.

"And we should see, looking closer, that that light and holy influence, has and always must have those three aspects. Some will have it that the teachings alone are necessary. But these same Theosophical teachings have been given to the world many times; and time and again they have degenerated; they have become the mere dogmatisms of Christianity and the other exoteric religions. The teachings were there at first; but the incarnate Theosophy of the Messenger

of the Gods was not there; and so the spiritual realization, the feeling of Brotherhood, was not there; and without these, the teachings have been unable at any time to preserve themselves even as Theosophical teachings.

"We have for example the teaching of the Seven Principles of Man. What does it mean? Nothing at all, unless it means that when you look into any human eyes, you see beyond the physical, through and beyond the lower principles; and to the Manas at once: you see to the Mánasaputra; and to the Buddhic principle; you see the glory of the Inner God shining through. You have then no question to ask as to the meaning of Brotherhood.

"I think of the Chinese Teacher who said that his main mission was 'the rectification of names'; and believe that here too some names have to be rectified. I have seen the word 'Brotherhood' interpreted most marvelously; and by people who were convinced they were devoted followers of H. P. Blavatsky and William Q. Judge. They have the books and the teachings; but lacking the other two factors, they have made of Brotherhood something much too refined to exist in this world at all. Brotherhood is a holy and a spiritual thing, they say; it has nothing whatever to do with mere manifestations of good feeling; not only is it inexpressible by such vulgar and outward signs as a hand-clasp, but also, and one would say therefore, it is incompatible with any glow of love and good-will in the heart: it is much too sacred to be allowed to manifest in human relations. Their attitude has reminded me of a beautiful couplet of English poetry:

'It's all very well to dissemble your love,  
But why did you kick me down stairs?'

"Now, I would define the Theosophical Movement as consisting of those human beings whose consciousness is quickened to movement by that Light shining down from the God-world; and I should say that for that reason it is precisely in the Theosophical Movement that you will find the name Brotherhood rectified to its true meaning: simple kindness and love; understanding; perception of the divine behind the human. As regards Theosophical Societies, it is there where such bodies will work together in that spirit of Brotherhood, knowing that the Divine exists, and that it must be brought into manifestation here in this world: the imperative need for that. That is what Brotherhood means; that is where the Theosophical Movement is; and it is where those three necessary aspects of the influence from on high are manifested. It won't be elsewhere.

"The Gods do send their Messengers into the world; and those Messengers and their Message are the truth that shall make us free. They are our Leaders. Do you think you can reach freedom without such a Leader? You can't. My symbol of freedom [turning to G. de P.] is near at hand. Yes, it is you. If I didn't believe in you, I would be a slave; and it was true of K. T., too."

*G. de P.:* "You are right, Kenneth."

*Dr. Morris:* "Thank you."

*The Leader:* "Mr. Chairman, Brothers: We have heard some very noble words, first from our Brother, Dr. Barker, President of the English Section, who in his communication read by his charming wife I am sure has touched the heart-strings of all of us. He showed one side of a danger which I too have been attempting to point out frequently, and I trust that what he said will be taken to

heart by all of us, whether of Point Loma or not; because truth is a sacred thing, no matter whence it comes.

"Then we have heard words of great beauty from our Brother, Kenneth Morris, President of the Welsh Section. I don't know if there are any other speakers to follow him; but I felt moved to arise when he had finished and to commend to your most earnest and thoughtful heart-attention as well as mind-attention the mystical wisdom which he gave to us.

"Let us never forget that the wisdom of the gods does come to us through men. It is their channel of communication with us. They try to work through us ourselves, and they succeed in doing so to a certain extent. Our own inmost being is an incarnate divinity, a living god; but even it with its own holy fire cannot always touch and make to thrill the harp-strings of our hearts, nor the fabric so dense and dull of our brains. So they send to us as helpers, great helpers, inner helpers, but helpers in other things, men whom they can teach more directly and completely than they can teach us. And it is to these others, to these helpers of mankind, our Teachers and their disciples and neophytes, to whom we should give the love of our hearts and their trust, to whom we should give the confiding belief of our minds.

"It is only the weakling (and bear this in mind), who cannot trust another man. He is afraid. It is the strong man, who, just because he recognises strength in others, and beauty in others, and the majesty of divinity in others shining out of the eyes and the face — it is the strong man, I say, who can give himself with utter trust to one whom he has learned to know. Brother Morris's words were full of truth; for he has combined the heart of the poet with the insight of a true Theosophist."

— I. L. H.

### The Work of the Welsh and Irish Sections

By KENNETH MORRIS, D. LITT.

(Stenographic Report of the Address delivered by him at the European Convention of the Theosophical Society held at The Hague, July 15-16, 1933)

**L**EADER, Brother President, and Comrades: I think what I can say to you from the Baby-Section in my country (when one is three years old one is still a baby) — we are very few; but I want to say something of the spirit that I think is there. As a student of history and a critic I try to find a generalization for the greatest thing that I have known in my life: the twenty-one years that I was under blessed Katherine Tingley at Point Loma, and studying her method and studying to know what she was trying to do with the members; and I think it was this: she was trying to make every member of the Theosophical Society a leader. She was trying to abolish from the hearts of every member the possibility of the feeling of defeatism; so that she could make everyone of them feel that if by some cataclysm of history, or some terrible happening, every Theosophist but himself should be killed, the Theosophical Movement would not be dead. So we feel. So I have felt, since I have been in your Holland, that you also feel: that that is the spirit of the Dutch Section. Where there is one lodge working, there is the road to the gods open. Where there is one member with what G. de P. wants us to have in our hearts, there is the road to the gods open: there is that path that

leads inwards up to the Masters open, and the light shining through into the world. So, if you cut off the head of the Welsh Section, the Welsh Section goes on very pleasantly. I give you, Leader, its greetings. HENFFYCH WELL!

And now I have a word of greeting from the Irish Section, which I will preface by saying that I have changed my nationality in this minute. I may say that this greeting from Brother Bowen was not meant for me to read at this Convention; it was meant, I think, for Brother Arie Goud to read; but as I am chosen to read it, I shall have a little difficulty, because I shall have to edit it a little as I go. [Reads Message from Capt. P. G. Bowen, President of the Irish Section, printed in the August FORUM.]

Brother Bowen asked me to add a few words out of my knowledge of the work in Ireland. It is quite interesting there. I fancy every Section will cover a different ground somewhat. I fancy that each Section will be as an organ in the organism of the Theosophical Movement. We in Wales are purely a working-class Section, the poorest of the poor. In Ireland they draw their membership, and probably will, from the literary and artistic class. When Brother Bowen speaks of those who write poems for outside magazines, he is speaking of what is very common among the members in Ireland. We have interested, we have on our side, some of the very leading men in the country, the very leading critics and writers in the country; some quite famous names have joined in our work on occasion; and I think we may expect that out of that Section will come in due course numbers of wonderful lecturers for Theosophy. That is the stuff that Ireland is made of. The Irish are a very eloquent and very artistic people. I was astonished at the promise I saw and felt when I was there a few weeks ago. Thank you.

### The Work of the Egyptian Section

(Note: M. Mayer Daniel, President of the Egyptian Section of the T. S., sent to the Convention an airmail letter in French, addressed to the Secretary General, Dr. Joseph H. Fussell, accompanied by a lengthy report of the work of his Section in general, and special reports of the work of the Tourah and Cairo Lodges. As M. Mayer Daniel was unable to be present at the Convention himself, a translation of his report was given extemporaneously by the Assistant Secretary General, Mr. Iverson L. Harris, and a summary thereof is given below.)

"The activity of the Egyptian Section proceeds normally. Our work is intense and above all concentrated. We are not seeking new members at the present moment, because we find it necessary to train those already enrolled in order that they may later train new members. Our present membership is very serious and above all very much interested in Theosophy. The members attend faithfully the meetings of the Section, which are held once a week, besides the supplementary meetings held in each lodge. I leave to each lodge full autonomy with regard to the studies which each pursues. Nevertheless, I visit them from time to time to trace for them a line of conduct to follow.

"With regard to the studies undertaken during the meetings of the Section, we are at present occupied with *The Secret Doctrine* of H. P. Blavatsky. Our meetings consist of the reading of some chapters of *The Secret Doctrine* followed

by comments and discussion. We have quite recently decided to double our meetings in order the sooner to accomplish this study, so that we may undertake that of the *Bhagavad-Gîtâ*.

"Despite the great heat that rages at present in Egypt our work continues and we have no intention of interrupting it.

"Our Tourah Lodge really deserves congratulations, because it has worked brilliantly during the past quarter; and it is this lodge which has adopted the system of the circulating Theosophical note-book, which is described in the lodge's own report. This note-book is excellent, not only for the members of the lodge itself, but for the members of other lodges, and above all for new recruits, because it represents the amalgamation of the individual work of each member.

"The Cairo Lodge has also worked well, though somewhat slower than the Tourah Lodge; but at our last meeting of the Section, the Cairo Lodge promised to double its activity. The Alexandria Lodge has not sent in its report in time, so I regret that I am unable to submit it. Nevertheless, I should state that although the activity of this lodge is only in the embryonic stage, I note in spite of everything progress of a moral order. I hope that soon this lodge will become fully active, in order to make up for lost time and to rival in activity our other lodges.

"In general, the work of our National Section during the few months of its existence is encouraging for the future. We intend shortly to undertake a campaign of propaganda and to publish in the local press, in the Arabic tongue, sketches on Theosophy. We hope that when the number of our members increases, we may be able to have a large hall with a well-stocked library, in order to receive visitors likely to join with us.

"I beg of you, my dear Brother, to give my best wishes to all the members of the Convention in general and to express to them my keen regrets at not being able to be present. I hope from the bottom of my heart for the development of the Theosophical Society and its expansion all over the world. I want our Movement to flourish more and more in order that it may shed upon suffering humanity its rays of brotherhood, altruism, and peace.

"May the almighty Divine help us in this noble but arduous task of facing and victoriously struggling against materialism, discord, and selfishness.

"With my fraternal greetings to all, I am,

"Your devoted Brother, MAYER DANIEL."

Space will not permit giving *in extenso* the report of the Tourah Lodge. Nevertheless, the spirit of enthusiasm and the practical aims and methods revealed therein are deserving of mention. In order to give themselves a good grounding in the fundamental principles of Theosophy, the members of the Tourah Lodge have devoted all their efforts to a study of the *Theosophical Manuals*. And in order to equip themselves to meet in the most satisfactory manner the questions and doubts of inquirers and skeptics, they have prepared a series of questions with short, concise answers thereto.

For more intensive private study, they circulate among their own members a note-book in which one member of the lodge puts some difficult question aris-

ing out of their Theosophical studies and an answer to it according to his own understanding of the teaching. This note-book and the *Theosophical Manual* in question are then passed on to the other members of the lodge, who in turn add their own comments on the question. The note-book is also placed at the disposal of the members of other lodges of the Section, and at the weekly meetings thereof the questions under examination are discussed altogether. A special column is left for the remarks of the President of the Section.

The report of the Tourah Lodge echoes some of the sentiments expressed by the President of the Section and pays tribute to the kindly help and guidance received from him. It expresses the following wish, which is surely shared by members everywhere: "We should like to see the Theosophical Society carrying on active propaganda all over the world by means of the press, by pamphlets for distribution to the public, by lectures over the radio, and in other ways. Such propaganda should be carried on in as many different languages and in as many different places as possible." Bravo, Tourah!

The same fine spirit runs through the report of the Cairo Lodge, with, however, rather more emphasis on astrological studies than on those which may be called strictly Theosophical. The Cairo Lodge issues a plea for more Theosophical literature in French for judicious distribution among those who are interested in their studies. It also pays a tribute of gratitude to Brother Mayer Daniel for his tireless devotion. — I. L. H.

### A Message from the Scandinavian Section

(Message written by Dr. Erik Bogren S:r, President of the Scandinavian Section of the Theosophical Society, who was unable personally to be present at the Convention, read by Miss Ana Lisa Thorin.)

Helsingborg, July 6, 1933 — the birthday-anniversary of our beloved Teacher, Leader, and Friend, Katherine Tingley.

To the International Theosophical Congress, called on July 15 and 16, 1933: from the Members of the Scandinavian Section of the Theosophical Society.

Dear Mr. President, Arie Goud: All the members in Sweden and Finland have been notified of your friendly invitation to come to your Congress; but I do not yet know if any of us will have the opportunity of attending. I think you will receive information from our Headquarters in Stockholm in this regard.

We are very happy to have had our beloved Leader and his dear Comrades here in Sweden during these remarkable days. A great deal of work has been done under the Leader's direction and with his help. I will especially mention the preparation and adoption of the new By-Laws for our Section, which we have changed a little, with the help and suggestions of the Leader, so that they are now more in harmony with the spirit of Sweden and Finland.

The By-Laws are now, as far as I can find, as nearly as possible in harmony with the hierarchical system, and the democratic system is blended with it. Concerning the hierarchical system, you will find it of interest to read in *The Secret Doctrine*, Part I, the chapter headed: 'The Elements and Atoms.'

I am happy to know that our blessed Theosophical teachings given by the Masters through their beloved Messengers are going out to all who suffer and hunger for help and truth, as the consolation which is *so much needed by those*



*who cannot find their way.* When we see all the difficulties and suffering in every direction in which we turn our eyes, our hearts bleed with pity and we long to help.

We — humanity — are now expecting something new to come with a great force from the heart of the world and that we shall receive more and more knowledge about the spiritual laws that govern our inner being. This will help us to get nearer every day to our own divine teacher — our Higher Ego, if we follow the rules given from immemorial times by the Great Ones: "To love and forgive." These two golden keys will open the Path in our inner being and lead us to the eternal light and peace in our hearts.

What is the use of all kinds of knowledge, if it is not followed by wisdom and love and a heart open to all that lives? And we must grow steadily to more understanding of the mission given to us by the Masters through their Messengers. We must understand our responsibility and work on with trust and hope, in an unselfish way, forgetting ourselves. And first and last: an ever growing love and confidence in Masters' Messengers. I will only add: What are we, what would we be, if the Masters had not sent the Messengers to the world? Everyone can and must answer that question for himself. We must help to lighten their burdens, and all will be well!

This is our brotherly greeting to all Comrades in the 'Army of Light,' wherever they may be in the great wide world.

Please convey to the Leader and his Comrades our love and thanks for all that he and they have given us; and may your Congress be a great success.

Your ever true and devoted Comrade and Brother, ERIK BOGREN S:r.

(Miss Thorin also read, in English translation, a greeting to the Convention, written on behalf of the Lodge in Helsingfors, Finland, by Miss Inez Wilén, President.)

### The Theosophical Work in Germany and its Prospects

(Translation of the Address given by Georg Saalfrank, President of the German Section)

**D**EAR FRIENDS: I am sorry I cannot tell you in your own language what I have to say about our Theosophical work in Germany. I must ask you therefore to permit me to speak in my own mother tongue. I think I am more justified in doing so at this year's Convention than at last year's Convention in London, as I suppose that there are more among our Dutch Comrades who will understand German than there were in London.

First I should like to convey to our Leader and his faithful co-workers from Point Loma the most hearty greetings and sincere wishes from our German friends and Comrades. We are very sorry that it was not possible for the Leader to come to us also in Germany. But we can understand and appreciate the reasons which prevented him from doing so. Since the German Comrades also try to do their best for the spread of Theosophy and as a consequence come into contact with the difficulties with which the spread of Theosophy is involved, they can at least to a degree estimate and appreciate the difficulties of the task and the work of our Leader in corresponding proportion.

Next I bring the greetings of our German Comrades to all our Dutch Com-

rades and their deserving National President, Mr. Arie Goud, as well as their hearty good wishes for the successful progress of the Convention and the further good development of their Theosophical work in Holland in general. It has always been and is for our German Comrades a great pleasure to see how very much the Dutch Comrades also make it their business to forward the Theosophical work in their country. We ever see the best proof of that in the wealth of Theosophical literature published by the Dutch Comrades in their own language and especially their regular publication of their different Theosophical monthlies, a fact which has always been for us German comrades a pattern and an encouragement.

If I may now say something about our Theosophical work in Germany, I should first like to mention that we have always sought to bring into touch with our Theosophical work all in our country who are inclined towards Theosophy as we understand it, whether they are individual persons or groups with collective aims. From this has proceeded an active and comprehensive correspondence with many who are interested in Theosophy, and with many friends, in which explanations of our work and suggestions have been given; sooner or later, many of the people in question have been thus led to become members in our ranks. We proceeded in the same way later with the members themselves and their local groups. They are in touch with the German Headquarters by correspondence, and so far as is possible they obtain suggestions therefrom for their work. These suggestions are often contained in circular letters, by means of which also the members are kept constantly informed of the progress of our work, etc.

Next I should like to mention that from the first it has seemed to me that our Theosophical Work in Germany should be strictly organized, *i. e.*, that the different spheres of activity should as far as possible be divided, and then that definite lines should be laid down for the management and activity of the various departments and spheres of work. In this direction our Headquarters at Point Loma has always helped by placing at the disposal of the national Presidents the various rules already in general use, *e. g.*, those for the Lotus-Circles and the Club work. Now at last year's Convention in London the rules for the activities and management contained in the constitutions of the National Sections and in the articles of their local groups were all unified, so that today we actually have uniform rules for activities and management in all the National Sections. We in the German Section are now trying faithfully to follow these *and carry them through in order thereby to assure our work the greatest success.*

When I spoke just now of the necessity of a strict organization of our work, I do not indeed mean by that, that the intuitions and creative capacities of our members should be fettered. We all know how our constitutions and articles give full play to these intuitions and capacities of the members, precisely through the Theosophical spirit from which they proceed and which they embody. But I could never concur in the frequently heard idea of Theosophists of other affiliations who talk as if organization in a work like ours is not necessary, and may even be harmful. Does not our work signify knowledge and love for mankind, and are not these two precisely the things after which the world hungers? Has not the lack of these things brought about the need and the misery and

the despair under which all the countries of the earth are suffering, some more and some less, and was not the Theosophical Society founded for the express and declared purpose of remedying all these things? How else could this be done without organization in the manner hereinbefore described, and in addition by close co-operation and unity of all the forces taking part in the work, so that the means, the strength, and the time at our disposal may be turned to the best possible use and so assure the attainment of the greatest possible success? Again, does not every grain need a husk, every seed a pod? Certainly, in regard to organizations, there are many shells without seeds in them, but our T. S. has been in every way elevated by the existence of our Theosophical work and its past. The thought almost suggests itself that everywhere where organization in our work has been rejected, the Theosophical work is either not properly comprehended or not properly understood or that there is a lack of sincerity towards this work for humanity.

As to the details of our work in Germany, in order not to take up too much time, I should like only to mention that it progresses with us also in spite of the present difficult conditions, even if I am unable to say how matters will develop in the future. I should also like to mention that the new procedure for the reception of members, which we started with the new year, has shown itself good in so far as it has held back people who do not come to us from a real love for Theosophy as a work for the help of humanity. This circumstance should fill us with good hopes for the future, for who else could really perform constructive and lasting work for Theosophy, but an ever growing and ever stronger nucleus of really earnest, faithful, and devoted Theosophical workers, growing up in this way.

In this connexion I must also not forget to mention that the number of those comrades in our German Section of the T. S. who feel themselves responsible with us for the existence and progress of our Theosophical work in our country, and who also know what a great and inestimable boon true Theosophy is for a country, and also in consequence do everything possible for it and sacrifice everything for it, and who above all ever seek to live according to the commandments of Theosophy and in this manner become true Theosophists, ever increases in number. I need therefore add nothing to my words as to the future prospects of our Theosophical work in Germany, since the fact mentioned is a good guarantee also for its future progress.



“WHO shows the greater power: the warrior who fights armed to the teeth and armored to the heels, or the other who strips off his armor to be more free to fight? The man who is encased in personality is hampered by it in every movement. His predilections pull him to one side here, his prejudices push him back there, his passion for something ties him to it by the heel, and his hatred of something makes a hedge of spears between him and it. But the impersonal man is affected by none of these things. He does not tear himself violently away from the ties nor force a way through obstacles; rather he lets them drop below him, and rises and floats above them.”—*Y Fforwm Theosophaidd*, April, 1933

## Questions and Answers

These questions are the first of a series to be published in *THE FORUM*. They were answered by the Leader at the meetings of the Headquarters Lodge of the English Section of the T. S. in London, in October, 1932, and during the Leader's stay in England.

### QUESTION 170

*H. P. B. mentions in the Proem of "The Secret Doctrine" that it is necessary to gain understanding of the three fundamental principles. Could you tell us what these three fundamental principles are and what they mean? I find it extremely difficult to comprehend them.*

*G. de P.*—The three fundamental principles as H. P. B. outlines them in *The Secret Doctrine* are the very basis, the three foundation-stones, on which the entire structure of the modern presentation of the Ancient Wisdom rests. If you get these three ideas in your mind, you will have thereafter an outline, a skeleton-frame, of ideas.

H. P. B. writes as follows on page 14 of the first volume of *The Secret Doctrine*:

"The Secret Doctrine establishes three fundamental propositions:— (a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE [This does not mean immutable in action, but does mean immutable in its own essence.] on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude."

H. P. B. writes practically three pages on this first fundamental proposition or principle; and it is one which I have devoted much space to in my *Fundamentals of the Esoteric Philosophy*, because it is the least understood by most students. Some of our students have imagined that this principle is a god of a kind, or a spirit of a kind, and it is neither — at least not in any usual conception of these terms. Some people have imagined, contrariwise, that it is a mere abstraction, a usage of words only in order to cover or to conceal or to disguise a hiatus in the Ancient Wisdom or the mystical thought of the Masters; and this idea is simply preposterous. It is called a 'principle,' simply because there is no word in the English language which accurately describes it.

To illustrate: What is the 'principle' of a triangle? A triangle is a geometrical figure which has three straight sides joined at their ends and enclosing space. A 'principle' of a thing describes its *esse*, its essence, its characteristic; and consequently there is otherwise no limiting description here. H. P. B. says herself that this principle in its *esse* is beyond the reach of human thought. Obviously true, because it is Boundless Infinitude; it is *That, Tat* to use the words of the Hindû Veda. Consequently it is everywhere, it is all that is, all that ever was, all that ever will be, the fountain of everything, the great source, the inexpressible source, the ineffable source, from which everything flows forth, and into which everything finally returns, atoms and gods, worlds and everything on and in them. It is boundless life, boundless space, boundless duration, frontierless and beginningless, and without limiting extensional dimensions of any

kind, because it contains them all. How can you describe this indescribable THAT? This, then, is the first principle that H. P. B. postulates as one of the three fundamental propositions.

There is not a word about 'God' here. It is not personal nor is it impersonal — this 'principle' as H. P. B. calls it — because it includes both personalities and impersonalities and is beyond both. It is not spirit, and it is not non-spirit, because it includes and is beyond both. It is not time and it is not non-time, because it includes and is beyond both. These statements are correct because all these ideas are human ideas connected with what modern scientific philosophers would call 'space-time' and 'events.' Yet the very core of the core of the heart of the heart of each one of us, and indeed of every entity and thing in boundless infinitude, is this principle. It is what we essentially are as individuals and collectively. Call it the kosmic life and you won't err; only in this case for the adjective 'kosmic' you must extend your conception to include boundless infinitude. Call it the kosmic intelligence and you won't err, but in this case it is not only the intelligence of a Solar System nor of a Galaxy nor of a thousand billion Galaxies, but all these and infinitely more; nothing manifested, however vast, even approaches the ends of it, because it has no end.

This idea cuts directly at the root of all sectarian religious thought; it does away with all human religious postulates regarding divinity and all human man-made gods, no matter how great. If properly understood it washes our minds clean of all egoisms; all things sink into utter insignificance beside the adumbration of a conception that we may have of this — and yet it is the essence of ourselves! It is the selves of the gods; it is the selves of the Universes; it is the selves of the Galaxies, the selves of the great Spaces, of the great fields of the spaces of frontierless Space; it is all the inner worlds and all the outer worlds and that mysterious, that awful, indescribable 'something' which surrounds and permeates and enfolds and encloses and which flashes through all. It is all energy that is, it is all substance that is, it is all destiny that is, it is everything at all times and in all places and everywhere. How can you give the name of 'god' to THAT? This, then, is an outline of the first fundamental proposition.

H. P. B.'s second fundamental proposition she describes as follows on page 16 of the first volume of *The Secret Doctrine*, to wit: "(b) The Eternity of the Universe *in toto*," [not any one Universe, but what I have often spoken of as boundless and frontierless infinitude, inner infinitude as well as outer, the 'Universe' in the sense of a kosmic organism, but an organism which has no beginning and no ending, or rather it is organisms within organisms, kosmic cause within and beyond kosmic cause.] "The Eternity of the Universe *in toto* as a boundless plane; [Here H. P. B. is describing only the astral-vital-physical,] periodically 'the playground of numberless Universes . . .' [mark you this] The Eternity of the Universe . . . periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the 'sparks of Eternity.' 'The Eternity of the Pilgrim' is like a wink of the Eye of Self-Existence (Book of Dzyan)."

By the way, I might add here that this term *Dzyan* is but the Senzar term of what in Sanskrit meant spiritual meditation; the same word is used in the

phrase Dhyâni-Buddhas, the Buddhas immersed in Dhyâna. *Dhyâna* therefore is the Sanskrit form of the Senzar *Dzyon*. "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

"This 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." — in the boundless, in the infinite, frontierless, spaces of Space.

The second proposition sets forth that there appear from time to time in regular and periodic successions, like an ebb and flow of worlds and beings continuous throughout eternity, Manvantara and Pralaya: the appearance and disappearance of incalculable numbers of Universes in all grades, in all degrees and stages, of spiritual evolution and of vital-astral-physical evolution. I have often marvelled that here, in explaining what the second fundamental proposition is, H. P. B. should have limited it — at least in appearance — to the astral-physical side only, because actually this is an insufficient exposition of this amazing proposition which is equivalent to an intellectual revelation; but I dare say, and in fact I know, that our beloved H. P. B. thought that to give all the truth concerning this proposition in *The Secret Doctrine*, which was the first instalment of the esoteric teaching, would be too much to deliver at one time and in an era when men had no real idea of inner worlds, of spiritual and ethereal worlds, except as taught vaguely by the Christians and unfortunately and inaccurately by the spiritists. In fact, one can only commend her for her reserve in this respect.

This ebb and flow, this flux and reflux, this appearance and disappearance, of Solar Systems, of Galaxies, and of individual suns or planets, is as evident in the interior planes and spheres, in the invisible realms, as it is on and in our own astral-vital-physical plane. Periodicity or universal cyclical action is the keynote, the key-thought, therefore, of the second great fundamental principle.

First, then, we have as the primordial 'principle,' the vast and frontierless Boundless in which appear from time to time in periodical successions worlds and galaxies of worlds, galaxies and hierarchies of galaxies, coming and going throughout eternity; and man's various reembodiments, not only on this plane on this globe but throughout the Planetary Chain and indeed also in the Outer Rounds — and you know what these are, some of you at least, if you have studied *Fundamentals* — man's reembodiments, I repeat, are an instance in the small of the same universal law which rules everything within the mighty Whole.

Isn't it obvious that a part of a whole cannot contain something that the whole has not? Isn't this clear? Therefore, whatever the part contains the whole must have, otherwise it could not appear in a part of the whole. Conversely, whatever the whole has, the part has — unmanifest it may be, but latent there and some day to appear.

All is within each one of us. Ah! your destiny is sublime beyond all human imagining; for I tell you, Companions, that you and the Boundless are fundamentally, essentially, one. You are not merely separable parts of a whole, not

merely one with it as separable parts, distinct parts, as in a loose union, but are essentially the same with the Boundless. There is no fundamental or essential difference whatsoever. The infinite, the Boundless, and you, are the same in essence, are identic in essence; and therefore you merely manifest, as manifesting atoms as it were, some of the energies and powers and forces that the Boundless contains, and which therefore you contain manifest or unmanifest.

Now comes the third fundamental proposition — and this is in some respects and perhaps to some students the most wonderful of all three, to which the observations that I have just made naturally lead us in thought. This proposition appears on pages 17 and 18 of the first volume of *The Secret Doctrine*. “The fundamental identity of all Souls with the Universal Over-Soul, [which is what I have just told you] the latter being itself an aspect of the Unknown Root [the Boundless, therefore you are the Boundless,]; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, [which is the second fundamental proposition] during the whole term.” Then H. P. B. continues to define.

It seems to us now greatly to be regretted that at this point in the writing of *The Secret Doctrine*, although it is done elsewhere, H. P. B. did not point out that ‘Soul’ is used here in the sense of fundamental Self, although the *S* is printed with a capital letter, meaning here not the lower self, not the human self, not the beast-self — the animal self — but the god-self, the super-god self, in other words the Paramâtman, that fundamental essential selfhood which is the heart of being and therefore which is your heart of being. This is what is meant by ‘Soul’ here, the fundamental identity not of your weak, vacillating, poor human soul or mind, which is but a shadow of the reality, but the fundamental identity of the god within you, and of the super-god within you, and of the super, super, super, super-god within you, which is the core of the core of the core of you — with this indescribable sublimity called the ‘Boundless,’ when manifesting in its form of ‘Universal Over-Soul.’ Note here the very important and profoundly interesting distinction drawn by our great H. P. B., and so rightly drawn, between the ‘Boundless’ without qualifying adjective which is sheer frontierless infinity and eternity, and that aspect of the Boundless in its form of manifestation which in ordinary human language can be described as the ensouled Universe, or as H. P. B. puts it ‘the Universal Over-Soul.’ This distinction is of the first importance for a proper understanding of what perhaps we may call cosmic pneumatology and psychology.

These three fundamental propositions are the very heart of the Ancient Wisdom, and therefore of Occultism, no matter in what words or after what human fashion we learn these propositions and take them into our consciousness. In order to make progress in occult studies, that is in the studies of esoteric philosophy, we must have these ideas thoroughly familiar to us, as parts of our consciousness, so that our mind instinctively reverts to them as invaluable touchstones in our studies and hours of quiet reflexion. The first is the Boundless; then second the periodical appearance of the Universes and of the gods; then third the fundamental identity of every entity, of every thing, with the Boundless. Here are the three propositions in brief.

## QUESTION 171

*How may we reach to an understanding of the essence of us, of each one of us, which is beyond what we call the Monad? Or can we reach beyond the Monad?*

*G. de P.*— This is a question which has bothered some of our most intellectual students. Yet the answer is very simple. You have the answer in *Fundamentals of the Esoteric Philosophy* and of course in all of H. P. B.'s philosophical works. Have I not often said that man's real nature or composition is legion: that he is a composite entity, and that within every human constitution there is not merely one Monad but many — one essential Monad, the root of the individual's being, giving birth to hosts of children-Monads, and that these children-Monads build up the vehicles in which the primal or primordial essential Monad lives and works? Have I not often pointed out that man is a composite of an actual army of entities, of a host, of a multitude, extending from the heart of the Universe down to his physical brain and body? To illustrate: There is the astral Monad which the beast has or is conscious of in itself. There is the human Monad which we humans have and are conscious in. There is the spiritual Monad which the great Masters, the higher ones at least, are because they are conscious in it. There is the Divine Monad, in the consciousness of which the inner god of each one of us lives. There is the super-divine Monad in which some entity, still a part of us, still more sublime, is conscious and lives; and so on for ever. The difficult thing in this study is to get it through our dull human intelligences so miseducated through hundreds of years, that man is a composite or compounded entity, a microcosm: that we are not merely animated bodies built in a certain way by natural forces, but that we actually are rays — I cannot think of a better term — flowing forth from the heart of Infinity; and that for each one of us such a ray is our essential Self; and along this ray, so to say, at certain intervals there are knots of consciousness. Each one of these knots along the ray is a child-Monad; and the farther one goes inwards or, in other words, the higher one goes, along this ray of consciousness, the diviner the Monads are found to be as we reach knot after knot of consciousness ascending upwards or inwards.

Now then, as the human being yearning for more light and truth spiritualizes his consciousness, in other words rises to higher planes of consciousness, he ascends along this essential ray and becomes cognisant, first, that he is more than a merely beast-Monad, or later in time that he is more than a merely human Monad. There is in him the consciousness of the Monad of the Masters, the spiritual Monad; and when he becomes a Master he realizes that there is something within him still higher than this, to wit, the god-Monad; and as he continues to ascend along this ray of consciousness, this 'pathway' about which I wrote so much in *Fundamentals* and elsewhere, as he goes still higher, with each ascent, with each step upwards, with each reaching to a higher Monad, he attains an added expansion of essential consciousness. Thus this expansion grows from humanity into spirituality or into Masterhood; from spirituality his consciousness becomes divine in its reach, including even the Galaxy or Milky Way. He then ascends still higher along this essential selfhood, along this ray within him,



until his consciousness becomes kosmic and takes in a reach still more vast; and so on for ever.

The teaching is an amazing paradox and an amazing verity. Remember that of course a paradox is not a contradiction. A paradox means a statement which contains at least two elements contradictory apparently, but only apparently so because we don't understand the two elements. When we understand it, the paradox disappears and we see their coherence in the unity of conception.

#### QUESTION 172

*If I rightly understand it, it comes to this: When we use the word Monad, it represents the relatively highest state of consciousness which the being in question has reached at the time, but of course as an evolving being, yet it always represents the highest attained at the time.*

*G. de P.*— Exactly so. There is always a Monad superior to our stage of evolution, whatever that stage may be: there is always one still higher just ahead of us. In other words, it is the principle of veil after veil, each veil hiding a nobler vision, a grander expansion of consciousness; and all evolution is simply an unveiling of consciousness, an unfolding of potentialities, of potencies hitherto lying infolded, involved. This, then, is what evolution means: unfolding, unwrapping from within of what hitherto has lain latent there, or rather unmanifest.

## Inter-Organizational Theosophical News

### THE PASSING OF THE ANAGÂRIKA DHARMAPÂLA

**T**HE Buddhist world has suffered a severe loss with the passing of Dharmapala Hewavitarne who, as the Bhikkhu Sri Devamitta Dhammapala, died at Sarnath, near Benares, on April 29th last at the age of sixty-eight. Born in Ceylon of a distinguished family, in 1880 he came under the influence of H. P. Blavatsky and Colonel Olcott, and four years later joined the Theosophical Society. Acting upon the advice of Mme. Blavatsky, he took up the study of Pali, and renouncing the householder's life, spent the remainder of his days in the revival and spread of the Dhamma throughout both East and West. In 1886 he joined Colonel Olcott in his campaign for the founding of Buddhist schools, and with him traveled far and wide under the name of the Anagarika Dharmapala, 'the homeless Protector of the Dhamma.'

"In 1891 he visited Buddha Gaya, and thereupon resolved to regain it into Buddhist hands. To this end he founded the Maha-Bodhi Society, which first saw light on May 31, 1891. In 1893 he attended the Parliament of Religions in Chicago as the representative of Ceylon Buddhists, and it was on his way home *via* Honolulu that he met Mrs. Mary Foster, and persuaded her to become the patroness of his manifold efforts for the revival of the Dhamma. Five years later he formally donned the yellow robe of an Anagarika, and for the next twenty years was engaged in rousing his fellow-countrymen to action, and in founding Buddhist schools, hostels, hospitals and other institutions. In 1925 he first came to England, and later founded in London a branch of the Maha-Bodhi Society, to which he was later instrumental in sending a series of Sinhalese Bhikkhus to propagate the Dhamma in the West. From 1928 until his death he was to an

increasing extent handicapped by his failing health, but he lived long enough to receive full ordination as a Bhikkhu on Indian soil at the Vihara at Sarnath for the erection of which he was responsible. Of his work in the West more will be found in the publication of his letters to Mr. Humphreys, of which an instalment begins in this issue; of his work for Buddhism, it is sufficient to say that he stands as the greatest modern example of a life entirely and tirelessly dedicated to the preservation and promulgation of the Teachings of the All-Enlightened One."

— *Buddhism in England*, July-August, 1933

"... SRI DEVAMITTA DHAMMAPALA was not merely the greatest leader of Buddhism in modern times but a saint whose life and activities could not but influence millions of people who, without being Buddhists, were yet inspired by his complete identification with a great movement which aimed at service to, and uplift of, humanity. . . . Two traits of his character stand out in bold relief: a power of organization of the highest type and a genius for unifying the scattered efforts of individual workers in a great cause into a mighty international force. . . . Thus passed away a great figure from our midst — one whose life was dedicated to Truth and the creation of nobler relations to bind together the scattered human races into a composite whole. To posterity his name will go down as an ascetic who did not withdraw into solitude for the salvation of his own soul but who worked with the people, irrespective of racial differences, for their common good, inspired them with the vision of a higher existence, and offered his life and resources as a sacrifice at the altar of humanity. . . ."

— *The Maha-Bodhi*, May-June, 1933

"*The Path* [Sydney, Australia] has studied with interest all the phases of the movement set on foot by Dr. G. de Purucker for the affiliation of Theosophical groups all over the world, under his leadership, and has made it abundantly clear that Sydney is shy where questions of 'succession' are concerned. Nevertheless, we have very much admired the scholarly output of the group of students Dr. de Purucker has gathered around himself, and have not scrupled to avail ourselves of material from that source (always with due acknowledgment), which in our opinion would assist the spread of Theosophical thought in Sydney. We have also joined our friends of the Point Loma group in Sydney in many happy meetings, and have given facilities to their revered president, Mr. Willans, one of those who knew Col. Olcott in person, on our platforms.

"We have some time ago expressed the opinion that the rejoining of the Theosophical movement should follow in reverse order the lines of its disintegration; that the Adyar fragments should reunite as the first step on our side to a general reunion at a later date. We wished to keep ourselves free with this end in view. The arguments of Mr. William Kingsland have also weighed very powerfully with us.

"The admirable work of Dr. de Purucker and his band has gradually been undermining this attitude. *The Theosophical Path* particularly has seemed to carry a live, rather than a pedantic or severely intellectual appeal to those into whose hands it might fall, and yet its articles in the main have betrayed a high degree of scholarship. . . .

"... In the meantime our hearty good-will to everyone who has time and

energy in these difficult days for Theosophical work, and to Dr. de Purucker for the progress he has made towards reunion."

— *The Path* (Sydney, Australia), April-June, 1933

### The Inter-Theosophical Convention at Niagara Falls

THE following extracts are quoted from *The Canadian Theosophist*, July, 1933. They cover various items of interest regarding the Niagara Convention of June 10 and 11, 1933, and were not available at the time when the report of the Convention, published in the July issue of THE THEOSOPHICAL FORUM, came to hand.

"... It was hoped to have co-operation from the Wheaton headquarters, but the Summer School held by the American Theosophical Society was pleaded as taking so much of the energies of the members that further activity was impossible. The Point Loma Society was very cordial and gave large space to the Convention in its FORUM and magazines. The U. L. T. of Los Angeles was unexpectedly favorable, and sent its Lodges intimation of the Convention. Independent students were notified as far as possible, but the whole affair was placed on a voluntary basis and must be regarded as a spontaneous effort. As such it was a decided success and the attendance, though not large, was certainly influential, and the 129 persons who registered, with others who did not, were unanimous in their expressions of satisfaction. The chief fruit was the resolution to accept the invitation of the city and Theosophists of Rochester to hold a similar Convention next year in June in that place. There should be a much greater gathering then and it is to be hoped a wider representation of all branches of the Theosophical Movement. It is a Pan-Theosophical Convention that is aimed at, and all such movements must expect to start from small beginnings."

Brother Albert Smythe, permanent chairman of the Convention, in taking the chair, spoke of the Masters and of the responsibility which all Theosophists have in representing them among mankind. He said:

"The Society was not to be judged by its numbers, but by its work. The Theosophical Movement was the spear head of the great Spiritual Movement now going on in the world, in science as well as in religion."

"General J. D. Lodeesen-Grevinck, Ann Arbor, Michigan, described the two tiny Theosophical Lodges in that University city, with all in all a membership of twelve. The Adyar Lodge had the credit of having organized The Theosophical Student Club, not for study or meetings, but only with the purpose to sponsor prominent speakers on Theosophy. This had made it possible to have public lectures delivered on the Campus platform. The Point Loma Lodge had recently obtained the promise of the Adyar Lodge that if Dr. de Purucker could be had he would have the backing of the leading Church, the First Methodist, through its minister, Dr. Frederick B. Fisher, formerly Bishop of Calcutta and now himself a Theosophist. General Lodeesen-Grevinck hoped that both Lodges would be able to co-operate in such work."

## Leaves of Theosophical History

The following is printed *verbatim et literatim* from the original now held in the official archives of the International Headquarters of The Theosophical Society, Point Loma, California.

Letter in H. P. B.'s own handwriting to General Abner Doubleday. Letterhead of the "Corresponding Secretary of the T. S. A. S., Bombay." Monogram of H. P. B. in upper left corner.

July 16th |79

108 Girgaum Back Road.

My dear General,

Did you think I would not write? And you were *right* then; for I might have intended and promised myself to send you a few words till Doom's Day, and have put off the job for months with my usual laziness, were it not for the important news I have to communicate. The protracted and remarkably long pregnancy of Mrs Theosophy — the wife of so many husbands, one of whom is represented by yourself — has come to an end, at last. She is happily delivered of a child, our sweet and holy virgin. And, henceforth, this progeny must either prove her death, or, New Saviour of the 19th century, born among the crumbling ruins of the Past and the hallucinations of the Present — it will make her famous throughout the world as — The Mother of the New Saviour — the "*Theosophist*." The parcel of Prospectuses sent to you today, will tell you all. The *Journal* was needed and — here it is. Since our arrival, here, we were gradually shut out of the local papers, and tried to be smothered by calculated neglect & indifference. The Conservative, and here — despotic and tyrannical Gov<sup>t</sup> looked askance at us, from the first; the Missionaries, as it behooves the humble servants of the "meek & lowly one" damned us, and sent to hell the "Theosophical Mission" twice every Sabbath; Society was shocked; Mrs Grundy got very red in the face, and fanned herself uproriously. Missionary organs tried their hand at slander and — were badly beaten, as the enclosed sheet will prove to you. For over six months we fight — fight, fight!

I wish you could manage to publish the following fact. Several native converts to Xtianity, came at different times &, offered to one of our Councilors to join our Society and preach theosophy — against Christianity if we paid them as much as the missions did! "We are poor people," they said. "Rashly — we joined Christianity, believing the lies told to us by the *Padris*" — (native name for missionaries). "And now, were we to get out of the new faith, we could never go back to our people, for neither our caste, nor the Brahmans would take us back. We are excommunicated for ever; and — would starve. Therefore, theosophy is our only refuge, if it pays even less than the *Padris*"

Of course we declined. But you could turn a nice little paragraph in the *Sun* about this fact, and tread on the missionary corns badly.

Do you think, you could get us a few subscribers in New York. Look here, dear General, our paper is not to be an organ of Spits and such flapdoodle, but a serious philosophical organ, giving much of that, which no member of the *Asiatic* or other Oriental Societies could ever get from the natives. We are their brothers; and, as they find it in their own interest to make themselves heard in the West, & appreciated; and that our organ is the only one in the

whole world, edited for their benefit and impartial, to every religion, they (the native pandits will try to do their best to contribute to it that which their scoffers the Christians are unable to get. Therefore even a Whitney, ought to subscribe for it. Can you see the Editors of a few Magazines or N. Y. *monthlies* & find out whether they will not exchange with us? Please do.

A *Ritual* will be soon sent to you from our Swami Dya Nand & then you can get *Fellows*, as Free Masons do.

Will you write to me? *Do*, from time to time. I will never forget you; and bear always in mind, one, whose friendship I valued so much, and, will always value. Your's ever truly

H P BLAVATSKY,

### Items of Interest

AMERICAN SECTION: *Ann Arbor Lodge* has received the resignation of its President, Prof. Lindblad, who with Mrs. Lindblad has returned to Sweden, where the Professor has accepted the position of instructor in the Department of Marine Engineering in his Alma Mater. The Lodge has elected T. H. Barlow President, and Mrs. Ruth Barlow as Secretary-Treasurer of the Lodge. At present they are holding their meetings on Wednesday of each week, the first and second Wednesday being devoted to Club activities, and the third and fourth Wednesdays to Lodge activities. Their meetings are now being held in the Woman's League Building on North University Avenue.

*The Boston Lodge* is continuing public meetings right along through the summer, this being the fourth year that it has pursued this policy. During the hot summer weather the meetings are somewhat informal, each subject being taken by two or more speakers, with short papers or addresses, and perhaps a summing up by the presiding officer. As an example of the subjects outlined for these meetings the August program is a good illustration, and therefore we give it here in part. August 6th—Karman, the field of action. Exact justice the truest mercy. Reincarnation a greater cycle of life. The doctrine of hope, a twin to Karman. August 13th—Personality, a vehicle or instrument for the use of the Individuality. August 20th—Psychology (see *Fundamentals*, p. 120 etc.). August 27th—Swabhâva. The essential characteristic. The key to individuality.

The following quotation from a letter received by President Clapp of the American Section T. S. from the National Chairman of the World Fellowship of Faiths, Bishop Francis J. McConnell, will be of interest to all Theosophists: "Dear President Clapp: Your letters of May 23, June 7 and July 18 suggested that you could address the World Fellowship of Faiths during the first few days of September on 'A Universal Philosophico-Religion' or 'How Unify the World's Religions.'" The letters referred to were written in answer to an invitation to participate in a greater World's Parliament of Religion, the original invitation having been extended to Dr. de Purucker as Leader of The Theosophical Society, but as the Leader could not be present in September at the time suggested by the Chairman he made the suggestion that the President of the American Section be invited to take part instead, and this suggestion of the Leader's was accepted by Bishop McConnell. As the week of September 10 to 16 inclusive is

the culmination of a special Convention period of three weeks, and as this last week of the said Convention period is devoted to the subject of Religion, the Chairman has suggested September 11th as a suitable date for the address above referred to, and this suggestion has been accepted.

Brother Clifton Meek, of Norwalk, Conn., our enthusiastic newspaper propagandist, has found "the answer to a Propagandist's prayer" in Brother William C. Moore of Freeport, N. Y. Brother Moore has found in Theosophy the spiritual food which he craves, and is anxious to spread it broadcast to the world, so he has interested the local paper in publishing a series of articles on Theosophy which have been prepared for this purpose by Brother Meek. Brother Meek is running a similar series of articles in other local papers.

*Phoenix Lodge of Rochester, N. Y.*, held a special meeting on August 10, to commemorate H. P. B.'s birthday; the Lodge, Club, and Lotus-Circle joined, for the occasion. The Lotus-Circle gave their regular program, and a short symposium, 'Once upon a Time' (about H. P. B. from *The Lotus-Circle Messenger*, May, 1931). The President, Mrs. Cowles, read excerpts from an article on H. P. B. from an old *Path*, and Mr. Arthur Bailey gave a splendid talk on H. P. B.

*Katherine Tingley Lodge, San Diego, Calif.* Mrs. Hazel Boyer Braun, President, reports an enthusiastic annual meeting of the Lodge which was held recently. With characteristic vision Mrs. Braun says, "Before we know it, we shall have to build a temple on our lot." The Recording Secretary reported a large increase in membership during the past year, with very few losses. A forward step in financing the work of the Lodge, and paying for the Lodge home was taken in a Resolution to adopt the Budget System, this resolution being unanimous. The following officers were elected for the coming year: President, Hazel Boyer Braun; 1st Vice-President, Dr. Arthur Beale; 2nd Vice-President, Foster Griffiths; Recording Secretary, Hope Ranney; Corresponding Secretary, Constance Lynch; Treasurer, George Simpson; Asst. Treasurer, Foster Griffiths; Librarian, George Simpson.

*The Seattle Lodge* wishes to announce that lodge meetings are being held at 601 Fischer Studio Building, 1519 3rd Ave., Seattle, Wash., every second, third, and fourth Thursdays from 7.00 to 8.00 p.m. These meetings are open only to fully admitted or probationary members of the Lodge. At the end of the Probation Period, those who wish will be admitted into full fellowship of the Society by initiation. The officers of the Lodge are: Mrs. Florence Wickenburg, President, c/o Northwestern Mutual Fire Assn., 3rd and Pine, Seattle, Wash.; Mrs. Lucille Gulley, Vice-President, Route 8 Box 853; Miss Claire Turner, Secretary, 519 No. 61st St.; Mr. W. Schwede, Treasurer, 718 3rd Ave.

*Toledo, Ohio.* Three members of the lodge, Miss Emilie P. Arnold, Mrs. Elise Blangenhagen, E. L. T. Schaub, and Gen. J. D. Lodeesen-Grevinck of Ann Arbor, Mich., Lodge, drove to Niagara Falls, Canada, and attended the First North American International Fraternization Convention, held at the Fox Head Inn, June 10th and 11th. "Our Canadian Theosophists (Adyar) who sponsored this Convention certainly gave Fraternization a great impetus for we are all anxious to meet again at Rochester, New York, next year," writes Bro. Schaub.

## The October Magazines

“**M**ATTER is condensed or concreted light,” as taught by H. P. Blavatsky, is one of the significant occult ideas emphasized by Dr. de Purucker in *The Theosophical Path*\* for October in ‘Are Life and Death the Same — or Different?’ Captain P. G. Bowen gives us many suggestive deductions about the present standpoint of the individual and the race in ‘The New Era,’ to which Hans Malmstedt adds some pertinent information in ‘Our Position in Time on Globe D.’ ‘Jesus the Avatâra’ by Dr. G. van Pelt leads us into unusual bypaths of history and mysticism. Professor C. J. Ryan brings us up to the minute in comparing scientific and Theosophical explanations of earthquakes and other phenomena, in ‘Scientific Notes and News.’ ‘Review and Comment’ by Dr. J. H. Fussell is about Professor Max Planck’s latest book: *Where is Science Going?* The story of Cagliostro by P. A. Malpas leads up to the celebrated ‘affair of the Diamond Necklace.’ Two valued contributors offer articles of ethical importance: ‘Man’s Threefold Nature,’ by Dr. H. T. Edge, and ‘Karman and Reincarnation’ by H. Alexander Fussell, D. LITT. There are also articles on ‘Nirvâna’ and on ‘Habit — and the Man.’

‘The Theosophical Club: Its Work and its Place in the Theosophical Movement,’ opens the October issue of *Lucifer*.† The new series, ‘Theosophy for Beginners,’ deals in this second instalment with the general law of ‘Reincarnation.’ Dr. de Purucker writes on ‘Why do we Suffer?’ He speaks of the twelve Nidânas or ‘links’ of the chain of unbroken causation which causes suffering, and restates the “four truths of our noble philosophy,” and the eight factors or liberating truths by which suffering may be overcome. George J. Lindemans has a striking article entitled ‘Fear of Life versus Joy of Life.’ ‘The Rising Tide of Theosophy’ quotes interesting reports from South Africa taken from the *Johannesburg Rand Daily Mail* and the *Sunday Times* giving the remarkable statements made by Dr. Robert Broom, President of the South African Association for the Advancement of Science, on the subject of ‘Evolution, and is Intelligence behind it?’ Club Programs are outlined, and there are articles on ‘The Theosophical Society and its Objects’ by Inez Davenport and ‘The Objects of The Theosophical Club’ by Irene R. Ponsonby. The Definition for the month is ‘What is Intuition?’ with four answers.

A ‘Magic Carpet’ flight across Greece, with May Goodall Darrow for pilot; the first of a series on the Greek myths, Theosophically explained by Leoline L. Wright; an illustrated article on the Greek Zodiac by C. J. Ryan, M. A., of Theosophical University; a delightful Symposium on ‘The Strange Adventures of the Atoms’ by Lafayette Plummer; a story of the life and work of Plato the Greek Sage and Teacher, and a further chapter in ‘The Children’s Key to Theosophy’ which this month studies ‘The Seven Jewels’— these are only part of the good things in the *October Lotus-Circle Messenger*.‡ It is used as a textbook not only in the Lotus-Circles throughout the world, but in the Junior Sections of the Club and in many Lodges, for its simple presentation of technical Theosophy.

\**The Theosophical Path*; for Students of the Esoteric Philosophy. Quarterly: per year, \$2.50; Foreign, \$2.75 (including postage); single copy, 75c.

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

‡Subscription: 50c. (10 issues). Single copy, 5c.

## Tentative Program

### OF THE FIRST CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY IN THE NEW ERA

Saturday, October 14, 1933

10.00 a.m., Registration; 11.00, Presentation of Credentials by Delegates and Proxies; 11.30, Appointment of Auditing Committee, Nominating Committee and Committee on By-Laws.

1.00 p.m., Seven strokes of gong, followed by two minutes of utter silence; 1.02 p.m., Opening Address by President of American Section; 1.20, Report of Officers of American Section; 1.40, Report of Auditing Committee; 1.45, Report of Committee on By-Laws; 2.00, Discussion of Committee Report and Adoption of By-Laws; 3.00, Election of President; 3.15, What F. T. S. can do to help the Theosophical Society; 4.00, Suggestions for increasing the growth of the American Section; 5.30, Session closed with seven strokes of gong and two minutes of silence.

7.30 p.m., Evening Session, opened with seven strokes of gong and two minutes of silence. How make America Theosophical? Close with seven strokes of gong and two minutes of silence.

Sunday, October 15, 1933

9.30 a.m., Seven strokes of gong followed by two minutes of silence; brief address by President of American Section; 9.50, The Leader's Message to the Convention, to be read by Iverson L. Harris, Assistant Secretary General of the T. S.; 10.20, Address by J. H. Fussell, Secretary General of the T. S.; 10.45, Questions and Answers on the two previous items; 11.00, Propaganda; 12.00, Close session with seven strokes of gong and two minutes of silence.

1.00 p.m., Seven strokes of gong followed by two minutes of silence to open the afternoon session; Lodge problems—question and answer period; 1.45, financing the work of the T. S.; 2.30, Closing Address by the Leader; Seven strokes of gong followed by two minutes of silence.

3.00 p.m., Doors opened for public meeting; 3.30, Public meeting.

### Evening Session

7.00 p.m., Closed meeting for fully admitted F. T. S. and invited Probationary F. T. S. only. Initiation of eligible Probationary F. T. S.

---

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 Present Status of the Theosophical Movement and its Task for the Future

(Stenographic Report of the address delivered by the Leader at the first public session of the European Theosophical Convention, held at Pulchri Studio, The Hague, Holland, Sunday morning, July 16, 1933.)

**M**R. CHAIRMAN, Brothers, Comrades, and Friends: The theme upon which I am going to speak to you this morning upon request, is divided into two parts; to wit, the Present Status of the Theosophical Movement, and its Task in the Future. We are all Theosophists here, I take it; at least most of us are; and therefore it matters little to what Theosophical Society we belong, in so far as we are here this morning discussing the present status of the Movement which is dear to us all. Whether we belong to Point Loma, or to Adyar, or to one or another of the two or three small Theosophical Societies, so called, matters not; because, if we are Theosophists by conviction, then our first concern is: How stands it with the Theosophical Movement of which we are all limbs as of a body corporate; and if anything is wrong with this Movement what can we do to better the condition, so that health shall once again come to the body universal?

One trouble, as I have seen it for years, with the Theosophical Movement, as contrasted with any one or two or three Theosophical Societies, is this: dissension, disagreement, amongst ourselves. And by that I don't mean Point Loma: I mean the Theosophical Movement, which is composed of all the five or more bodies or societies today calling themselves Theosophical. For years in the past the Theosophical Movement has had a fever in its own organic being, a fever which has manifested itself as suspicion of the various societies, *the one of others, others of one*. This suspicion, my Brothers, has been accompanied frequently with distrust and occasionally with downright hatred.

When a body is diseased, as the Theosophical Movement is diseased in so far as it does not live what it preaches, it obviously is in an unhealthy and therefore wrong state or condition of being; and I have no sympathy whatsoever for hypocrites in the Theosophical Movement. I may pity them, I may compassionate them with all my heart; but when I find a society or a man or woman who calls himself or herself or itself Theosophical, which preaches a grand phi-

losophy of life and at the same time refuses to practise what it preaches, I say that such a society, or such a man, or such a woman, is like a tinkling cymbal: *vox, et praeterea nihil* — a voice, a sound, and that is all.

We Theosophists have a work to do in the world. We have a magnificent system of philosophical teaching, religious teaching, scientific teaching, to give to men; and for that purpose alone was the Theosophical Society founded in New York in 1875 by the Envoy of the Masters of Wisdom and Peace: to bring light to men; light — not various colors which individuals may think to be light, nor, indeed, the various aspects or constructions of this light, of this Theosophical teaching, which individuals may proclaim from the house-tops to be Theosophy.

Theosophy is that ancient Wisdom-Religion of mankind, ancient Wisdom-Teaching, given to us by the gods, which has come to us in the charge of these great Adepts, these Mahâtmanas, these Masters of Wisdom and Compassion; and this is Theosophy, and this it is the duty of the Theosophical Movement to give to men. Are we doing it? And when I say *we*, I don't mean my own beloved Society of Point Loma; for I can truthfully say — and if you will consult the records of history you will see that it is no boast — I can truthfully say that, whatever faults Point Loma may have been guilty of in the past, they have been faults of judgment and not faults of the heart; and we have given Theosophy pure and unadulterated. As we have received it so have we given it; we are now giving it, or trying to give it, and we shall continue so to give it as long as the Theosophical Society lasts as a beneficent force in the world.

We Theosophists teach brotherhood; and there are thousands, indeed tens of thousands, of us who do not practise it, who refuse to practise it, because, forsooth, some other Theosophist is not orthodox! And orthodoxy in this case means that particular construction of Theosophy which the man who believes himself to be orthodox puts upon the Ancient Wisdom-Teachings! This is not right. There are certain individual parts of the Theosophical Movement which claim to possess all truth, and who are so ultra-virtuous and ultra-pure in their own vain imagination, that they refuse to associate with Brother-Theosophists, even though these Brother-Theosophists feel in all respects as they do and teach virtually all that these ultra-virtuous Brother-Theosophists teach. They are so holy, they are so pure, that they wrap the cloak of their purity and holiness around them and will refuse to be touched by the Theosophical pariahs who do not belong to their — I had near said sanctimonious — I will say only to their ranks.

This is no Theosophy; for it lacks the heart of Theosophy, which is charity; kindly to judge, unwilling to condemn, pure in act and in thought: these characteristics distinguish the genuine Theosophist. It has been a shame for the entire Theosophical Movement — not that the split came, not that the division in the Society came after our beloved H. P. B. died, because I for one believe that this was intended, that out of this division good could come; for history shows us that the normal course of human thinking always brings about divergencies of feeling and of opinion; and these are harmless, provided that the true spirit of brotherhood prevail. No. That was not the unfortunate thing that happened. The unfortunate, the misfortunate, the evil, thing that crept

into the Theosophical Movement and began to corrode the heart of it, was the hatreds, the detestations, the suspicions, the ungoverned desire to judge others and to misjudge others because they did not belong to the ranks of those who set themselves up on a pinnacle of purity and of orthodoxy whence they judged others. All untheosophical, all wrong; and this shows a fever, a diseased state of the Theosophical Movement as a whole. It is utterly useless to say we are not involved in this: every Theosophical Society is responsible, not excepting one.

In 1929, after the passing of the noblest-hearted woman I ever knew, my Leader, my Teacher for the time, and my personal friend, Katherine Tingley, with whom I had talked time and again of this diseased state in the Theosophical Movement, I began to follow out what she and I had talked over together and which she had begged of me to bring about when she died, because she knew her time was coming; and it was to attempt to cast out from our midst this poisonous intrusion and to bring about once again amongst us the spirit of brotherhood, peace, amity, accord, friendship, mutual understanding.

So, in 1929, in September or October, I started what was called 'the Fraternization Movement'; and for a long time the responses that came to me were very disheartening — or would have been had I not kept my eyes on the great objective, on the spiritual sun, knowing that, although difficulties had to be surmounted and stumbling-blocks removed, the way to bring about what we were after was the way of brotherhood, of perseverance and of indomitable will to succeed. Little by little the thought began to permeate throughout the entire Theosophical Movement. Fraternizing, fraternization, began to be whispered in unexpected places. I began to get, no longer discouraging and disheartening reports, but encouraging notes, letters, communications, commending the idea; and these grew in volume and grew in earnestness and grew in sincerity, until in the end of 1930, about one year after the Fraternization-Movement was begun, the lodges of the Theosophical Society with Headquarters at Point Loma were beginning to fraternize on a ground of brotherhood and trust and of absolute equality with the lodges of our brothers whose Headquarters are at Adyar. The two main branches of the Theosophical Movement began to come together again, at least in good will and in understanding. It was due largely, I believe, to the generous attitude of Dr. Annie Besant that our Brothers of Adyar began to understand the fraternization-work. This is past history, but I think it is only just that I should state that here.

I know something of the Theosophical Societies. I know how the Fellows of each love their respective leaders and will not move until the Leader or the President says "Go!" or "Don't go!" At the present time this fraternization-work has grown to proportions far beyond what I had at first anticipated might be possible within so short a time. Our lodges now are fraternizing all over the world, in some places more than in others. As an instance of this I will cite the very recent North American International Theosophical Convention held on June 10th and 11th of this year between the American Section of the Theosophical Society, Headquarters Point Loma, and the Canadian Section of the Theosophical Society, Headquarters Adyar. The meeting was held at Niagara Falls; and mark you, this meeting was not begun or proposed or initiated

by Point Loma, but was brought about through the efforts of an Adyar Brother, a member of the Canadian Section of that Society, Mr. Cecil Williams, who was so touched by the work for fraternizing, by the Fraternization-Movement, that he in his turn became a leader in it and asked our co-operation, which was willingly given, so that at this North American Convention the chief officer of The Theosophical Society in Canada (Adyar) was Chairman, and the President of the American Section of the Theosophical Society (Point Loma) attended as one of the principal speakers. Now, there is Theosophical Brotherhood.

Now, I come to something which I feel it my duty here to speak of, but which it gives me pain to speak of at all; and yet I feel moved to do so, in order to round out my picture as to the present status of the Theosophical Movement. I will add these few words by way of preamble: I am not sure that what I am going to say is a fact; but, alas, I have every reason or very many reasons which force me to conclude that it is a fact. It is this: Intimations of several different kinds have come to me of the directions sent out from the Headquarters of other Theosophical Societies that their respective fellowships are to be very guarded in this fraternization-work. This seems to give the idea of the official directions which now seem to have gone out from the Headquarters of other Theosophical Societies, as far as I can gather, except our own. The reason for this I think I can understand; but I will not speak of it; I merely point to it as an unfortunate check, a braking of our Theosophical car which had been moving along so beautifully towards that consummation of our desires—a nucleus of a Universal Brotherhood on earth. I hope that this spirit of reserve on the part of our Sister Theosophical Societies will not endure, will not last. I hope that I am wrong; but the intimations that I have received are numerous, and the manners of expressing these reservations are so amazingly alike, whenever I receive them from different quarters, that the only conclusion I can come to is that the responsible officers of the other Theosophical Societies for some strange and unnecessary reason have taken alarm at the success of the Fraternization-Movement. It is a great pity, and I hope that I am wrong.

We of Point Loma are genuinely desirous to live the Theosophy which we preach to ourselves and to the public. We would consider ourselves as hypocrites, whited sepulchers, tombs filled only with the dead bones of a moldering but glorious past, if the Theosophical Society which we love were merely a vehicle for the expression of Theosophical opinions, which, however beautiful, were not carried into practice by their proponents. We should be no better than a sect, like the sects which arose in one of the early Theosophical Movements, the Theosophical Movement of the early Christian Era, which became the Christian Church with all its various divisions, partitions, sectarian squabbles and quarrels. Are we to see the same thing in the Theosophical Movement, we who represent the religio-philosophical-scientific movement of the future, we who hold the spiritual and intellectual destiny of mankind in our hands, for the gods have placed it there, are we to follow the lamentable example of the early Christian Churches?

There is no reason for fear, there is no reason for distrusting a Fellow-Theosophist. Practise the Theosophy you preach; practise brotherhood; and you need not fear that anyone will steal your tender lambs away, or that the sheep-

fold will be broken into and devastated. Practise what you preach. Be honest and true. Live what you teach and the very gods will be with you, and people will flock to you and be with you. Multitudes will come and back you up.

Fear is a sign of hypocrisy. The hypocrite fears; and in order to protect his sheepfold he builds walls around it, miles high, so that none may enter in except at the gate and none may go out except through the vent. The Masters do not fear. The true Theosophist knows not fear. He yearns to practise what he preaches; and you can tell the true Theosophist by his willingness to follow the first fundamental law of the Theosophical Movement — brotherhood, which means understanding others, feeling with others, helping others, sharing with others what we have. And mark you, this is the spirit which not only will save the Theosophical Movement but will bring that Theosophical Society which lives it to the top and over the mountains of the future.

Now, my Brothers, at least a few observations as regards the future. The title concerns also the Task of the Theosophical Movement for the Future. I talked to you yesterday morning on a theme which was very similar if not identical; but what I will have to say to you now concerning the Task of the Theosophical Movement in the Future can be summed up by asking ourselves: For what was the Theosophical Society founded? To be a closed corporation for self-satisfied egoists, who are satisfied with their own doctrines and will only give them to their fellows under certain restrictions of dogmatic declarations or creeds or after a certain pattern? No! Our task for the future is to keep the Theosophical Society as it was given to us: a broad platform on which all Theosophical opinions or colors of opinion may have a chance to be freely expressed.

This does not mean strange religions, crank philosophies, erratic ideas about food, or about politics. These don't belong on a Theosophical platform. Our Theosophical platform is merely for the purpose of teaching Theosophy; and it has no other *raison d'être* — no other reason for existence. Our task for the future is to teach men the grand old truths of the Wisdom-Religion of the gods. That is all; and it is enough and more than enough. In order to do this it is perfectly proper and appropriate that illustrative material be drawn from the great religions and philosophies and sciences of the past, the great world-thoughts; because Theosophy is at the bottom of all these.

The heart of Buddhism is Theosophy; the heart of Brâhmanism is Theosophy, as is shown in the Vedânta, especially the Adwaita-type given so splendidly by the Avatâra Śankarâchârya; the heart of Taoism is Theosophy; the heart of even the Pagan beliefs of Greece and Rome — the heart is pure Theosophy, as is shown in the Neo-Platonic teachings and the Neo-Pythagorean teachings; the heart of Christianity is Theosophy — that is, if you can find the heart: it has shrunken and dwindled to such a microscopic point today that you will have difficulty in finding it; but when you do find it (and it can be found), the point of light is Theosophy — the teaching of the great Avatâra, Jesus called the Christ.

Our task for the future is to lay the foundation upon which will be builded the spiritual and intellectual inspiration and salvation of the future men and the future women; that is our task. The Theosophical Movement was founded by the Masters to be the guiding torch for the world. It was a new revelation, if I may use this much-abused word, a new revelation, *i. e.*, unweiling, to men of the

old Wisdom-Religion of the gods. It was formed, not so much to replace, but to show and explain, the heart-teaching of the present great religions and philosophies, such as Buddhism, Christianity, Brâhmanism, Taoism, and all the others.

But what will happen? Men instinctively will turn to the points whence they received light and help and will leave the points which they have discovered to be abandoned light-houses in which the light of truth no longer shines. Thus it is that I foresee that the Theosophical Movement will be the vehicle for the dissemination among men of the wisdom-teachings, and that these teachings will grow, not only in number but in expanded explication, so that out of the present Theosophical teachings will grow the grand world-religion of future ages; out of the present will grow the religions and philosophies of the future. That is our task: to lay the foundation right and strong, four-square and orientated to the spiritual North.

For this reason more than for any other I began the Fraternization-Movement, because I realized how difficult it would be for any one Theosophical Society to do this divine labor alone. I want the co-operation and help of all Theosophists; and I say 'I,' because I love it. Let me say 'we.' Let us Theosophists, all of us, unite and be once more as in H. P. B.'s time — a spiritual brotherhood, each society remaining distinct if it will, with its own officers and all the rest of it; but let us unite in brotherhood on the essentials where we can agree, and carry forward the torch of the Theosophical teachings into the future. That is our task; and we cannot do our task if we do not lay the foundations aright now.

I for one don't desire to see the Theosophical Movement become a failure. I tell you, my Brothers — and I say this with deep sorrow — that the Theosophical Movement at the present time is in a very critical state. It has been so for fifteen or twenty, possibly twenty-five years. Some of the Theosophical Societies are going to pieces; others are mere little sects, self-satisfied with the beautiful teachings that they have, forgetting that others have them too. My wish is to help; not to disintegrate, but to reintegrate, to help, to do what I can, as an outsider if it be asked, to help our Brother-Theosophists.

I speak with a certain reserve now. Perhaps I am wrong. If so, the facts will correct me. But I think that our own beloved Society of Point Loma at the present moment is the only one which is growing, which is utterly and perfectly united, and which therefore at the present moment is the most likely vehicle through which will flow the light of the ages. I wish this were not so — strange paradox! I would that every Theosophical Society were strong and powerful and growing and advancing and spreading our Masters' teachings.

In all the Theosophical Societies there are wonderful people, lovely people, splendid people, earnest people, kindly, upright, honorable, true-hearted. Oh, I would that they would work with us! They need not leave their own societies; that is not required. Let them remain in their own society, but at least help us in the work of carrying Theosophy into the future, pure and unadulterate, as we have received it from the Masters.

This does not mean that this is a static doctrine, which cannot be added to; for that is not so. Truth is infinite; and with every new age comes a new light, a new instalment of truth, a new torchbearer bringing the truth; and

who can say when a new age comes upon us? We are all gifted with the faculty of hind-sight for seeing the past; but very few of us can look into the future; very few of us have fore-sight.

Such then, as I conceive it, is the task of the Theosophical Society: to teach the grand doctrines of the Wisdom-Religion of the gods to all men; to teach them as we have received them. Thus have I received the teaching; thus must I pass it on, not otherwise. This is not dogmatism; this is not creeds, because coincident with this comes the realization that tomorrow, perhaps, a new light, a new revelation, a new truth will burst upon our minds, freeing them from the misconceptions and prejudices of yesterday: 'a pure heart, an open mind, an eager intellect'—these are three of the steps on the stair which leadeth to the gods; and only he who hath brotherhood in his heart as a living motive for his Theosophical work, only he who practises, can climb those stairs which lead to the heart of Father Sun.

## The European Convention of The Theosophical Society

HELD AT PULCHRI STUDIO, THE HAGUE, HOLLAND, SATURDAY AND  
SUNDAY, JULY 15 AND 16, 1933 — REPORT NO. 5

THE Fourth and Final Session of the memorable European Convention of the T. S. at The Hague was held on the afternoon of Sunday, July 16th. It opened with the address of Mr. Georg Saalfrank, President of our German Section, on the general topic discussed at the Convention on this day, namely: 'The Present Status of the Theosophical Movement and its Task for the Future.' A translation of Mr. Saalfrank's address follows this Report — *in extenso*, except that Dr. de Purucker has refused to permit to be published in THE THEOSOPHICAL FORUM certain touching and kindly words which the President of the German Section addressed to his Leader personally. These are indicated in the text by asterisks. A translation of Mr. Saalfrank's report of the Lotus-Circle work in Germany has been forwarded to the General Superintendent of the Lotus-Circles at Point Loma.

The next hour of the Convention was devoted to reports of the children's work and addresses by the superintendents of Lotus-Circles. The first speaker was Miss Helen Savage, representing Mrs. Grace Knoche, the General Superintendent of the Lotus-Circles throughout the world. Miss Savage said:

"Mr. President, Leader, and Friends: I should like to give to all Lotus-Circle teachers present the greetings of Mrs. Grace Knoche, General Superintendent of the Lotus-Circles throughout the world. Mrs. Knoche asked me to accentuate wherever I could the fact that, just as in our Club-work, so in the Lotus-Circles, we want to teach *Theosophy*. There are many institutions in the world today where children receive very good ordinary educational training; but we have something more to give them. Our Lotus-Circles should be more than just groups where children can gather together and be well taken care of and have a pleasant entertainment. We have found at Point Loma that children take naturally to Theosophy. This does not mean that one must have the same sort of classes in Theosophy that you would with older folk; but life is so full

of Theosophy that one can turn to almost anything to teach a child Theosophical doctrines.

"One can teach them through the study of fables and of myths of all countries starting with the wonderful fairy-tales that come to us from old India in the Sanskrit. One will find that children nowadays are also interested in and understand what modern science is trying to teach the older folk. One can teach them through the drama, not having them perform their little plays merely for their entertainment, but by teaching them pieces which have a Theosophical meaning behind them. Let the children study their Theosophical interpretation, and they will readily understand it. One can teach Theosophy through the study of Nature. This is a line of study and work which all children love. For instance, there is probably not a child in the world who does not love a little flower and cannot see its beauty; and if one can draw out from the children their own ideas as to why flowers are beautiful, one has already taught a deep Theosophical truth.

"I know that in Holland, at least, you publish a Dutch *Lotus-Circle Messenger*, incorporating a great deal from the Point Loma *Lotus-Circle Messenger*; and as the record of this Convention will be printed in our international THEOSOPHICAL FORUM, I would like to say, for the benefit of this record, that I think all Lotus-Circles throughout the world should use this little magazine published at Point Loma; because it is filled from cover to cover with wonderful suggestions of how to teach Theosophy to children, in the most charming and delightful way. Also, there is published at Point Loma, for any who may wish to start Lotus-Circles, a very fine little pamphlet of suggestions. Of course, what is always needed first of all is a teacher who works easily and naturally with children. But with natural capability and with the help of this pamphlet's suggestions in forming and carrying on a Lotus-Circle, success to the work is assured."

Following Miss Savage's remarks, Frl. Elfriede Schöne of Essen, Germany, who had just come from Visingsö, Sweden, where she had assisted at the Râja-Yoga Summer-School, gave a brief outline of the daily routine and schedule of the children's work there.

Thereupon Mrs. Virginia Barker said: "In regard to the Lotus-Circles in England I have not a great deal to report, because we really should be doing more than we are in that field. We have five Lotus-Circles, and for the size of the country that is not enough. It needs further organizing, further thought given to it; and I am hoping that I will get so many ideas here at the Convention that I will go home and be able to start twenty Lotus-Circles within the next month."

Following Mrs. Barker, the Convention listened to addresses in English from four of the young women in Holland who are superintendents of Lotus-Circles: Miss Govertina H. Slierendrecht of The Hague, Miss N. G. v. Weydom-Claterbos of Utrecht, Miss Cordelia den Buitelaar of Amsterdam, and Miss C. A. M. Wolthoorn of Rotterdam. These addresses have been sent to the General Superintendent of Lotus-Circles at Point Loma. But an official report of the Convention would do far less than justice did it fail to mention that the addresses of these young ladies were full of inspiration, enthusiasm, devotion, and a true Theosophic understanding of the task they had in hand. The spirit and work of these Dutch Lotus-Circle teachers promise wonderful things for the present generation



of Lotus-children in the Netherlands. No wonder our Dutch Section has so many capable men and women directing its affairs, when our youthful Theosophists are nourished on such choice spiritual food as the feast laid before the Convention by these four young Superintendents of Lotus-Circles in Holland!

Mr. Philip A. Malpas, member of the English Section now residing in Essen, Germany, told of the unofficial Lotus-Circle work which he carried on in his association with the young people. Some of the children in their English exercises tell stories which they have read in *The Lotus-Circle Messenger*; many German children sing the Lotus-Circle songs, and not a few of his youthful correspondents ask him questions which he said require a study of *Fundamentals of the Esoteric Philosophy* in order to be able to answer!

Miss Schöne told of having introduced into Sweden some of the German children's songs and of having brought back with her to the Lotus-Circles in Germany some of the pretty songs of the children of Scandinavia.

Mrs. Clare May Summerfield of Bristol proposed that Dutch children be sent to some of the homes of members in England during the summer-holidays and that English children be sent to the homes of some of our Dutch F. T. S. as a friendly procedure between the two countries. The Chairman referred the matter to a committee to consider the practical working out of the suggestion.

Mr. J. H. Venema then spoke in substance as follows:

"Some years ago the present speaker was appointed as the National Superintendent of the Lotus-Circles in Holland. Why a lady was not chosen for this post I do not understand. But the Leader will have come to the conclusion after these many speeches by the ladies that a lady should be chosen in Holland for this post within a very short time.

"As to the work itself: all of us will remember that passage in *The Key to Theosophy* wherein H. P. B. points out the defects of our ordinary educational systems which merely feed the brain-mind and starve the soul. Those of you who have understood that passage, whether you belong to a lodge or are living perhaps with only one or two members in some small town—you won't hesitate a second when you return home from this Convention in forming a Lotus-Circle; because you will know what will happen if our children are sent to our present schools all over the world, especially in our Western countries. I say this with all due respect to such merits as our schools possess; but I know what they are from many years' experience as a teacher therein. Those of our members who are in the teaching profession I know will fully agree with me that in our public schools intellect in some respects is carefully trained; but at the same time we as Theosophists know that the soul-life is actually killed.

"Now, those of you who have had experience as Lotus-Circle teachers will agree with me that each of our Lotus-children is given a shield, which will protect it during many future vicissitudes and which will enable it to become a genuine Theosophist. It will also be equipped for life's battles with a spear of strong will and a sword of knowledge.

"In the Lotus-Circle work, just as with the older groups and in our Theosophical work generally, there will come those who live merely in the physical side of their natures, because, perhaps, they have not been taught otherwise at home. But there will also come those who are spiritually ripe, and the sooner

you can catch those, so to speak, the better; because in this way you will have strengthened our future Theosophists; you will have made it so much easier for them to be real members to whom Theosophy is a living power in their lives. Those of us who have been pupils in the Lotus-Circle or in the Junior-Groups of the Club know from actual experience what this means. I think it is our bounden duty when we are grown up, as an expression of our gratitude for what we received as children, to pass on the light. We must do our full duty in this respect.

"One thing more: concerning our schools in Holland (and I believe the same is true in Germany and in England), I know they are in a transition-period. It is recognised that children are asking for something different from what they formerly demanded. It is right now, during this transition-period, that we must do our most intensive work; because the more we work in Lotus-Circles and for Lotus-Circles, the more will the ideas which K. T. gave us concerning the right education of children be spread in the world.

"So I would say that, with the suggestions which we receive from our General Superintendent at Point Loma, Mrs. Knoche, and with the Lotus-Circle pamphlet which everybody who is in a position to establish a Lotus-Circle can obtain from her, we will do wonders; because these aids from Point Loma are great stuff. When you begin, as was done in Holland in one town, with one or two children, you will soon attract more, and a very beautiful result may come, in that from this Lotus-Circle you may find a lodge springing into being, because parents are interested through their children. That has actually been our experience here at The Hague.

"So let us, wherever possible, push this Lotus-Circle work. Members who are living apart, not connected with a lodge, should start a Lotus-Circle. As superintendent of the Lotus-Circles in Holland I repeat that it is the duty of every Theosophist, if possible, whether connected with a club or a lodge or living separately, to think of the Lotus-Circles and do the necessary work for them."

Some days after the Convention the Reporter received from Holland a copy of a communication sent to the Convention by Mrs. Grace Knoche, General Superintendent of the Lotus-Circles throughout the world, which arrived too late to be read at the Convention. Mrs. Knoche's contribution is entitled 'Cosmic Philosophy for the Cosmic Child.' It is so admirably written and so full of the spirit which has made the Lotus-Circles throughout the world a remarkable success under Mrs. Knoche's supervision, that it is appended to this report for the benefit of Theosophists throughout the world. (See p. 50.)

The next item listed on the program was the answering of questions on *The Mahatma Letters to A. P. Sinnett*, by Dr. A. Trevor Barker, President of the English Section, and editor of these letters. As Dr. Barker was unable to be present at the Convention the questions were answered by the Leader. The transcript of these questions and answers will be published later in THE FORUM in the questions-and-answers department. However, the last two questions and answers dealt more with Theosophical history and current policies than with doctrinal problems; so these two questions and answers are transcribed below:

*Question* — “Seeing that *The Mahatma Letters* is compiled from letters written to Mr. Sinnett, and seeing that we know also that *Isis Unveiled* and *The Secret Doctrine* were compiled from material given to Mme. Blavatsky by these same Mahâtman, and that we now have a Messenger from these same Mahâtman, what is supposed to be the advantage of studying the letters that were given to Mr. Sinnett, who was told that they were not for publication?”

*G. de P.* — “A very interesting question and also one that I have been asked before. I am sorry that Dr. Barker himself is not here; but I will try to answer in his place this question which, of course, concerns a matter which his own conscience was involved in. Personally, I think he did absolutely right. It is true that in one or even two, perhaps, of the Master’s (Masters’) communications, he or they said that these letters were not for publication. But we must use our common sense in these things and realize that these communications were written to men and women mostly between the years 1880 and 1884. Many of these men and women — all of them, perhaps — are now dead. The personal embarrassments that might have been caused by their publication when the recipients of these letters were alive now no longer exist or could exist.

“I think it is quite unfair (of course, I do not allude to the present questioner) for some of Dr. Barker’s critics, because they do not approve of his publishing this wonderful book, to make capital out of what common sense should show was essentially not wrong, but a very fine thing to do. There has been too much *quid pro quo* argumentation as to the early communications from the Teachers — what the Teachers said and did not say. I have even known of cases where certain individuals claimed to have these communications or to have read them and tried to use them as sledge-hammers with which to down or break the heads of some opponent. I think Dr. Barker did right in letting us have the Masters’ own words; as there is not a paragraph in this book which can offend anybody, and a great deal in this book which is extremely helpful.

“More than this, I for one am very happy that in these *Mahatma Letters* we have a means of checking by the Masters’ own words whether this Theosophical Society is on the right path or that one or that one. Do you understand me? If you have kept *au courant*, that is, acquainted, with some of the present-day Theosophical history, you will know as well as I do that some of these Theosophical Societies claim to have pre-eminence in the holding of truth, and to know just what the Great Teachers have taught and now teach; and these communications from the Teachers themselves prove what they taught and what they did not teach.

“I do not know, Mr. President, if there are any brothers of other Theosophical Societies here today — perhaps there are. Well, I will say this: that as the Leader of the Theosophical Society, Headquarters Point Loma, I think that one of the finest things in the history of the modern Theosophical Movement has been the publication of this book, and I would like to see it in the hands of every true Theosophist for study, for study, for study. There is not a detail of the history of our beloved Point Loma Society which anything in this wonderful book can injure, can contradict, can subvert, or overthrow. I leave the natural and logical deduction to be made by yourselves.

“I am also cognisant that there are people today, my Brothers of Holland

and of other countries, who say now that the publication of the volumes of the Centennial Edition of H. P. B.'s works is not needed. I do not wish to make unkind remarks; but I quite understand why certain Theosophists — men and women calling themselves such — should be displeased with H. P. B.'s earliest, earlier, early, and later writings. Sectarians and bigots like only what they themselves have; and some of our Brother-Theosophists have not understood H. P. Blavatsky nor her life-history, nor the beginning of her work for mankind; and consequently they don't like the overthrowing of certain pet ideas which they hold, by facts which the early volumes of this Centennial Edition of her writings contain.

“As regards the latter part of your question, I can only answer very briefly that *The Secret Doctrine* and the succession of Leaders in the Theosophical Society are two different things from the book we are discussing. *The Secret Doctrine* is not the same as *The Mahatma Letters*. It contains a far wider, deeper, pouring out of the Ancient Wisdom than does *The Mahatma Letters*: also *Isis Unveiled*, which preceded the writing of these *Mahatma Letters* by the Great Teachers. *The Mahatma Letters* in no wise does away with the need of H. P. B.'s books.

“As regards the Leaders of the Theosophical Society, I can only say, being one, that they are over-worked individuals who carry not only the weight and responsibility of the exoteric administration of the T. S., but also carry the onerous burden of the E. S. work and all that it involves.”

*Question* — “In *The Mahatma Letters to A. P. Sinnett* there is a suggestion that the effort made by two of the Masters in helping with the founding of the T. S. was deemed by other and higher Masters in some sense as premature. Someone said to me that thus it became in a certain sense a failure, and this made necessary ‘the new effort in 1909 which was accomplished by Max Heindl.’ Can you say if there is something in this or not?”

*G. de P.* — “A very interesting question, my Brother, and Mr. Chairman. My answer is an emphatic no; and there is not an atom of proof that this is so.

“I will begin to answer this question at the end and move towards the beginning at my end. I believe that Mr. Max Heindl was an earnest man who had mystical and astrological and what he called Rosicrucian ideas of his own. I will speak quite frankly: like all these others — every one of them — the other mystical and semi-mystical societies which have been born in the West since H. P. Blavatsky came in 1875 and gave the world Theosophy, all of them have drawn upon our Theosophical teachings for the good that they contain. They take without acknowledgment from our treasury! This I would not object to, because I am anxious that all in our treasury that the world can accept shall be given to the world; and if unauthorized takers crash the barriers, even then I am happy. I ask only that the takers be honest and acknowledge the source of their inspiration, saying: ‘I have taken from your treasury because I found the door unlocked!’

“To come to the next point: there is not a word of truth in the statement that the Theosophical Movement has failed — not one word of truth. I will admit that the Theosophical Movement has made some serious mistakes, griev-

ous errors, in the past; but they have been mistakes not due to the heart but to the difficulties involved in introducing a very strange (as it seemed to the West) Religion-Philosophy-Science into the Occident.

"The Theosophical Society today is an organization which covers the earth—sparsely, it is true, but which has branches everywhere — and I should perhaps say the Theosophical Movement, including all the Theosophical Societies. Some of them in my judgment are more true to the original purposes of our Great Teachers than others; but I do not condemn. My wish is to be brotherly and to help.

"But to state that the Theosophical Movement failed, when it was founded by the Masters to help mankind — failed within thirty-four years of its founding — is not only to utter a falsehood but to traduce their holy names; for they knew what they were about, or they didn't.

"Coming now to the first part of the question, which is the last part of my answer: It is true that, as regards the founding of the Theosophical Movement in 1875, there was a difference of opinion among some of our Great Teachers. Some thought that it would be wiser to wait a few more years; and among these, I may say, was the Great Soul whom we Theosophists revere and call the Mahâ-Chohan, the Teacher of those two noble-hearted gentlemen, the Mahâtmas M. and K. H. He, too, thought the time was as yet not quite ripe. But he said to his two Chelas, our two Teachers: 'Try!' And they tried. They tried because their hearts were filled with sorrow for the world.

"Look back, you older Brothers, if you have lived that long, to the year 1875, and consider in what a state men then were. Religion in the Occident was mostly dogmatism and forms: the spirit had largely fled from the churches. Science was introducing a scientific materialism into men's minds and hearts, so that men had lost all faith in their spiritual intuitions and their feeling that there is an interior and invisible Universe. They had lost all faith that there is a moral law in the world; had lost all faith that men would ineluctably reap what they themselves sowed.

"The result was that in those days the human race as a whole, especially in the Occident, having lost the guiding light of the spiritual Star which guides mankind through the ages, thinking themselves to be but beasts of a better kind than the apes, were rushing for the maelstrom of material sensuality — the sensualities of an utterly material existence. This would have involved the loss of hundreds of thousands if not millions of souls, and heaven knows what untold spiritual and intellectual misery and harm to men and women, whose intuitions were still alive but blighted, and who knew not where to look for light.

"The churches gave it not for they had it not. The scientists never had it. They were just researching, hunting, and had not yet found. And these two Great Men, men of Buddha-like souls, took the karmic responsibility upon their shoulders (and only the esotericist knows what this means) of making themselves karmically responsible for the sending out of a New Message to men, which, by the force of its innate vigor and the persuasive power of the teachings which it contained, would induce men to think despite themselves.

"H. P. B. came: laughed at and derided, scorned and persecuted, she worked alone until she found a few helpers — Colonel Olcott and Mr. Judge being the

first among them; and by means of her indomitable, her inflexible, will and her magnificent intellect and her amazing spiritual intuition, she taught and wrote and built up a society which cried 'Halt!'—and it succeeded. A new impetus was given to the thoughts of mankind. Science from that time began to have strange stirrings of new thoughts. New impulses were sent forth into the thought-atmosphere of the world through the newspapers, through books, through traveling lecturers. Men were taught that there was a sane universe, that men are responsible for what they do; that there is truth in the universe and that it may be had by him who yearns for it and who will have it.

"And then the magic was wrought. New thoughts began to percolate into the consciousness of men. Suddenly the world was startled by the work of Crookes, Becquerel, and Roentgen with the so-called 'X-rays'—a marvelous revelation to the materialism of the time, proving an interior world which was invisible to the sense-apparatus which we have. Following this came the work of the Curies, Rutherford, Soddy, and others. Radium was discovered. Men's thoughts took a new turn. They began to think along new lines, or rather, along the old lines which the church had forgotten and modern science had not yet discovered.

"And today, what is it that our greatest modern scientific thinkers tell us as the result of the deductions of their discoveries? That the fundamental thing in the Universe is consciousness; and this is why I repeat this in every public lecture that I give, if I can find the chance to do it; for it is so important: Modern science is now telling us that the material world is illusory, an illusion, that the only reality is behind the visible, behind the veil of what we can see and touch and feel and taste and smell and hear: old thoughts, thoughts which we Theosophists have been teaching for innumerable ages, thoughts which H. P. B. gave in her books in outline, almost in detail, from 1875. She it was who awakened the world to the new realities—the old realities, the real things in the Universe and in human existence. Oh, if I could tell you the true story of her life! Some day if I have the time and the strength I will write it or tell it.

"As I said to you yesterday, my Brothers, it is the duty of the Theosophical Society to continue to be the leader in the thoughts of men, to carry on the work which H. P. B. did, to keep the link with the Lodge unbroken; and if we slide backwards, if we become mere followers, then indeed the Theosophical Movement will have become a failure and the strictures of our critics will be justified. But that has not come yet. Even today the Theosophical Society leads, is in the vanguard of human progress and human thought. We are still miles, so to speak, ahead of the scientific thinkers and researchers, splendid men as they are.

"There in the van, please the immortal gods, we shall remain! We shall remain there as long as I live and I can get men to follow me—leaders, not trailing in the rear! It is a preposterous absurdity, it is indeed a falsehood, to say that the Theosophical Society has failed. It is untrue."

Thereupon Mr. J. H. Venema read in Dutch translation the Leader's letter of appreciation addressed to Mr. Arie Goud and the members of the Dutch Section of the T. S. (See THE THEOSOPHICAL FORUM for August, 1933.)

*Mr. Arie Goud:* "It is now the time to close. I would direct to the Leader and Companions a few words of thanks from the Dutch members in Convention. I think the hearts of all those present go with you, and I trust that this may be a reason, an incentive, for you to come back earlier than after two years. I have felt that in this campaign of coming to Europe and establishing for a year your temporary International Headquarters in England, you have tried to found spiritual centers in the different cities of the Old World. I repeat: I hope the strength of our hearts to your heart and our veneration for you is so great that you will be moved to help us more and soon in all respects.

"I wish to tender our thanks also to the Companions who accompanied the Leader; for we members of the Society realize not at all what work they do and how strenuous their life is to keep up with the Leader. I think none of us in Holland would be able to do what they do; and so I think it is right that we give them our thanks and our tribute of love also.

"And then I thank all the members, our Companions from abroad, who with difficulty, indeed with great difficulty in some cases, have succeeded in coming here; and I only regret that there have not been still more present from abroad. But I hope that we will have such a Convention again in Berlin, perhaps, or in Stockholm; and that we may become richer in finances so that we can easily go in great numbers to those distant lands.

"May I ask the Leader to close with a few words our Convention; and then we adjourn in silence."

The Leader's inspiring words which closed this memorable Convention were published in the first report thereof. (See *THE THEOSOPHICAL FORUM*, August, 1933.) The final session, like all the previous sessions, ended with the sounding of the gong and a few moments' silence. I. L. H.

## Leaves of Theosophical History

The following is printed *verbatim et literatim* from a typewritten copy now held in the official archives of the International Headquarters of The Theosophical Society, Point Loma, California.

Letter from H. P. B. to Dr. Elliot Coues,  
undated and bearing H. P. B.'s signature in her own handwriting

To Dr. Elliot Coues,

Sir,

In your letter to the *Religio Philosophical Journal*, you say that four years ago you wrote to Mabel Collins (Mrs Cook) asking her as to the real source of "Light on the Path"; to which she replied that it was inspired by "*Koot Hoomi*" (!) "or some other Hindu Adept." In her letter to you of April 18th 1889 which you publish, *the first you received after an interval of four years*, she states (see R. P. J.) that her previous letter to you was written at my dictation, adding that she had said "*Light on the Path*" was inspired by one of my Masters, because I had *begged & implored* her to do so!!! Now the facts are as follows: —

(1) "*Light on the Path*" was first published early in 1885, & your letter to her could not have preceded the publication of the book. I returned to India

in November 1884, & never saw Mabel Collins from that time till the 1st of May 1887; neither did any letters pass between us during that period.

Therefore it is perfectly impossible that I should have dictated, or even suggested, such a letter as Mabel Collins speaks of.

(2) Before my return to India in 1884, I saw Mabel Collins barely three or four times. She then showed me the first page or two of "*Light on the Path*" wherein I recognised some phrases which were familiar to me. Therefore, I the more readily accepted her description of the manner in which they had been given to her. She herself certainly believed that this book was dictated to her by "some one" whose appearance she described, in which statement I am sure that I shall be born out by Mr Finch, who had the chief share in bringing about the publication of the book.

(3) I saw the completed work, for the first time in my life, at Ostend a few months before I came to London in 1887, when a copy was given to me by Mr Arthur Gebhard who no doubt will remember the circumstance. This makes it still more ridiculous to suppose that I could have asked Mabel Collins to claim that "*Light on the Path*" was inspired by my Masters. So far as I, or any of the English Theosophists are aware, the suggestion has never been mooted — till this letter of yours — that the work in question was "inspired" by Mahatma K. H. On the contrary, as I am informed by those in a position to know best, its inspiration was always ascribed to quite another person, with whom it true I am acquainted, but whom I should certainly never call my "Master."

Finally, I emphatically & unreservedly deny Mabel Collins' vile insinuation that I ever asked her to make *any* statement regarding "*Light on the Path*" at all, let alone any *untrue* statement. Her accusation is a baseless & calumnious lie, the falseness of which will be apparent to everyone acquainted with the facts.

Again, was I the mysterious visitor who unannounced entered her study when she began to write "Through the Gates of Gold," & whose name she forgot to ask; he who spoke from knowledge, & from the fire of whose words she caught faith?

Or when she dedicated the "Idyll of the White Lotus" to "The true Author, the Inspirer," do you suppose that I was that inspirer, or that I was behind her & suggested that dedication? Why the book was begun long before I first saw her: it was unearthed by Mr Ewen & shown to Col Olcott, who heard all about its inspirer before I even knew of its existence.

But apart from this, what is the meaning of your letter? Is it war that you want? Take care, I have been already so besmeared with mud that nothing worse can happen to me. I have nothing to lose; but I think that both you & Mabel Collins would not quite feel comfortable if I were to come out with all your respective letters & with one or two things which I know. I knew well enough that you did not believe in Masters, though your letters are full of protestations of your devotion to Them: but you will appear like a nice liar before the public if I publish them. Remember your letters show in *every* line the *real* reason why you are angry with me; & I don't think people will hold you in very high esteem, or believe much in what you say, when once they know the real motives that guide you. And you may be very sure that I shall take good care that every one shall know & appreciate at their true value these motives of yours, if you do force things to an open war between us.

Yours,

H. P. BLAVATSKY.



## The Present Position of the Theosophical Movement and its Tasks in the Future

Address by Georg Saalfrank, President of the German Section of the Theosophical Society

**D**EAR FRIENDS: I think it was a happy thought to give the National Presidents of the Theosophical Society also for this year's European Convention the subject: 'The Present Position of the Theosophical Movement and its Tasks in the Future.' It makes us once more think how our Theosophical Movement stands today, how it came to its present position, and what we have to do in the future for it and through it.

Looking back on the history of the Theosophical Movement and that of our Theosophical Society in particular, our hearts are filled with gratitude towards H. P. Blavatsky, the one who again announced the Archaic Wisdom to the world and was the founder of the modern Theosophical Movement, and also towards William Quan Judge and Katherine Tingley, who, true till death, neither wavered nor yielded in their work of keeping the torch of Theosophical Truth burning and its teachings pure and true. They laid the foundations for the activities of our present Leader and Teacher, Dr. de Purucker. . . .

If we look back on the development of the Theosophical Movement in the way I have indicated, our hearts will be filled with a certain pride, and with enthusiasm, when we see that this Theosophy of ours not only stands as a bulwark against many disruptive and destructive phenomena of our time, which, as we all know, often parade under the name of Occultism and Theosophy itself, but also that in this our firmly founded and united body of Theosophists, and in the Theosophical heritage of wisdom which has been kept pure by our Leaders and Teachers and by ourselves, lies the anchor of safety for the salvation of mankind, which in the absence of the right principles of life, which Theosophy offers, is exposed to error, to passions, to need, misery, and despair, and thereby seems to be rushing towards its downfall. There, dear friends, lies the future task of the Theosophical Movement clearly before our eyes, and also the personal task of the members of our Theosophical Society, namely: to continue our efforts to keep Theosophy pure under all circumstances; further, that each one of us should continue to the utmost to spread Theosophy among men, and above all, that we ourselves should more and more become living examples of genuine Theosophy, with its distinguishing marks of true Theosophical knowledge and sincere brotherly love.

Permit me in this connexion to mention briefly two things which are connected with the present position of our Theosophical Work in Germany. One concerns the present position of our Fraternization Movement Work in Germany, and the other the general religious situation itself.

As regards the Fraternization Movement, we in Germany have also done our best from the first to come into amicable relations with the Theosophical Societies of other lines and tendencies, and to co-operate with them. The reason why we have not yet had any great success is chiefly our strict adherence to our Theosophical principles and conceptions, which, naturally, we cannot abandon, if we are to remain true to our work. But we hope all the same that in

course of time we shall approach more and more to a better understanding and attain to a close co-operation.

We see at present in the general religious situation in Germany the beginning of a change in the dogmatic conceptions of the churches, and of their convictions. A new church is being formed, the 'German Church.' This church rejects completely the hitherto prevailing dogmas of Heaven and Hell, of a personal God, of the 'worm-in-the-dust' nature of man and his depravity, and also the conception of Jesus as a savior from sins; and in their place puts the idea of the inner divinity and of the divine heroism of man, of his original capacity for perfection and its necessity, and of his higher capabilities and powers as a creator and fashioner. It also sees in Jesus, as we do, a Teacher and Forerunner of future mankind.

So far as is known to me at the moment, this movement is based on the ideas of the German philosopher Lagarde, but also at the same time on the old German God and Hero Sagas, which, as is well known, conceal many Theosophical truths. If I am not mistaken, it does not reject the teaching of Reimbodiment, but leaves it to each individual follower of its doctrines to hold that view or not. I do not know, however, if the doctrine of Karman forms an essential part of its teachings. So far I have heard nothing on this point.

I am not yet sufficiently informed as to this new movement. It is still relatively young. But it seems to me that its basic spiritual principles are very similar to those of the Theosophical movement, and that the work of the former indicates a considerable advance towards an approach to the Theosophical Movement, even though it may be for the present that only a part of the all-encompassing Theosophy as we know it, appears to play a part therein. We have all good reason to wish this movement the best of success.

## Cosmic Philosophy for the Cosmic Child

By Grace Knoche, General Superintendent of the Lotus-Circles throughout the World

**W**HEN William Q. Judge founded the Lotus-Work, he challenged modern education with his brief for the child as a soul. When Katherine Tingley expanded this work, she read this brief to the world. When our present Leader entered the arena, he lifted it like a banner to the Sun. *Cosmic Philosophy for the Cosmic Child* has been the keynote since that memorable day in 1929.

A cosmic philosophy was already ours, but it was haltingly understood by the best of us. Now we were to become cosmic in understanding, and the Lotus-Work, from the very first, felt the impact of that ideal. The children were to have a cosmic philosophy, too. In other words, they were to study Theosophy, *technical* Theosophy; and something in all of us leaped at that pronouncement.

Undreamed of expansion was the result. Within a year the number of Lotus-Circles had doubled; today there are more than four times as many as in July, 1929. Like cables of power flung literally round the world, today we find them from South Africa to Scandinavia, from Europe to Australia, from snowy Canada to the Gulf of Mexico. More than all else, a new quality of enthusiasm has been born; new fires of hope and effort have been lighted in many places, like watch-

fires on the Hills of Spirit. In addition the Leader founded an International Lotus-Circle of a wholly unique kind — 'The Circle of the Golden Chain' — children throughout the world — children who wanted Lotus-Circle training, but could not have it where they were. It was unthinkable to let them drift; so they too have been gathered in, a precious legacy for the T. S. in the future.

In September, 1930, the Leader founded *The Lotus-Circle Messenger*, the first strictly Lotus-Circle magazine in the history of the Theosophical Movement. Here was a means by which this cosmic philosophy of ours could be 'stepped down,' so to say, to the understanding of the child. Here was its interpreter. And how the children have responded! If you doubt it, visit our more successful Lotus-Circles and question the children on the teachings — on Karman, Reincarnation, Cycles, Duality, the Planetary Chain, the Elemental Kingdoms, Manas and the Mánasaputras, Fohat, the Sístas, Laya-Centers, Evolution, Involution, and so on. In Lomaland the Lotus-Children are even beginning the study of Sanskrit, with simple words and phrases. And why not? The words are no more difficult than those in their spelling-books and primers — and if they were there is no alternative, for no English words exist that can convey the profound, the cosmic ideas that the child demands to grasp. That is the crux of the situation. We are dealing with the Cosmic Child, whose very questions declare that childhood is cosmic in its reach, that he himself is a Cosmic Being. *Where did I come from? Who am I? Where do I belong? What is God? Shall I ever be a star?* He will have nothing less than the cosmic note in your reply.

And the child is not the only one who is educated by our Lotus-Work. How about the parents? How many have come to us saying "What is Theosophy? Instead of answering my child's questions, he answers mine. I want to know more about this, if I may." As to the teachers: many will tell you that they have learned more Theosophy in the Lotus-Circle work than outside it, and tell you truly, for no education in the world is so potent as the effort to bring profound subjects, cosmic ideas, within the reach of a child's understanding. And this may explain in part the devotion that is so marked among Lotus-Circle teachers the world over. Nothing is ever too much for them, nothing too difficult. They cannot give enough, do enough, sacrifice enough. Thinking of them one recalls the strong words written by Master K. H. in 1884:

"Our cause needs missionaries, devotees. . . . But it cannot demand of any man to make himself either. So now choose and grasp your destiny."

These words imply a call — and there is a call, a call for strong souls to take up this Children's Work and carry it on. New centers could be started tomorrow, many new centers with all their far-reaching promise, were there teachers to be had. And is any work more needed? The solution of world-problems that, unless solved, will send our civilization to extinguishment "like a torch dipped in water" lies in just this pronouncement of our Leader, *a cosmic philosophy for the cosmic child*. For these problems our children will inherit.

The cosmic keynote is the keynote of the hour, and when our Leader sounded it in behalf of childhood and the youth, he struck a note for which past ages waited in vain. You who know history know that this is true — that while the child has been spoiled and neglected, exploited and ignored, it has never, throughout the ages, been *understood*.

Is this great prospect and vision too marvelous to believe in? Is it incredible? Not so. It is merely normal now, for the time for it has come. Stop and think! If our ordinary earthborn Science can harness the light-beam of a star, tell me, what is Cosmic Science that you impute to it a feebler strength? Are Matter and its cohorts kinder to the substance-part of man, than the Legions of Divinity are to his learning mind and soul? Truly, they are not.

This Lotus-Work of ours is on the crest of the wave today, and the Tides of Spirit are running strong. We may trust them, if we will do *our* part, to bear it forward.

Dear Teachers and Lotus-Workers, Lomaland sends you greetings.

## Inter-Organizational Theosophical News

### ANNIE BESANT

Born October 1, 1847 — Died September 20, 1933

President The Theosophical Society (Adyar) 1907 — 1933

**A**N expression of deep sympathy to our Co-Workers and Fellow-Theosophists of the Theosophical Society of Adyar is called forth by the passing of Dr. Annie Besant. With her departure from this objective field of action whereon she worked for the good of mankind, an important chapter in Theosophical history is closing. Undoubtedly thousands of men and women the world over, searchers after truth and light, who had received through her the first glimmer of knowledge of Theosophy, will mourn her passing and rejoice at the same time on account of her liberation.

Among the many beautiful utterances of Dr. Annie Besant, the following words will no doubt strike a responsive chord in the heart of every Theosophist:

“May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understanding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as one. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.”

### How Unify the World's Religions?

**J.** EMORY CLAPP, President of the American Section, participated in the World's Parliament of Religions conducted under the auspices of The World Fellowship of Faiths in Chicago during a three weeks' period lasting from the latter part of August until the middle of September. His address was given on Monday, August 11th, at 3.30 p. m., the subject being 'How Unify the World's Religions?' From this we quote:

“My subject, 'How Unify the World's Religions?', may at first sight appear to be a very difficult one, or at least one hard of solution. But I hope to show you that if approached in the right spirit, it is really not as complex as it seems, and should, in fact, prove to be very simple. All that we have to do is to observe that old, old admonition which we commonly speak of as the Golden Rule, and I would here like to call your attention to the fact that this is not of Christian

origin, nor can it be said to be the property of any one Religion, as we find it in varying forms in several of the great Religions. . . .

"Now to apply the Golden Rule to the attempt to unify the great Religions. How shall we put the Golden Rule into practice? Will it not be by first, extending the same respect to other Religions that we would ask these others to hold for our own Religion or belief; and second, to approach the consideration and study of any other Religion sympathetically, with a desire to find the good points, or in other words, the teachings of which we approve and which we believe to be in harmony with the essentials of our own faith. Let us not approach the matter with the idea or desire of finding something which we can criticize. Let us remember that there are human beings who reverence these teachings, and let us try to understand them, and look at them from the point of view of their protagonists.

"Our endeavor should be in the second place to try to follow the teachings of Jesus of Nazareth: "Except ye become as little children, ye cannot enter the kingdom of heaven." It seems quite obvious that he was not referring to the physical body, and it seems equally obvious that his statement should be applied to the intellectual side of man's nature, applying it in this way, and observing the intellectual attitude of the child, we see that the child is first eager to learn, eager to know more about the meaning of everything which he perceives with his five senses; and second that the child is not held back from an unprejudiced consideration of the teachings given to him by preconceived opinions, for he is as yet too young to have formed or to hold such preconceived opinions; he can therefore consider everything with an open mind.

"This last consideration, I take it, will be the more difficult one for most of us. . . . There is one tendency of the human mind which careful study will show us to be almost universal, and that is the tendency to look upon anything in the nature of a new teaching, or a teaching that is unfamiliar to us, with distrust, which distrust is due merely to the fact that it is strange.

"I would like to present for your consideration two definitions of the word 'religion' which have been given to Theosophists by their Teachers; and of course you understand that as I am speaking as the representative of the Theosophical Society, I will naturally present for your consideration the Theosophical viewpoint. The first one was given to us by the Founder of the Theosophical Society, H. P. Blavatsky, as follows: 'A religion in the true and only correct sense, is a bond uniting men together — not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning, is that which binds not only *All MEN*, but also all *BEINGS*, and all *THINGS* in the entire Universe into one grand whole. This is our Theosophical definition of Religion.'

"The second definition to which I wish to call your attention was given us by one of our recent teachers, and is of a more philosophic nature. I quote: 'Religion is an operation of the human spiritual mind in its endeavor to understand not only the why and how of things, but comprising in addition a yearning and striving towards self-conscious union with the Divine *All*, and an endlessly growing self-conscious identification with the Cosmic Divine-spiritual Realities.'

"Viewed from the standpoint of these two definitions we see that true Religion must necessarily be logical and consistent and appeal to the highest reaches

of human nature, *i. e.*, to the Divine Spark in man. As there can be but one Truth, so therefore we see that there can be but one true Religion. That is not to say, however, that every religion worthy of the name may not possess at least a fragment of the one Truth.

"Furthermore, I would like to call your attention to the fact that there are three avenues to Truth recognised by and inhering in our human consciousness, of which Religion is only one, the other two being Science and Philosophy. Of these two, Science deals with facts in Nature which are secured by the observation of natural phenomena, coupled with an analysis and organization of the knowledge thus acquired into more or less logical theories to account for these phenomena, while Philosophy deals rather with the intellectual consideration of the whys and wherefores of life, appealing more to the reasoning faculties than to knowledge based upon phenomenal manifestation.

"Theosophy, which from the derivation of the word may be considered Divine Wisdom, recognises that the perception and recognition of Truth requires the exercise of all three of these modes or avenues of consciousness. Furthermore, in its true and deeper sense Theosophy cannot be the formulation of truths secured by imperfect human beings through these three avenues of consciousness, but must rather be the source from which mankind may secure, or has secured such fragments of Truth as are now its common heritage, and it is in that sense that I speak of it this afternoon. Considered from this standpoint it is quite obvious, it seems to me, that a study of Theosophy will not only be helpful in this attempt to unify the world's religions, but may and should be considered an absolute necessity.

"In this connexion, I would like to call attention to . . . an appeal made to study Theosophy as a means of contacting the deeper, esoteric meaning in every religion, and thus solving, or helping to solve the problems of life. If we will do this, we shall see that under a common symbology, and by the use of parables and allegories, the more essential truths needed for man in his evolutionary progress will be found in each one of the great religions. Also that in each great religion certain aspects of Truth were emphasized which were particularly needed at that time by the people to whom the religion was given. It will also be found that the nearer we can approach the source of the various religions the more simple and understandable do the teachings become, and the less of creed and dogma will they contain.

"H. P. Blavatsky called attention to this in the following: 'Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy, the Secret Doctrine of the ages.' Again she said: 'Theosophy is the thread which passes through and strings together all the ancient philosophies and religious systems; and what is more, it reconciles and explains them.' . . .

"The basic conception of Theosophy is the universal brotherhood of all creatures, based upon the unity of all that is. This conception, together with its natural consequences, is expressed by another one of our teachers in the following inspiring statement: 'Brotherhood is based on Nature's fundamental

law, that no entity lives unto itself absolutely. It cannot; in trying to violate this fundamental law it perishes in time. But when we live unto others than our own self, we expand constantly, our consciousness reaches for ever and for evermore outward to greater spaces, and finds its play in ever wider and grander fields. Living unto others is the way to grow great.' . . .

"A study of known history brings out the fact that all down through the ages there was an outer, or exoteric teaching for the masses, and a deeper, inner, or esoteric teaching for the true seekers after Truth,—those who were in real earnest. The most notable example, perhaps, was the Mysteries taught at Eleusis and Samothrace, which were recognised by the greatest men of the time, who left a record of these in their writings. . . .

"We could go on indefinitely, referring to the Mysteries of India, Persia, and other countries. There are two teachings which appear in practically all of the great religions, but which have been overlooked or disregarded, most unfortunately, by some of the orthodox creeds of the Occident, although very plainly taught by Jesus of Nazareth. The first of these is the doctrine of Reincarnation, which is plainly taught in most of the other great religions, and which was a common teaching, accepted by many of the sects prevalent at the time Jesus taught. . . .

"The doctrine of Karman, the law of consequences, also was emphasized both by Jesus and Paul. The former said: 'By their fruits ye shall know them. Men do not gather figs from thistles, or grapes from thorns.' And Paul said: 'Whatsoever a man soweth, that shall he also reap.' . . .

"These teachings will greatly help us to live better lives, and to express in our lives, both by precept and example, the beautiful teaching of Brotherhood. Understanding these teachings we shall have no difficulty in unifying the world's religions. . . ."

---

The following is quoted from the September, 1933, issue of *The Theosophist* (Adyar). The practical suggestions contained therein make it of value to all Theosophists.

### Theosophy in South America

#### Resolutions at the Third Congress of the Theosophical Federation in South America

THE main resolutions adopted by the Congress, at Santiago, Chile, were the following:

"The Third Congress of the Theosophical Federation of South America, as a result of the consideration of the matters presented by the Federated Societies, determines:

"That in a firm adherence to the principles and fundamentals of the Theosophical Society and in their practical application is to be found the solution of all problems calling for solution. Therefore, the one obligation of every member of the Theosophical Society is to *live* its groundwork, that is to say, to make of Brotherhood a living and livable ideal, working for the purpose of:

"(a) Effecting and promoting the formation of fraternal nuclei, without distinction of creed, race, caste, sex; nationality, social position, etc.; (b) Study-

ing by comparative method the different philosophies, religions, sciences and arts, to the end of acquiring an understanding of the means of making livable the ideal of Brotherhood between the men and women who profess and practise them; (c) Studying the occult laws of Nature and the latent powers and faculties of all men, with the sole and unique object of employing one's own capacities and powers in the service of Humanity, considering this service disinterested to the same extent as the activities of the fraternity.

"The Third Congress likewise declares: That within the present external structure of the Theosophical Society is comprised the emanation of related collateral movements, such as those already existing in the Theosophical Order of Service, Round Table, Practical Idealist, etc., capable of collecting the dispersed potential energies, and directing the same energies in order to obtain a development of the collective intellectual power toward more spiritual levels; and that a movement of the members of the Theosophical Society within that meaning, according to the temperament and idiosyncrasy of each of them, creating or augmenting those social organizations is comprised within the limits of activity which the world needs at this hour."

#### OF THE LODGES

"The Third Congress of the Theosophical Federation of South America reminds the Lodges which compose it that the maximum efficiency which they may attain is reached: (a) If the Lodges are centers of harmony in which the relations of the members are characterized by courteous dealing and by the culture which they exert themselves to acquire; (b) If they preserve in all its strength their adherence to the principle of Brotherhood as a fundamental principle of the Theosophical Society and maintain a complete autonomy of the Society and Lodges in their relations with closely related or subsidiary movements; (c) If they so manage that the fundamental teachings of the Ancient Wisdom and the lessons which may come from new inventions be presented to the public in clear and simple form, adapted to the needs of the average in which one lives; (d) If they recognise that co-operation in work is the most efficient method and that it is necessary to remind members that the result of the labors of the Lodges depends upon discipline and the spirit of work; (e) If they recognise that the principal end of study and work in the Lodges is that of developing a group of active and disinterested servants who express in their own lives the principle of Brotherhood."



If you have looked within you, and found there a light shining down upon your mind, a help, a fountain of courage; and considered that that was proof of the existence of God: be assured that it is. A god is there: your own Higher Self. It is a god; it can be a daily companion for you, an ever-present help; a warrior eternal and sure on whom or on which to place all reliance. It is your Self, the reality of you; what you regard as yourself is its shadow, its reflexion, its ray. It can be more to you than a companion; you can make yourself it. . . . In it are wondrous powers: magnanimity, generosity, endurance, compassion, genius, the most lofty — and these things in limitless degree.

— *V Forum Theosophicid*, May, 1933



## Questions and Answers

These questions were answered by the Leader at the meetings of the Headquarters Lodge of the English Section in October, 1932.

### QUESTION 173

*We are told that all things come from within, that all life comes from within, and if we love and forgive and tread the Path according to how we have been taught, then the light within shall come without, and we shall know; or, as it says in the Bible, "They that do the will of the Father shall know the doctrine." Where, then, is the function of books? If the truth, the doctrine, can be read straight from within by living the life, why read books?*

*G. de P.* — It is the same question as: "Where is the need for the teacher?" Where is the need for guides at night-time when all is dark and the way is unknown? Books are aids, are helps, good books contain noble thoughts, elevating suggestions, hints to greater things which set the minds and hearts aflame. They do so merely because they evoke the inner powers, they touch, as it were, a magic electrical, psycho-electrical, button in our hearts; and behold, we see a light! The pathway is illuminated at least for a short distance, and we can advance the faster.

And the same thing is true with regard to Teachers, and the same question may be asked: What is the use of Teachers? Teachers are leaders, Teachers are guides. We live to help each other, we live to show the pathway unto others. It is, I may say in passing, the quickest way for self-evolution: to try to help others. Books contain, if they are good books, grand thoughts, great thoughts, thoughts written down by the titan-intellects of the human race, the titan spiritual fires; and the book of a Teacher is but the silent voice of the Teacher, the first introduction to the Teacher, or to those like unto him.

The time will come, however, when even books are no longer required, because one will begin to know within and to feel, when one enters into actual direct personal touch or union, communion is the word, with the Teachers. And by that time the inner Teacher, the great Teacher, the one which is highest for every human being, the god within — by that time this inner divinity is beginning to speak in terms vocal with inspiration, with hope, giving courage and light.

### QUESTION 174

*You have just told us that one of the methods of the Teachers is to awaken the thinking faculty in the student. And we have been told in "The Key to Theosophy" that thoughts are eternal and imperishable. Does this apply only to thoughts which are aspiring and noble, or are also the worst thoughts imperishable; and how does that apply to our individuality?*

*G. de P.* — I believe that all thoughts are eternal, and I think we err very seriously indeed when we imagine that the thoughts that we think are our own children. They are in a sense; but thoughts come to us and pass through our minds, which are pervious or porous if you like, but thoughts of the kind which find an attraction to us. A great man thinks great thoughts and a little man

thinks little thoughts, that is, of small value and permanency. But I would say in answer to your question that all thoughts, which are mânasic elementals, are virtually eternal, at least for the manvantara; because, mark you, every elemental is a growing and learning thing. We can learn as much from our own thoughts as from reading books or receiving the teachings, the doctrines, of a Teacher in fact; and more, for the only way of understanding is by the understander, and the understander is within, it is your self. Now what is the latter part of your question?

QUESTION 175

*I was wondering how our individuality, or our Reincarnating Ego perhaps, would be affected by our thought, whether our thought in one incarnation is carried on and affects us?*

*G. de P.*—It affects us enormously. It is by thoughts that we grow. We think thoughts and we are affected, impressed, by the thoughts that we think. They stamp themselves upon the fabric of our being, of our consciousness. We are like a wonderful magical picture-gallery inside. Our being is like a sensitive photographic film constantly receiving and retaining impressions — if you understand the figure of speech I am trying to employ. Everything that passes in front of the film is instantly stamped upon it, photographed; and the film is we. Each one of us is such a film, and our characters are builded, framed, shaped, therefore of course affected, by the thoughts that we think. It is of the utmost importance so to regulate our thinking-apparatus, the lower mânasic faculty, that the thoughts which we allow to travel through our minds leave behind them impressions of an elevating kind, of a helpful kind. A man can become degenerate by thinking low thoughts. Do you understand me? And a man can raise himself to the gods by opening up his will — the exercise of his spiritual will — by opening his nature to receive the impressions only of those noble, lofty, sublime thoughts, which we can allow to pass through us; and we can bar the way to thoughts of the other kind so that they do not impress themselves upon us.

Many Theosophists have read about the mystical picture-gallery of eternity, the Astral Light; but I tell you that there is a part of our constitution, in fact ninety-nine percent of our constitution, which we call the Auric Egg — an esoteric term, I admit — which is a perfect picture-gallery, but of an amazing kind. Let me change the figure of speech: it is not only a receiving-station, but a sending-station, for radio-signals, for radio-messages. Everything that happens around us is indelibly stamped upon the Auric Egg, if we allow our consciousness to cognise it. But by our will and by inner magical processes that each one of us instinctively knows, we can, as the saying goes, close our minds against the entrance into our being of evil thoughts or of evil thought, so that they make no impression upon us, they find no harbor or lodgment in our being; and consequently their effect on the Reincarnating Ego is nil. But if we allow them to affect us, the impression remains for eternity. It is indelibly stamped, and thereafter we have to work so to smooth over the impression that when the reproduction comes in the next rebirth, the impression will make very little result, have very little result in the new incarnation.

QUESTION 176

*What is meditation? I ask that question because there are many different theories as to what meditation really is.*

*G. de P.* — "What is meditation?" I would say in view of the many and very different opinions that are held about what men call meditation in the Occident, that meditation is the choosing of a subject of thought and allowing the spirit to brood upon it in quiet and peace, holding it steadily before the inner eye, and studying it without any effort of the brain-mind (for that tires); brooding upon the idea in peace and quiet. It is a wonderful spiritual exercise.

But there is something even higher than meditation: the entering into the very heart and essence of the thing which you wish to understand. Don't you see that you cannot really understand a thing, which means making it a part of your consciousness, until you become it? Do you get the idea? You must actually vibrate synchronously, actually become a thing, before you can understand it through and through and through. Love is an instance of this. Any man who has not loved cannot understand what love is, but one who has loved needs no words to explain it to him; he knows. He has become love for the time being. And exactly the same with the exercise of the intellectual powers. No one, unless he has used his intellectual faculty and has penetrated deep into things, can understand what real intellectual thinking is; but to the man who has done it words become futile, he understands, he has intellectually become for the time being the thing he is investigating. And there is a faculty in the human being, a faculty which alas in most men is utterly unused, the power to penetrate into the very heart and essence of things and for the time being to be them. Thus you *know*. You return from this wonderful pilgrimage or journey of exploration a nobler and better man. You have enlarged your consciousness, you have learned something; and this is the real meaning of genuine meditation when this exercise is practised in less important things than the one just mentioned above.

QUESTION 177

*If you are asked by a Christian what you have to give in place of their Heaven, what would you reply, please?*

*G. de P.* — May I answer this question by phrasing my answer not so much as an answer but as an explanation, inversely as it were. The Christian Heaven, a place of peace and bliss where the righteous shall dwell through eternity with a recognition of the glory of God Almighty upon their souls, and bathing in the spiritual elevation that they are one with Him and in His holy favor! How narrow! Would not the very angels, according to the Christian system, turn in horror from such spiritual selfishness? Think of the millions and millions and millions of uncounted hosts and multitudes of suffering creatures who have not attained such or any Heaven and who, according to the Christian theory, the orthodox theory, are undergoing the pangs of inextinguishable fire, burning in unspeakable torture to time without an ending! How can there be a Heaven when such hellish conditions prevail? Forgive me if I offend, I do not mean to. I am no believer in such a Heaven. I reject it because my whole soul rises in revolt. I want no Heaven unless every entity everywhere, unless every think-

ing and sentient soul, shares it with me. The self-isolated saint in his holy Heaven lives in a paradise of fools — and of very selfish fools!

Give me rather our own grand, sublime teaching of the gods: that there is eternal progress, that there is eternal evolution, eternal advancement, eternal growth, eternal unfolding of faculty after faculty, of power after power, of constantly increasing expansion of the human consciousness into the divine consciousness, and of the divine into the super-divine, and so on unto endless time. Give me our sublime teaching that as we grow and expand and our consciousness takes unto itself Kosmic reaches, we become co-laborers in the Kosmic Labor, in the Kosmic Work. Ah, there is a vision to enchant the soul; there is a vision to rest the heart; there is a vision which stimulates the intellect: the recognition of one's oneness with the Universe. Endless progress, endless advancement for all, excluding none, the tiniest atom, the mightiest god, of two different stages of growing entities. The atom becomes a man, the man becomes a god, the god becomes a super-god, and so on *ad infinitum*.

There is no place for a static 'Heaven' in my philosophy, and on the same grounds as there is no place for a static hell in my belief. There are of course the intermediate spheres and stages of bliss and felicity where we rest, for instance in the Devachan after death, or in the Nirvâna; but all these are transitory as compared with beginningless and endless Duration. Of course there are temporary heavens, and there are likewise temporary hells. If a man follows through many ages a path which takes him constantly downward, a path in following which there is constant increase in pain and suffering because a constant constriction of every faculty and energy, becoming more and more tightened into oneself — there are indeed these things; but even they are temporary. And the same reflexion applies to the ascending path, towards the Heavens innumerable. But as compared with eternity they are, to follow a favorite metaphor of mine, but like dissolving wisps of cloud upon a mountain-side. They come, they endure a moment, and they pass. Far greater than any such heaven, than any such sphere or loka of bliss and felicity, is the grandiose vision of endless growth in faculty and power, and endless opportunity to work for the world. There is no joy like that!

#### QUESTION 178

*Is the analogy between a man's life-time and the period between his lives after death, and the periods of Universal Day and Night, the Manvantara and the Pralaya, an exact one; because the latter are said to be of equal length, and yet the period of a man's life and the period after his life, the Devachan, are very different in length of time?*

*G. de P.* — The analogy is perfect if you know how to apply it. When we speak of Manvantara and Pralaya we speak practically of visible and physical things: but when we come to a man it is a strange paradox, that a man as an evolving soul is more highly evolved than the Earth on which he lives. Therefore more than does the spirit of the earth does a man have dreams of beauty, yearnings of unevolved selflessness, hopes cherished through years and years and always disappointed, wonderful dreams and intuitions of spiritual and intellectual grandeur which no human life is long enough to bring to fulfilment. Conse-

quently with these spiritual aspirations and intellectual longings filling his being, he requires, according to Nature's law, a longer time of rest and recuperation to digest them. For that is what the Devachan is: a period of spiritual and intellectual assimilation after digestion. Do you catch the thought now?

In a Solar System, for instance, in its manvantara and pralaya — we deal there with physical things in which the scales are balanced — day equals night. But our human day is so filled with spiritual yearnings and intellectual aspirations and longings for beauty and peace and love, that no life-time is long enough to bring them to fulfilment, and we have them in the rest-time after death, in Devachan. For the Devachan is an illusory fulfilment of all things of beauty and grandeur that the life just lived could not bring to pass. It takes a long time to fulfil these in the consciousness of dreams. But it is just these things that bring the incarnating Ego back to Earth when its dream is ended; just these things born of our Earth-life which brings us back to Earth. There is the gist of the matter.

#### QUESTION 179

*Will these dreams ever be fulfilled in Earth-life?*

*G. de P.* — Assuredly not in one Earth-life. It is impossible. But when we recollect that the continuity of consciousness is unbroken always, and that objective consciousness occurs to us at periodical intervals, when we come back to Earth and take unto ourselves again a human body, these dreams and hopes return each time, as it were, with a little more chance of fulfilment, each time better understood, each time with a warmer heart to impress by its love, and a clearer mind to impress with its understanding. And as we look forward into the future and remember how these reincarnations of the ego are continued as long as our planetary chain endures, we realize we shall return to Earth hundreds and hundreds of times, and that at each return, if our karman permit, we come better fitted, readier, stronger, to make them parts of our being, to embody them in actual being.

*I must say this however, which seems only right: What we humans look upon as so dear, so sweet and beautiful, are very imperfect as compared with the dreams, with the ideals, with the yearnings, with the aspirations and inspirations and intuitions of grandeur and beauty, that the gods have. The dreams of a savage for instance who lives upon the fruits of the earth and of the chase, and who drinks as a luxury, when he can, his tin of stolen train-oil, the dreams and yearnings and aspirations that he has — how imperfect they seem to us more civilized humans! But yet to him they are very real. The truth is we outgrow even our noblest, and our noblest are replaced in our hearts and minds by other things sweeter far, grander, sublimer in every way. The yearnings of the little child at its mother's knee seem to us infantile, but oh, how real they are to the little one! We grownups forget sometimes that little children feel keenly, and that they have their yearnings and hopes and aspirations and loves which are all the keener because they are unexpressed. They do not know how to express them to the dull ears and uncomprehending minds of father and mother. But to the father and the mother the child's aspirations or hopes or yearnings or dreams of beauty and glory are so small and unimportant.*

So it is with us humans. The things that we hold so dear and cherish so greatly, in the eyes of beings far more advanced in evolution than we are, seem very unimportant, nay trivial. And it is good that we should recognise it because in it is great consolation. When a man realizes that the things which he has not and which he yearns to have and which make him unhappy because he has not them, are after all of relatively small importance, see how it changes a man's outlook on life! See the beauty in this thought, and the comfort, see the kindness that it instils into his being. It makes him sympathetic with those who suffer, kinder towards those in pain, of a more understanding heart than before.

No, our dreams do not come true because they continually evolve to something grander and nobler!

### Lodge News

**A** NEW Lodge has been formed at Pacific Beach, California, to be known as the 'Hermes' Lodge. The President is Mr. John M. Harrison. The Lodge is contemplating a detailed study of *The Ocean of Theosophy* by W. Q. Judge, which is particularly suitable as a text-book for beginners. Outside of the nucleus of members of several years' standing, the new Lodge has within its ranks several who have applied for Probationary Membership in the T. S. A promising center of Theosophical study has been organized and is carrying on its work with enthusiasm.

A new Lodge has been formed at York, Pennsylvania — the result of the organizing work of Brother John L. Toomey, who has recently joined the T. S. and is working with great vigor in the interests of Theosophy.

Mr. Abbot Clark, one of the lecturers of the International Headquarters staff, made a ten-day lecture trip to Pasadena and Los Angeles. He lectured for the G. de Purucker Lodge in the Sun-parlor of the Hotel Green, Pasadena, on 'Karman, the Inspirer of Hope,' Sept. 5th. Part of this lecture was repeated, by request, before the Women's Section of The Theosophical Club in the rooms of the New Century Lodge, Los Angeles, on the 7th. A lecture on 'The Theosophical Mahâtmas, Who and What are They?' was given before the G. de Purucker Lodge in the home of the President, Mrs. Mary Lester Connor, Altadena, Calif., on Sept. 8th. Another lecture was given in the same place on Sunday, Sept. 10th, at a reception, the subject being 'Man, Know Thyself as a Replica of the Universe.' A further lecture was given before a Class of Theosophical students of various affiliations in the home of Mrs. Bettie Roberts on Rose Hill, Los Angeles, on Sept. 12th, by request, the subject being again 'Karman, the Inspirer of Hope.'

The Syllabus of studies and lectures at the Headquarters Lodge of the English Section of the T. S., at 70 Queen's Gate, London, S. W. 7, for September, 1933, shows three public lectures delivered by members of the Leader's Staff. On the 3rd, Iverson L. Harris, Assistant Secretary-General T. S., spoke on 'The Real Meaning of Universal Brotherhood'; on the 10th, Miss E. V. Savage lectured on 'Karmic Threads in Life and Death'; and on the 17th, Mrs. Hazel Minot spoke on 'The Spiritual Back-ground of Man and Nature.'

## Preview of "Lucifer"\* for November

"MATTER and spirit are a bipolar manifestation of a deep mystery," writes Lafayette Plummer in 'What is Nature?' "Wherever you see a material body, whether it be an atom or a star, this is but the nether pole of a living consciousness, the spiritual pole." A. Reuterswärd in 'Nature-Spirits or Elementals' describes the various forces or energies or intelligences that in their action and interplay make up Nature. The following questions are answered by Dr. de Purucker: Is a great war necessary to make all people better and to make them see the errors which they have experienced? Upon what do the phenomena of dreams depend? How do you explain the increase of population on the earth in connexion with the doctrine of Reincarnation? If a man takes his own life, is there for him no Devachan before the time has gone by when his life naturally should have ended? In a sketch by L. L. Wright we are taken on a visit to the site of the ruins of the Eleusinian temples in Greece. The premise made by Jolie Neville Shore in 'The Destiny of Man' that Man himself is a spark of Divinity leads her to the logical conclusion that his destiny could be nothing less than conscious divinity itself. Grace Knoche, General Superintendent of Lotus-Circles, contributes 'The New Psychology: Wanted — Teachers' in an appeal for Theosophical teachers to conduct Schools of Elementary Theosophy. "The keynote of the present day," she writes, "is STUDY, study of technical Theosophy." The usual departments continue: 'Sanskrit Study-Class'; 'Theosophy for Beginners — III: Karman'; 'Helps for Students: Atlantis (*continued*)'; and 'The Rising Tide of Theosophy.' In the latter, Mr. Clifford Bax, the well-known English writer, is quoted: ". . . In my belief, a triumphant study of death is likely to be the foremost achievement of this century: and in a hundred years time the doctrine that death does not quench our consciousness will have become an accepted fact." A. Trevor Barker answers the question: Is Theosophy Anti-Christian? and Percy Leonard contributes 'The Forward Look.' Club News includes mention of the formation of National Jurisdiction of Theosophical Clubs in Wales under the Directorship of Kenneth V. Morris. — W. E. S.

## "The Theosophical Forum for the Scandinavian Section," August, 1933.

THE *Theosophical Forum for the Scandinavian Section* of the Theosophical Society is now entering upon its second year as a regular monthly magazine with the present August issue. The current number opens with a direct greeting from Dr. de Purucker to the President, the Officers, the National Council, and all the members of the Scandinavian Section of the Theosophical Society, written on the eve of his departure from Sweden, July 6th, at Villa Wicander, Djurgården. Dr. de Purucker here expresses his great optimism and hopes for the future growth and spreading of Theosophy in Sweden, as the result of a most successful three weeks' visit to various parts of the country.

Next, our readers' attention is called to the fact that one of the immediate efforts made in this direction is that by issuing *The Theosophical Forum for the*

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

*Scandinavian Section* monthly, it will serve as a stronger binding link between the members and the lodges, as well as be a medium for the spreading of Theosophy in the Scandinavian countries. Each and all of the Comrades are challenged to do their part in supporting the magazine, and in increasing its subscriptions. Commencing with the current issue, Executive Vice-President, Torsten Karling, has taken over the sub-editorship

### "The O. E. Library Critic"

ONE of the cleverest and most brilliant Theosophical magazines today is, without doubt, *The O. E. Library Critic* of Washington, D. C.,\* edited by the well-known Theosophical writer and critic, Dr. H. N. Stokes. Whatever people may think at any time of Dr. Stokes's deductions, no one can question his honesty nor the fair manner in which he endeavors to deal with Theosophical facts, questions, and problems, that come to his hand. *The O. E. Library Critic* is well worth reading and should be supported by every Theosophist of whatever affiliation who desires to keep in touch with up-to-date Theosophical news.

\*Monthly, 50c. per annum: Address, 1207 Q St., N. W.

### H. P. B. Centennial Edition

ORDERS may now be sent in for the Second Volume of *The Complete Works of H. P. Blavatsky*. The book is now on the press and will be ready for delivery in the near future. We should like as many advance orders as possible. Please, therefore, send in your order at once to: THEOSOPHICAL UNIVERSITY PRESS (Publications Department), Point Loma, California. Price \$4.00.

### Theosophy for Beginners

A NEW SERIES of leaflets has been prepared, presenting the basic teachings of Theosophy in a simple form, suitable for the many inquirers who know little or nothing of the Ancient Wisdom. The first two leaflets are now available: *What is Theosophy?* and *Reincarnation*. Price 1c. per copy, 75c. per 100.

**Purchasers** are kindly requested to send all orders for literature direct to the Theosophical University Press, Publications Department, and not to include orders in letters to other departments or offices.

---

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 Fourteenth General Letter

*The Leader's Private Office.*

To the Fellows of the Theosophical Society throughout the world,  
and to Members of the E. S.:

My beloved Comrades on the Path:

I am using the hospitality of the pages of our *Theosophical Forum* to reach the largest possible number of F. T. S. and of friends of our beloved Theosophical Society, in order to convey to them all, without distinction of Theosophic affiliation, my warmest good wishes for the Christmas Season and for the coming New Year of 1934 — although I realize that this greeting will reach you some weeks before the Christmas-New Year period.

The year just drawing to its close has been filled to overflowing with events of outstanding importance to the Theosophical Society; and, indeed, because the health and welfare of any Theosophical Society must affect the common Theosophical weal, *i. e.*, of the general Theosophical Movement, these same events therefore may, I believe, very justly be considered to be events of historical importance for the Theosophical Movement likewise.

For some thirteen months more or less, my staff of workers and myself from our temporary International Theosophical Headquarters at Oakley House, Bromley Common, Kent, England, conducted a vigorous and unceasing campaign of Theosophical activities of many and various kinds. Lecture-tours, the routine-work of the T. S. and of the E. S., the correspondence which grew to momentous proportions before our departure from England, and the receiving and entertaining of the long line of interested and interesting visitors and callers, kept us busy from morning till night. It was a very happy and useful time for all of us; and when the day came, October 6th of this year, to turn over the keys of the building to those who were to follow us at Oakley House, it was with mingled feelings that we left what had been the scene of so many happy and useful months. We were both glad and sad — happy at the idea of returning to the old and more familiar places of so many years' work at Point Loma, California; and sad too in a sense at leaving the intimate companionship of so large a number of devoted friends and Fellow-Theosophists, whose assistance to us, ranging from those holding the most important official standing to those holding no official position at all in the T. S., was throughout the thirteen months

of our sojourn in Europe of incalculable value, and whose unremitting courtesies, never-failing kindness, and boundless enthusiasm, will remain with us always as memories to be cherished.

Although our temporary International Headquarters were situated in England for a number of good and indeed obvious reasons, Oakley House from the day of our arrival in September, 1932, immediately became a spiritual, intellectual, and nervous ganglion controlling an immense work, mainly conducted in European countries. A particularly memorable part of this our work was the six-weeks' time more or less of whirlwind Theosophical activity which we passed on the Continent, mainly in Holland, Germany, Sweden, and then Holland again. I believe I can say without the slightest feeling that I am over-stating the case, when I affirm that in my judgment no preceding period of one year in the entire history of the Theosophical Society, as far as known to me, has shown so great a volume of work nor more important results in achievement, than the work that we did and the results brought about during our European sojourn.

New National Sections were established, or founded on the way to establishment, new Lodges of the T. S. were opened in all countries where our work has penetrated; a large number of new Fellows joined us; and last, but certainly not least, the measure of commendatory public recognition attained is, I believe, without parallel in past Theosophical history.

The credit for a great deal of all this fine work of course should be given where it is due, to the National Presidents and their staffs of officers and to the devoted work of the F. T. S. composing the different National Jurisdictions; but also due credit should be given to the utterly devoted and unceasing aid given to me personally by my own staff at Oakley House. To all of these, collectively and individually, I wish to express my heart's gratitude and my thanks in recognition for the amazingly efficient and successful manner in which my own efforts were sustained and carried on by them all. Europe I now believe faces a new and a brighter future than ever before, Theosophically speaking.

Finally I might mention the fact that during our European stay, three International Theosophical Conventions were called and held, to wit, in England, at London, on October 8th and 9th, 1932; the National Convention, which nevertheless partook of an international character, on the Island of Visingsö, Sweden, on June 25, 1933; and the memorable and epoch-making Convention held at The Hague in Holland, on July 15th and 16th, 1933. The *agenda* and *acta* of these three Conventions have been reported at greater or less length in the pages of THE THEOSOPHICAL FORUM.

During our return-trip to our International Theosophical Headquarters at Point Loma, we stayed over for a couple of days in Boston, Massachusetts, reaching there on the second day of the National Convention of the American Section of the T. S., in whose deliberations we had been invited to participate by President J. Emory Clapp. As this was the first Theosophical Convention of the American Section of the Theosophical Society held for many years past, all those present felt not only the solemnity of the event, but its great value in cementing together the bonds of Theosophic unity which are becoming more and more manifest in the far-flung, geographically speaking, American Section.

It is a genuinely heart-moving experience to pass from country to country, and to meet everywhere noble-hearted men and women, filled with the same fiery devotion to our Theosophical Cause, with the same loyalty to Theosophical principles and our sublime philosophy, and to feel that everywhere, one and all, they are carrying into effect the principles not only of our philosophy from a doctrinal standpoint, and spreading these among men, but also working as an entirely unified and whole-hearted brotherhood in the spirit of fraternity and universal good-will.

It is to be hoped that Theosophical Conventions of the character of these four may become annual affairs, each National Section in turn being the seat of a Convention of the international character of those that I have so briefly depicted.

While speaking of Conventions, I feel that I should not omit to make at least a special, if only brief, mention of the interorganizational International American Theosophical Convention, held at Niagara Falls on June 10th and 11th of this year; and as this Convention at Niagara Falls was very largely due to the brotherly spirit of Theosophic devotion of Brother Cecil Williams of the Canadian Section of the Adyar Society, who asked our co-operation, which if course was given gladly, I point to it with genuine pleasure as being symptomatic of the new spirit of *interorganizational amity and comity*, and as being an example which I sincerely hope will be followed on many other occasions. This one historic event alone will show those who criticize the fraternization-movement, and who carp at it because they do not understand it nor its progress, how unjustified their attitude is.

One of the outstanding events of the year was the very recent death of Dr. Annie Besant, President of our Sister-Theosophical Society of Adyar. This remarkable woman has left a deep mark on the history of the modern Theosophical Movement. Possessing great energy and devotion for whatever she felt called upon to do, a typically intellectual type, and with a devotion to what she thought to be true which can only be described as unbounded, she passed away at the end of an extremely active and eventful life. With regard to the earlier phases of Dr. Besant's career, opinions may differ; but it is probable that no one will question the sincerity of her devotion to what she thought to be right, and the fact that during the entire Theosophical period of her existence she worked strenuously and unremittingly, according to her best lights. The present writer would willingly draw the veil over what was possibly the most important episode in Dr. Besant's Theosophical career — the part she took in the events leading to the official breaking asunder of the Theosophical Society that H. P. B. left. For this distinguished and noteworthy woman, now that her voice has become silent, one should express only what is due to her unquestionably remarkable qualities of both heart and mind, and leave all else unspoken. We have no wish to run *super antiquas vias* — to run along old and now happily passing memories.

To our Brothers of Adyar we offer our sincere and heartfelt expressions of deep sympathy and brotherly feeling, in what must be for them the present temporarily anxious times, and extend to them our equally sincere hope that our Sister-Society now bereaved of its distinguished head, will flourish and grow

strong in all matters that as Theosophists we both must yearn to establish, and to strengthen in the establishing.

We reached Point Loma with deep joy in our hearts, and found everything going amazingly well here; not a ripple of disharmony had troubled the busy but tranquil life at our International Headquarters during our year's absence; and we stepped back into the old work which we all love so well with the almost uncanny feeling that it was but a little while ago that we had driven out of our gates on the first part of our European tour.

Our Superintendent, Captain John Beaver, and the fine body of officials and devoted students who have conducted the work at Point Loma during our absence, have made a very fine record; and it seems to me only just that I should point to this also as an example of what Theosophic co-operation, brotherly love, and mutual trust, can bring about.

New problems and old problems of course now face me, a few of them involving difficulties and hard work of various kinds; but as in the past, we shall find that the future will become ours, and that all things, whatever form they may take, will be found ultimately when properly analysed, to be precisely what is best for the T. S. in every respect.

So, then, sitting here in my study at my familiar desk, I send out these lines of brief report and of brotherly greeting and affection to all who call themselves Theosophists everywhere, and particularly to those of our own beloved T. S. who are carrying on the work of the T. S., which we all love more than life.

A Merry Christmas and a Happy New Year to you all! I am, as always,  
Fraternally and faithfully yours,

G. DE PURUCKER.

International Theosophical Headquarters,

Point Loma, California, U. S. A.

November 1, 1933.

## The Convention of the American Section of the Theosophical Society at Boston, October 14 and 15

**T**HE first Convention of the American Section of the Theosophical Society in the new era has been convened and delegates from the Atlantic to the Pacific coast and from the far southern to the extreme northern part of the United States and from Canada were gathered together in historic Boston, filled with devotion for the Cause sponsored by the Masters, which was manifested by earnest enthusiasm and intense energy. The wave of Theosophical endeavor which started with the Leader's new and brilliant strategic move to increase the growth of the Society by the abolition of all dues has been steadily mounting upwards until it reached its culmination on October 14th and 15th; and particularly on the latter date when the Leader with all of his Headquarters Staff arrived in Boston from Europe, and graced the gathering with their presence, greatly increasing the inspiration and enthusiasm of the delegates and members assembled. The Convention itself has passed into history, but we venture to prophesy that the effects of the Convention will continue mounting steadily upward with a constantly increasing *crescendo* for a considerable period in the future. As far as

your recorder could learn it was the unanimous opinion of those who attended the Convention that the Leader's prediction that it would be "a memorable Convention" was not only justified, but that the statement was indeed a very conservative one.

It was learned on Friday, the thirteenth, that the Leader and his party would be twenty-four hours late in arriving in Boston; so the proceedings on Saturday had to be carried on without their assistance. While we were all disappointed that none of the Headquarters party could be with us to aid in the matter of whipping the proposed By-Laws into shape and adopting them, and also in helping us discuss other important matters on the Program for that day, yet the work for the day was performed confidently and with a single eye to the great purpose of laying a firm foundation for the future work of the American Section. The suggested By-Laws were adopted with but few changes, and the latter were all designed to make the wording of the By-Laws as simple and understandable as possible, with no unnecessary verbiage or confusing legal terminology. A notable thing about the entire proceedings was the fact that while there was an expression of the usual variations of opinion by the delegates assembled, yet when it came to final action after full and free discussion, every act of the Convention was taken unanimously, without a dissenting vote. The President of the Section, Mr. J. Emory Clapp, who had been acting since Col. Conger's resignation on the first of February, was re-elected under the new By-Laws for a period of three years. As the By-Laws provide for the appointment of all other officials of the Section by the President, with the approval of the Leader, and include the further provision that such appointments shall be confirmed by the General Assembly, it will be impossible to give a complete list of the rest of the officers, and in fact it may be some time before all of them are appointed. It may be said, however, that the President has so far selected the following officials whose names have been approved by the Leader for the positions indicated, and these appointments will be sent to the members of the General Assembly for confirmation immediately. They are as follows: Regional Vice-President, Western District, Mr. Iverson L. Harris; Regional Vice-President, Central District, Mr. E. L. T. Schaub; Corresponding Secretary, Mrs. M. R. Franklin; Recording Secretary, Mrs. A. O. Benedict; Treasurer, Mrs. E. M. Kneeland; Advisory Council: the officials mentioned above together with: Col. A. L. Conger, Washington, D. C.; Mrs. Hazel Boyer Braun, San Diego, Calif.; Mr. Clifton Meek, Norwalk, Conn.

The rest of the afternoon session was taken up with the discussion of 'What F. T. S. can do to Help the Theosophical Society' and 'Suggestions for Increasing the Growth of the American Section.' Many excellent suggestions were offered as to both of these topics, and those which are most noteworthy will be mentioned in future issues of THE FORUM. The evening session was devoted to one single subject, 'How Make America Theosophical?' and this topic brought forth some of the best ideas of the day.

As the Leader and Headquarters Staff were delayed in reaching the Convention Hall until after eleven o'clock on Sunday, it was necessary to change the schedule. As the first numbers on the agenda required the presence of the Leader and his party, it was necessary to put these off until later, and to take

up the topics scheduled for consideration during the afternoon. These included 'Lodge Problems,' including question and answer period, and 'Financing the Work of the T. S. '; but the latter was crowded out owing to lack of time.

As soon as the Leader and his party arrived, at the suggestion of the Chairman, the following subjects were taken up for consideration. 'The Theosophical Club,' with addresses by Mrs. Hazel Minot, President of the Women's Section of the Parent Theosophical Club, Miss Helen Savage of the Leader's Staff, and Mr. S. M. Zangwill, President of the Men's Section, The Theosophical Club, Boston. This was followed by a fifteen-minutes address on 'The Lotus-Circle,' given by Miss Helen Savage as Representative of the General Superintendent of Lotus-Circles throughout the world. Then followed the paper by our Press Representative, Mr. Clifton Meek, on the subject of 'Propaganda' which was read by Mr. Justin C. Gruelle. This closed the morning session.

In the afternoon, the morning schedule was taken up, starting with a brief address by the President of the Section, after which the Leader's Message to the Convention was read by Mr. Iverson L. Harris, Assistant Secretary General of the T. S. (See page 73 of this issue.) This was the high light of the Convention, and was listened to with the closest attention. Following this was the address of Dr. J. H. Fussell, Secretary General of the T. S.; and a period was then devoted to questions to be answered by the Leader. The question was asked as to just what the Leader meant by 'technical Theosophy,' which brought forth from the Leader an inspiring interpretation of just what he meant when using this term. (See page 81 of this issue.) This was followed by the Leader's closing address, after which the Convention adjourned in order that the room might be made ready for the public meeting, which was held at four o'clock.

The subject of the address at the public meeting was 'The Secret of Attainment,' and the Leader gave one of his usual inspiring addresses, which was listened to with the deepest attention and apparent sympathy by the audience, many of whom were heard to express approval of the Leader's message. All seemed to feel that it was of a very spiritual character, and carried with it a remarkable force, which would not soon be forgotten. A question and answer period followed, and the questions asked indicated the interest that had been felt during the address.

The only other session of the Convention was the closed one on Sunday evening for fully admitted F. T. S. Several Probationary Fellows were initiated into Full Fellowship at this meeting, and being called on by the President of the Section the Leader gave a soul-stirring address after the Initiation Ceremony, which ended the Convention, leaving the delegates and members attending with a sense of inspiration and uplift which the Recorder feels will go with them in their future work, and be felt through the months and years to come.



"NEVER cry down the efforts of a sincere member to disseminate Theosophy merely because it does not meet your standards of method or propriety. Always discountenance any proposal to establish a censorship of either literature or effort in Theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests."

—W. Q. JUDGE: *The Path*, July, 1893

## The President's Opening Address

COMRADES: You all know what our revered and beloved H. P. B. said in regard to this Theosophical Movement, this Theosophical Society of which we are members. She said that it is the most serious movement of the age, and I believe that every person here believes that it is an inestimable privilege to be an integral part of this great movement that means so much for the welfare of humanity.

This Convention, which I as President of the American Section have been authorized to call, is the first Convention in the new era of the American Section of the Theosophical Society, and as such it has an especially important work to perform. We have before us the duty and the privilege of laying a foundation for the future work and the future expansion of our Society. The Theosophical Society has behind it a *body of men* — I might almost say *super-men* — who are the wisest, noblest, and the most compassionate members of the human race. They are men who have been working for humanity from ancient times. They give us the great privilege of calling ourselves their younger brothers, the great privilege of calling them our Elder Brothers. They are the Masters of Wisdom, Compassion, and Peace. And you all know what that means. With such a body behind us, with such men ready to help us, with such advanced human beings ready to pour forth their energy through us as channels, if we can make ourselves fit channels for such force and such energy, we have a responsibility that is very great.

It is not for each one of us a question of what our personal advancement may be. That sinks into relative insignificance when we realize that we are the agents of these Masters; the channels through which they have to work on this physical plane. Their work is more directly upon the higher causal planes; especially upon the thought-plane, so to speak, and as much of the work has to be done also on the physical plane, they have to use less advanced physical instruments — even such as you and I — and as we have put ourselves in a position where we are privileged to work with them, we have, in putting ourselves in that position, taken upon ourselves a responsibility that we cannot forego. Every one of us, I think, should constantly bear this in mind as he goes through life. Every action of each one of us is important, because of the fact that we are working for this great Cause; because of the fact that we are trying to make ourselves fit channels through which the energy of these, our Elder Brothers, may pour forth to the rest of humanity. That is something we should keep constantly in mind. A true Theosophist is not a Theosophist on one day of the week and something else on other days. A true Theosophist tries to live his Theosophy every minute that he is awake; every minute that he is conscious. He tries. That does not mean that he always succeeds. You and I are, as yet, imperfect human beings, and for that reason we do make mistakes. We make many failures, but we have this truth that has been given to us by the Messengers of these Great Men; that every failure, if followed by an undaunted new effort will resolve itself finally into success, and that it is by our failures that we learn. We can use them as steps on which we can climb to the heights of great achievement. It is only through failure really that we can

learn many of the lessons of life, so that failures should not discourage us in any way whatever.

The work of this Convention, I hope, will show itself in building a firm foundation for the future work of this Society; for the future work — to bring about a more brotherly feeling among all human kind; to bring the realization of the fact that brotherhood is something real, that it is not sentiment; that it is not emotion, that it is something that is founded on the very structure and operations of the Universe itself, as we are often told by our present Leader, who is a Messenger from these Great Ones of whom I spoke. We have an extreme privilege furthermore, I think, in having as a Messenger one who is capable of bringing forth the best and noblest in man, so far as it is possible for one person to inspire another; for his utterances are of the most spiritual nature. Our other Messengers have manifested the same qualities. When we go back to our other Leaders we find the same characteristics. In them we had the same force. Our Leader is not working for self, but for humanity. While some so-called spiritual or religious leaders are simply striving for a place of prominence and power, those who have been close to our Leader know that this is the last thing on earth that he cares about. The thing that interests him most, that interests him entirely, is to further the work of the Masters of whom he is a Messenger. So we can appreciate the fact that no matter what may be said that is derogatory or by way of criticism, it arises from lack of understanding, lack of appreciation of his motives; for he is always working, oftentimes beyond his strength, to further this work of the Theosophical Society. We do not worship, but we do hold due gratitude in our hearts, and the hope that we too may be able to serve in this work.

I joined the Society over forty years ago, when William Q. Judge was the Leader of it. I did not have the privilege of being a member while H. P. B. was living, but there is not a true Theosophist anywhere that does not look back to H. P. B. with feelings of utmost reverence, and of the greatest love that a human being can have for someone who has brought him that which is beyond all price. She was the first Messenger in this, our time. She was the first Messenger that made a great impression on the Western world; so that we will not give place to anyone, to any organization or any single person in our reverence and love for H. P. B. The fact that we love our other Messengers does not mean that we do *not* love H. P. B. as much; and when our critics say that we do appreciate our other Messengers as we do H. P. B., let us have pity toward those who criticize, because we know that they do not understand. Let us have pity in our hearts because they do not understand. We have no right to judge them, nor have they a right to judge us.

Now, during this Convention it is my hope that everyone will work with the single purpose of building a sure and firm foundation for future work, that there will be absolute selflessness so far as our actions as individuals are concerned. I believe that our Society is filled with that spirit of selflessness; that spirit of love for the work, that spirit which we all endeavor to manifest by trying to keep our lower personal selves in the background; and with the realization of the privilege and opportunity of taking part in the work. For myself personally I can say that there is no greater joy in life than to work for this beloved Cause, and I am as willing to be at the foot of the ladder, so to speak,



as to occupy the present position that you have given me. I am willing whenever there is a better man than I, with more ability, or more time that he can give to the work, to surrender the post I now hold. This is not a thing we have any right to consider as personal; no right whatever in any effort we make for this Society. The sole and constant thought that we should have in mind is how best can the work be carried on. I know that practically all of our members share that same feeling, with such selfless devotion as they can express; and because of this we cannot help but make a success of this great and noble work.

The report of our Secretary gives some idea of what an inspiration it has been to occupy the position I now hold. Seeing the kaleidoscopic picture as it has passed before us, we see the expansion of the work, and it has really become so great that its effects are felt everywhere; seeing the enthusiasm of our members that is spreading all over this great country of ours is a most wonderful experience. It is my desire and hope that we can so do our work that our Leader and Those who are behind him will be able to say: "Well done, thou good and faithful servants."

## The Leader's Message to the Convention

To the President, Officials, and Members of the American Section of the Theosophical Society, assembled in Convention at Boston, October 14th and 15th, 1933:

Mr. President and my Brothers:

In addressing to you these lines of greeting, and what I trust will be helpful suggestions, I do so with the feeling that the Theosophical work in America is about to enter upon a new and far more active term than has been the characteristic of the work of the Theosophical Society in the United States and its Dependencies and Canada during the last twenty-five or thirty years. After a period of obscurity, the American Section of the T. S. is now preparing for what I hope, and, indeed, verily believe, will be in future years an era of quite unexpected expansion and growth—growth not only in membership, which is one thing that I consider most needful at present, but also in its spiritual and intellectual influence upon our country.

Human institutions and organizations, like human beings themselves, are subject to periodic phases of contrasting character, *i. e.*, to phases of activity and to periods of rest; but let us remember that it is just in these resting-periods, the periods of assimilation and recuperation, that energy is ingathered for the work of the following day or age. When we contrast the amazingly successful and far-flung American Section as it was in the days of our beloved W. Q. Judge, with what it has only recently been, it becomes immediately obvious that we are now emerging from a resting-time, a period of spiritual and intellectual incubation if I may so phrase it; and I am greatly desirous, and in a sense genuinely anxious, that the new activities, that the new work, that the new growth and expansion in short, of the American Section of the Theosophical Society, shall in the future follow steadily and without deviation to right or to left, those spiritual directions in administration and in conduct, which point unerringly to the Spiritual North, and which, if you can follow them faithfully and without

fail, will lead to that glorious consummation in the destiny of the American Section of the Theosophical Society which lies before you, providing only that you follow faithfully the direction which will lead you to it. This direction is absolute fidelity in thought, in feeling, and in our spoken words whatever they may be, to the teachings of our Blessed Masters as originally conveyed to the Theosophical Society by our H. P. B., and after her by W. Q. J., and that great-hearted Leader and Teacher whom as yet so few understand: Katherine Tingley.

It is to Theosophy that we must be faithful all the time, through the nights and through the days, during our resting periods and during our times of intensest activity; and when I say Theosophy, I mean Theosophy, and not any one nor a few nor indeed many or any of its distortions, which alas we see around us today.

This by no means signifies that Theosophy is merely and only a certain revelation, partially, *ex hypothesi*, given into our hands once and for ever, to which nothing may ever be added because it is full and complete, and which we should receive with the bended knee of adoration and the bowed spirit of servile reverence. This is a mistaken, fallacious, false, and therefore highly dangerous, conception of the nature of the magnificent body of teaching which H. P. B. first brought to us. She herself was the first to point out that she was but the beginning of a line or succession of Teachers officially following her, each one of whom would have his or her work to do, and each one of whom could and would, if times were ripe and minds were receptive, explain in fuller measure what came to us from her hands, adding thereto other partial 'revelations,' if I may use this much abused word, or unveilings, from the same source from which she received her Message for mankind.

In other words, we must never look upon Theosophy in the sectarian manner of the purblind bigot, or of the equally blind religious devotee, 'as being once for all delivered to the Saints,' and who considers it as being sacrilegious if a still higher lifting of the veil covering the Ancient Wisdom let forth a new light to elucidate what was given before, or as being wicked to receive new verses adding to our treasure of esoteric information, knowledge, and wisdom.

"Slowly the Bible of the Race is writ,  
Each age, each kindred, adds a verse to it"

—a beautiful statement of esoteric fact that was greatly beloved by our revered K. T.

Human nature is not static, but changes continuously through the ages, sometimes advancing in inner growth, sometimes subject to temporary phases or periods of obscuration. But it is a characteristic of the human spirit that it is a lover of truth; and if it can free itself from the shackles of orthodoxy, even of a Theosophical orthodoxy, alas, and can cast off the irons of creed-bound beliefs, it always welcomes truths which to the brain-mind may seem to be new, but which by the enlightened spirit are recognised as being only new flashes, new revelations, new rays, from the same spiritual Sun that lightened and enlightened our fathers and our forefathers.

No one knows better than I how easy it is for words just like these that I am now writing to be evilly, wickedly, banefully used to human spiritual hurt

by self-seeking hypocrites with ready tongue, or by mongers in spiritual frauds. But let us remember, my Brothers, that by the counterfeits we find the proof positive that the genuine gold coin exists; and let us not be so fearful that knowing that fraud is in the world we shut our eyes to new truth when we have a chance to receive it, remembering that it is new only to our brain-minds. But when coming from the source whence H. P. B. drew hers, and given by Messengers whose teaching and life are consistent with the high spiritual and ethical standard that was hers, we can test the genuineness of the new truth by its perfect consistency with what she gave to us, by its power to cast a dazzling light of explanation upon the obscure parts of her Message, by its power to elevate our hearts and to stimulate our minds, and above everything else by its power to ennoble our lives and to give us a light under which we may walk the path safely and steadily.

My mind has been running strongly upon these reflexions recently; for my one year's sojourn in European countries, with the devoted members and Fellow-Theosophists who accompanied me, has shown me more clearly than ever before, that the way of safety, peace, and progress for any Section of our beloved T. S. is in ignoring the frauds around us with pity, but not allowing them to affect us at all, and by moving steadily forwards in utmost fidelity to the Message, in its relative fulness, that H. P. B. brought to us, and not only to parts of it as some misguided Theosophists do; and by cultivating our spiritual intuitions to the utmost of our ability, so that we may learn to recognise truth from falsehood when it becomes needful for us to distinguish between them.

In America particularly, with its relatively new and unspoiled psychic atmosphere, and with a people which already is becoming psychically and mentally distinct, as well as physically so, from the other nations of the earth, the need for caution, prudence, and wisdom, both spiritual and worldly, is very great; and future years will make a call upon your spiritual, intellectual, and psychical resources which may at times tax you to the utmost. But remember this, my Brothers, where the labor is the greatest, there likewise is the promise for the greatest and best fruit.

Freakish religions, extraordinary philosophies so miscalled, and bizarre societies of all kinds, flourish like weeds in the curious psychical soil of the American mental life; and all these are phenomena of the phase of growth through which the young American nation at the present time is passing. But this situation itself, this receptive mental soil, so fertile and holding the promise of such fine things for the future, is a guaranty in a way of what the Theosophical work in America can become or grow to be; and I call your attention to it with the same emphasis that William Q. Judge placed upon the fact when writing about it many years ago.

Turning now from general observations, I venture with a certain diffidence it is true, but with great earnestness of soul, to voice a number of reflexions regarding your work in the present and future, which I trust will be received by your noble-hearted President, by yourselves as delegates, and members attending your Congress, in the kindly spirit of understanding and of brotherly love in which I dictate them. Under our Constitution the Leader of the Theosophical Society has no right to interfere in the internal affairs or administra-

tion of any Section of the Theosophical Society, unless, indeed, things be moving so badly and with such danger to the general health of the Theosophical body corporate, that it becomes his duty to take a hand therein. This up to the present has never happened; and I am sure that there is no likelihood at all of its ever coming to pass, at least not in our lifetime. I pray you, therefore, not to misconstrue my observations or reflexions or remarks or suggestions as evidencing in even the slightest degree, a wish to meddle or intermeddle in your affairs.

I would therefore first point out that the primal need, the greatest necessity, at the present time in all the Sections of the Theosophical Society, is a centering and a centering of our utmost efforts upon increasing our Fellowship, our membership, *i. e.*, the number of our members. We are still not a powerful body numerically speaking, although our numbers have been increasing steadily and continuously for the last four years, and in a manner which pleases me, because such steady growth shows solidity of body; and I see no signs of any mushroom-characteristics anywhere. But yet, and despite the fact that our membership is growing, and perhaps it is because of my own individual characteristic of intensity, I wish we were growing faster.

In many of our Lodges, although doing excellent work in a general way, neither our lodge-presidents nor our members are as aggressively active with *the divine spirit of propaganda* as they could be, and, indeed, should be. There are doubtless a number of reasons for this state of things. While some of our lodges are growing rapidly, others are increasing but slowly; and I think in every such instance where the increase in membership is slow, and the activity shown by a lodge is small, it arises always in ignorance of the best methods of doing the work of the lodge; for wherever I have gone I have found wonderful enthusiasm, intense conviction of the need of Theosophy in the neighborhood, and a growing realization of the solace and help and illumination that Theosophy brings to men.

It seems to me, therefore, that it is among the first duties, perhaps indeed the paramount duty, of the President and officers of a National Section, to show our lodges how best to grow, *i. e.*, the best method of gaining new members, and the best methods of conducting the various lodge-meetings, open or closed, and in short of attracting the attention of the public to their work and to themselves.

We have much to be thankful for. Our T. S. is not rent by dissensions or quarrelings. We are amazingly unified and peaceful in all our internal economy and relations. Yet our lodges need guidance, my Brothers; and the relatively short time that I have held office as Leader of the Theosophical Society has proved to me that the health and prosperity of a Section depend upon the common weal, *i. e.*, upon the common well-being and prosperity, of the lodges composing a Section; and furthermore, that the spirit of enthusiasm, of propaganda, and of growth, must originate in the chief officers of a Section before this same spirit can communicate itself or be communicated to the Lodges within the jurisdiction of such Section.

In other words — and this sums up the matter in a nutshell, and it well exemplifies the hierarchical type of our T. S.— the inspiration and the urge to growth

must flow forth from the center, the President of the Section, and from and through his General Council; and it will thereafter flow throughout the veins of the entire body corporate, and, indeed, gather unto itself increments of enthusiasm and prosperity as it pursues its vital round.

You have at the present time in President J. Emory Clapp, a man well fitted to lead you forwards to success in the lines that I have hereinbefore hinted at; but he needs support in every possible way. My confidence in Brother Clapp is absolute; and he can be trusted throughout and to the end. But he needs your help — he needs your help in every way in which you can give it: in confidence, in trust, in brotherly love, and certainly not least in financial support. He took over the administration of the affairs of the American Section of the Theosophical Society from another gentleman equally noble-hearted, high-minded, and as true a Theosophist as Brother Clapp is, I mean Colonel Arthur L. Conger; and although I knew that when Colonel Conger handed over the reins of the administration to President Clapp, he gave them into the hands of a man as noble and as capable as himself, yet it gave me a pang of regret to realize that it was Colonel Conger's health alone which obliged him to do this; for I had foreseen that could Brother Conger continue in office, he would have handed over his work in later time to his successor as a noble tree bearing good fruit, and full of promise for the future. What he did we are all grateful indeed to him for having done; and it is a matter of immense gratification to me that it was Brother Clapp who succeeded him as President of the American Section of the T. S. Give to him, therefore, I say again, all the support which you can gather, support of every kind, and your trust and your brotherly love.

Another thing which I consider of the utmost importance to ensure the growth and expansion of any Section of the T. S. along the proper lines, is an intensive study in all our lodges of genuine Theosophy, I mean of technical Theosophy, the Theosophy of H. P. B. and of the Masters. How can we affect the thought of the world, which is the sole reason for our existence as a Theosophic body corporate, if we are not as individual Theosophists more or less fully cognisant of the main doctrines of the Theosophy which we so love; and how can we give to others the blessed light and the unspeakable comfort that we ourselves have received from Theosophy, unless we study it, study it as a technical study, and show to others who are hungering for truth and light the beauty of this study, and what it has brought to us, and what it has meant to us.

It is my most earnest hope that you as President, Officials, Delegates, and members of the American Section of the Theosophical Society, will collectively and as individuals do your utmost to stimulate the study of Theosophy, technically speaking, everywhere. Our literature is steadily growing; and there is no paucity of reliable and indeed fascinating books on technical Theosophical subjects; and I look upon it as one of our greatest duties, indeed one of our greatest needs, to see to it that at least the more important of our Theosophical books become the cherished private possession of every one of our members; and that each lodge as soon as it can begin to do so, shall begin to build up a Theosophical library, devoted, however, to books treating of genuine Theosophy, and eschewing and disregarding as far as possible all literature of a quasi-mystical, freakish, or other useless character.

The amazing fruitage of the labors of that remarkable man, W. Q. J., in building up during his lifetime what became the strongest in influence, in wealth, and in numbers, of any of the Sections of the T. S., was due more than anything else to his instructions to the lodges and members who then were, first to concentrate on studying technical Theosophy; second, individually to own and to study Theosophical books; and third, to recognise the duty of every F. T. S. of those days to make himself a committee of one to increase our membership by every honorable and proper means.

I would call your attention also to the great need of doing everything in your power, as officials, delegates, and members of the American Section of the T. S., to support our International Headquarters, which, I can assure you, needs this support fully as much as, and perhaps even more than, does the work of the American Section. At any rate the two stand on a parity in this respect. Never forget, my Brothers, that our International Headquarters are like the living, beating heart of the Theosophical Movement; and that as long as the heart is strong, inspiration, guidance, vitality, and the best that is in the Movement, will flow forth from it, not only to your own Section, but to all corners of the earth: to National Sections, to lodges, and to individual members of the T. S.

In future ages we shall be wealthy, and the very pressing needs of the present time will seem like a dream of the past; but I am not now pointing your eyes to the future, but directing them to the present and to its own needs. Build well in the present, and the future will take care of itself, and will give you no need for worry or anxiety. It is the International Headquarters which are the home and intimate office of the Leader of the Theosophical Society, and of those who will succeed him when it becomes his duty — I had nearly said privilege and joy — to hand over the heavy burden which he carries, to the next in line of official succession.

Other work thoroughly Theosophical in character, which will attain greatly added importance as the years fly by into the ocean of the past, is the work of The Theosophical Club, an organization affiliate with the Theosophical Society, and directly under the guidance of its International Director, who is the Leader of the Theosophical Society; and also the Lotus-Circle work. The Theosophical Club should be a liaison-body between the millions of the public on the one hand who are seeking for light but who fight shy of joining the T. S. and subscribing to its objects, and the Theosophical Society itself on the other hand. Its sphere of activity ought to, and I believe with all my heart will, become immensely useful as regards our Theosophical work in the future; and I call your attention to it, and urge, if you are not well acquainted with its objects and methods, that you familiarize yourselves therewith.

The Lotus-Circle work which was so dear to Judge and to K. T., but which existed merely in the germ at the time of H. P. B., is as all know, I doubt not, our Theosophical work simplified and carried to the children, impressing and impregnating their as yet unformed minds with the beauty of some of the simple teachings of Theosophy, and thus leading them to love Theosophical doctrines, and in a sense to guide their lives by them. It is the hope that as the Lotus-Circle children pass out of the Lotus-Circles, they will join the Club; and after being in the Club with others of their own age, and with other Club-mem-

bers of any age, that these young people will finally join the Theosophical Society, thus continuing in the cycle of Theosophical study and rounding it out.

I turn now for a few brief observations on the matter of interorganizational Theosophical fraternization. I began this, as you all know, in 1929; and I can say that at the present time the results achieved are distinctly promising, and to me personally are very gratifying. Our work in fraternizing with our Brother-Theosophists of other Societies, some much closer to us in ideals and in work than others, is going steadily forwards, despite the many rebuffs that we have received, and despite the large amount of misunderstanding, and in some few cases of derisive indifference, which this work for Theosophical brotherhood has aroused among the unthinking. Some whose inner light burns more brightly than in other cases, and who belong to other societies, are seeing eye to eye with us, and are beginning to stand shoulder to shoulder with us in this fraternization-work, as witness among many other instances that I could cite, the recent very interesting and, indeed, the remarkable inter-Theosophical fraternization-Convention held at Niagara Falls this past summer. This work was really begun and carried through to its successful culmination by a member of the Adyar Society, Brother Cecil Williams, whom it gives me pleasure to name in this my Message to the Convention, and openly to express my thanks to him for the generous and large-minded way in which he has co-operated with us, and thrown his shoulders into the harness.

Brother Clapp, to whose wisdom and far-sightedness the Convention also is to a certain extent due, I believe has already informed you of what took place there; and I hope that this Fraternization-Convention will be but one of others to follow in the future. But in this connexion I feel it likewise incumbent upon me, indeed a duty, to call upon you to make a clear distinction between the fraternization-work and our own Sectional or lodge-work. The time has not yet come, in my best judgment, when it is wise to ask lecturers who are not Fellows of our own T. S. to speak to our lodges, or to travel around our own Sections, at the expense of the lodges thereof. Yet — and I say this with all the emphasis at my command because it is so near to my heart — there are few needs greater in all our Sections at the present time than competent traveling field-lecturers. It is one of the dearest wishes of my heart to have members capable of speaking intelligently and convincingly before the public, going from lodge to lodge, under the direction of the National President of course, and doing what they can to further the work of the National Sections. This will certainly come in time; but with my usual enthusiasm and intensity of character, I would that we had these traveling lecturers now at work amongst us.

This work is already in the doing in a small way. In different parts of the world devoted members for two or three years past have been doing what they could in going from lodge to lodge, in lecturing and building up and stimulating, and in encouraging our lodge-work; but they are in all cases limited by needs which are particularly their own; and while they give their best, they are cramped because not wholly free to do this work.

The recent plan in our American Section of the T. S. to aid its President by instituting regions presided over by Executive Regional Vice-Presidents, I think is a most excellent idea; and I wish it with all my heart the best of good luck

and brilliant prosperity. The American Section is so large in area, that it is extremely difficult for any National President to take care of all the details of a Section flung so wide, the more particularly as our dear Brother Clapp has private duties of his own which are as honorable and as needful for him to fulfil as are his Theosophical duties. But I emphatically approve of this plan of Regional Executive Vice-Presidents, and look for great good to come from it; and I extend to these Regional Executive Vice-Presidents my personal thanks and good wishes for success.

My Fellow Theosophical workers and I have just arrived in Boston, on our return to the United States, and on our way to our International Theosophical Headquarters at Point Loma, California, after somewhat more than a year's residence spent in Europe, where we had our temporary International Headquarters at Oakley House, Bromley Common, Kent. These thirteen months or so have been months of intense spiritual and intellectual activity of very varied character; but I am happy to tell you that the results achieved have been beyond my expectations, and were accomplished in a period shorter than what I had at first thought possible when leaving Point Loma in September, 1932. The details would be highly improper to insert here, nor do they particularly concern the agenda of this Convention, my Brothers; but I would like to say that while in Europe, I attended three most interesting, fruitful Conventions: one in London in October, 1932, shortly after our arrival in England; one in Sweden on the Island of Visingsö during the time of the summer solstice; and one in Holland at The Hague, on July 15th and 16th last. Two of these were of an international character, the one in London and the one at The Hague. The one in Sweden was international in spirit, although more particularly devoted to matters of the Scandinavian Section.

And now we are come to you as your temporary guests to attend this the first Convention of the American Section of the Theosophical Society in the new era, where we are carrying on the noble tradition that presided at former Conventions of the American Section in earlier days. The members of my staff, my Fellow-workers, and I, are very happy to be amongst you, albeit as guests; and I desire to express my thanks to Brother Clapp and his officials and the members of the Boston Lodge of the T. S., and to other members of the T. S., for the great kindness and courtesy which we are receiving while here.

In conclusion: keep stout hearts all of you; never be dismayed by adverse conditions of whatever kind, be they financial, political, social, or what not. With our glorious philosophy which we hold as the light of our lives, and as the common inheritance of mankind, in our hearts and in our minds, and with undaunted courage, we can face the future with confidence. Certain of the justice of our Cause, and of the purity of our hearts, and disregarding the criticisms of the unthinking, of which we may at any time be made the objective, and with malice towards none, I call upon you to move forwards into the future with me and with those who will follow me, with the Holy Light of the Tathâgatas guiding our feet.



## The Leader Answers a Question about Technical Theosophy

*Question*—I would like to have the Leader define just what he means by 'technical Theosophy,' and its study, and how best we can give it to the world.

*G. de P.*—By 'technical Theosophy' I mean the study and comprehension of the Divine Wisdom, or *Theosophia*, as we have received it, full, complete, and in every respect rounded out, and neglecting no detail either of doctrine or of formulation; and thereafter rendering what we have received unto the world faithfully and fully to the best of our ability. I mean by this that just as a man is a composite entity, composed of different portions which make up his constitution, to wit: a divine element, a spiritual element, an intellectual element, a psychical element, and an astral-vital-physical element, and that no man is a complete man unless he has all these principles or elements more or less functioning, and that in order to be a complete man he must live in all these principles or elements more or less perfectly; and that if he live not in them all he is by so much the less complete: just so is our study of Theosophy and our giving of it to the world. Our Theosophy is not truly 'technical' Theosophy unless it is relatively complete in its exposition; otherwise it is relatively imperfect and incomplete. It is always so unless we give it from all the principles and planes that make up our own constitution.

To put the matter in other words: Genuinely technical Theosophy is not Smith's interpretation of the Theosophical books that he has read, nor Brown's, nor Richardson's, nor Richard Roe's, because these various individuals are more or less imperfect men, imperfectly functioning in all their principles at the same time. Consequently, our striving should always be so to live the life Theosophical, *i. e.*, the life beautiful, that we are living on all the planes of our constitution more or less continuously, and thus having the awakened faculties or powers within us properly to understand the Theosophy that has been given to us, and being more or less adept in communicating it to others. This means, of course, that technical Theosophy in its fulness could be communicated only by a Master of Wisdom, or by a Buddha; but while we are neither Masters of Wisdom nor Buddhas as yet, we can strive to become like unto them; and in consequence, in our study of Theosophy, and in our interpretation of it to others, we can and should strive to make such study and interpretation as complete as possible.

Deduction: Any rendering of Theosophy by one beneath the spiritual stature of a Mahâtman is therefore a more or less incomplete rendering, *i. e.*, more or less fully technical depending upon the individual himself. You see now that keeping this thought in our minds cuts at the root of the egoisms which we find all too common in Theosophical circles today on the part of individuals who consider themselves to be fully qualified exponents of 'technical' Theosophy. A recognition of the truth which I have just tried to enunciate makes us modest in our claims, tolerant of the earnest efforts of others to teach Theosophy, and more than anything else I do believe will expose false claims, false leaders, and Theosophical egoists. The old saying is true: "Live the life and ye shall know the doctrine"; and the more fully the Theosophical life or the life beautiful is

lived, the more fully we shall know the doctrine, because we shall then be more fully functioning on the higher planes of our constitution than now is the case, and therefore more capable of understanding wider reaches of Theosophy, and in consequence likewise more capable of interpreting the divine *Theosophia* for the benefit of others.

By 'technical Theosophy,' therefore, I understand the giving unto men of the more or less complete message of the Masters, *as we have received it*, and not otherwise: and this can best be done when we train ourselves to be living exemplars of the Wisdom which we ourselves are learners of. No man can teach genuinely technical Theosophy unless he has achieved a more or less complete union of heart and mind and life and intelligence and moral strength and love. Merely 'intellectual Theosophy,' as it has now become popular to describe it, may or may not be interesting, and can at best entertain only a certain part—a relatively blind part—of a portion of the population of the earth. But this is not all. Merely sentimental renderings of what any individual or individuals may understand to be Theosophy, and which such individual or individuals may call the 'heart-touch,' while possibly beautiful in portions, are not by any means technical Theosophy.

I now come to a concise and succinct definition of what I mean by technical Theosophy: Technical Theosophy means pure Theosophy as we have received it from the great Teachers, complete as far as it has been delivered unto us, and comprising physical, psychical, intellectual, spiritual, and divine elements; and must be given by us with all our psychical, intellectual, and moral strength, and with all the love of our hearts. That is what I mean by technical Theosophy, pure Theosophy, and, relatively speaking, all of it—at least all of it that we have been able to master. I recognise that the word 'technical' is greatly defective in power to describe what I had in mind, but I chose it because it gave the idea of fidelity to the details and practice of the Divine Science.

For instance, science is both theoretic and practical. It is quite wrong to speak of technical astronomy, for instance, as only theoretic or speculative astronomy. Technical astronomy must likewise have its practical side, its practical studies, indeed its practical uses. Otherwise, I take it, it is not truly technical astronomy. Furthermore, you must understand all of astronomy, as now known, if you are to communicate it properly and technically to others; and one's skill as a technical teacher depends upon this. Just so is it with Theosophy. You must study it in all its branches if you are desirous of preparing yourselves to communicate it unto others in the proper way: to communicate it unto others so that their hearts will be touched by it, so that their minds will be set aflame by its holy light, and so that those to whom you speak when speaking of Theosophy, will feel their hearts touched as well as their minds enlightened. You must be technicians in Theosophy, giving all of it as you have received it, and giving it with all of yourself.

From another standpoint, similar but different, we should understand by technical Theosophy, the exposition of the Theosophical doctrines as a complete, systematic philosophy-religion-science, with all its doctrinal parts interlocked, inter-related, and interdependent, so that, as you must see, it is impossible to get an adequate comprehension of one doctrine without having in mental

vision at the same time the other Theosophical doctrines; also their inter-working; again a clear understanding and exposition of our technical Theosophical terms; and above everything else the realization, and therefore the clear and lucid exposition, that the entire systematic philosophy which we today call Theosophy is a formulation in human language of the nature, characteristics, functions, processes, of Kosmic Being, and all that in it is. For instance, it is known that the Universe, the Macrocosm, is the source and ultimate destiny of one of its infinitudes of microcosms, man, and hence that whatever is in the Universe is in man, and *vice versa*; and that, for instance, merely to speak of man's seven principles and to recite their English or Sanskrit names is not teaching technical Theosophy; unless at the same time there is an adequate understanding, and therefore adequate exposition, of just what these principles or elements are; how they work together; what their characteristics or nature are; what their places in human evolution respectively are; what happens to the human constitution before birth and after death, etc.

I have attended Theosophical meetings in Theosophical lodge-rooms, fortunately not of our own beloved T. S.— and I say this with respect and with real reverence for the devotion that I have sometimes found in these lodges — where I have left the meeting grievously disappointed at what I have seen and heard; and I will tell you why, my Brothers. In some places I have found a merely mental or psycho-mental presentation of certain theories which were called, or mis-called, Theosophical teachings, theories which this or that or some other Theosophist had elaborated and called Theosophy; and furthermore even this was at times given frigidly, with neither genuine warmth of feeling, nor, so it struck me, with intellectual conviction. I felt that I was listening to the exposition of a purely intellectual pastime, an intellectual plaything. This assuredly is not what I understand by Theosophy. Again, I have been in other lodge-rooms of other Theosophical Societies — and I say this also with great respect for the very kindly people whom I have met there — where I found really no Theosophy at all, even intellectually speaking, but a lot of psychic stuff and, or, a lot of sentimental talk; and I could not call this a giving of genuine or technical Theosophy. In other lodges I have found a presentation of genuine Theosophy so far as verbal communication went; but in these last cases I discovered or felt that I was attending a meeting where individuals were giving their interpretations more or less faithfully of what they had read in Theosophical books written by H. P. B., W. Q. J., and others; but here too, I found an icy atmosphere, a frigid presentation, and an utter lack of intuition, understanding, and worst of all, an absence of that certain part of genuinely technical Theosophy which is its noblest part — what the great Buddha called the Heart-Doctrine, a combination of esoteric teaching and compassion.

Please understand that I am not endeavoring in these present remarks unkindly to criticize anyone, but am referring only to what I myself have found, and what I object to. No man can be a genuine Theosophist, and therefore he cannot be a true teacher of technical Theosophy, unless his heart is on fire with brotherly love even for those who differ from him, and unless his mind is illuminated with esoteric understanding. A Theosophic lodge-room should be the home of brotherly kindness towards *all*, irrespective of creed, color, or caste;

and should be a center of high-minded and generous tolerance for the views of others, even should individuals consider such views to be erroneous. It is only in such an atmosphere that genuine or technical Theosophy can flourish and be properly delivered unto men.

In closing I might add that I could possibly phrase my understanding of technical Theosophy to be: "The giving of the intellectual aspects of the doctrines of Theosophy when combined with an outflow of the spirit within us, manifesting as brotherly love welling up in sincerity from the heart." We must have both brotherly love and intellectual activity in our presentation of Theosophy if we wish to reach all classes of men, all classes of minds.

## The Work of the Theosophical Press Service

Address by Clifton Meek at the Convention of the American Section T. S.

**I**T must be evident to every intuitive Theosophist who closely follows the trend of the movement, and particularly those whose privilege it is to participate in the First American Convention of the new era, that these are indeed days of transition and growth, calling for new methods and responsibilities.

In the Leader's address at The Hague in July, he emphasized the need, and called for wider and broader dissemination of Theosophical teachings when he said that "more vigorous and intensive and more effective means of propaganda must be found." There is but one interpretation to be placed upon this statement. It is the call for active and organized efforts along new lines to carry Theosophy into a troubled world to divert the stream of human thought from the morass of selfish materialism, from which arises the dank fog of ignorance and misunderstanding, and in which the germs of human unhappiness breed and multiply.

Comparatively, we are few in number, and on the surface it would appear to be a hopeless and thankless task. In this very fact, however, lies the assurance of success. With the conflict for supremacy between the forces of Light and spiritual progress on one side, and those of Darkness and materialism on the other, so nearly balanced in our present age, we comprise that small minority in whose hands lies the 'balance of power,' and with it goes a corresponding responsibility. There is no other line of human endeavor where an equal effort will have such far-reaching effects upon the world at large, in establishing lasting, spiritual values, and in breaking the deadlock of the struggle in which civilization now finds itself otherwise hopelessly entangled.

Nor is the task a thankless one. There could be no greater compensation than the privilege of allying ourselves with the spiritual energies of the universe and becoming co-workers with those who form the vanguard of the race, and who watch over its destinies and assist in the work of evolution. Collectively, we are an important and necessary part of that Hierarchy through which Divine Wisdom is disseminated to the world at large, and it is our work to carry the sublime Theosophical teachings into the highways and byways, the nooks and corners, and to sow the initial seeds in the minds of those whom we contact.

The work of changing the hearts and minds of men will indeed be a hopeless one if we merely wait for the world to beat a path to our lodge doors. It may

make beaten paths in search of better mousetraps, but not of Divine Wisdom. The Royal Road of spiritual progress is never overcrowded by those seeking supernal truth.

There is no more effective and far-reaching method of implanting the first Theosophical seeds in the minds of the masses than through the columns of the public press. The average man hasn't the least concept of what Theosophy is, and if he thinks he has, it is usually a badly warped and twisted one. If he had a correct understanding of it he would be in our ranks. He will not go to the library to borrow Theosophical books, nor make the effort to attend Theosophical Lodge or Club meetings; but he will read newspapers, and if Theosophy can be thrown on his front porch, the initial seed can be sown, and at least curiosity aroused in many instances.

There is every indication that there has been, and still is in progress, a changing attitude on the part of newspaper editors toward the teachings of Theosophy. The day is rapidly passing when thoughtful and intelligent editors ridicule and condemn anything which will throw light and help on the serious problems of the day, and in most instances they desire to keep abreast of the times and the ever-changing thought-trend. It is my firm conviction that for every article which has appeared in the press in past years derogatory to Theosophy, hundreds will appear in the future in its support, or at least the press will present it impartially to the public in our own words, and that generally speaking the public press will become the ally of Theosophy. These observations are based upon actual experiences in which newspaper editors have not only shown a willingness to present somewhat lengthy articles on Theosophy regularly to their readers, but have shown an actual eagerness to do so. In the small area in which an effort has been made to put into effect and establish this phase of Theosophical work, the first rebuff is yet to be met with, and only the lack of time has prevented an expansion of the work.

The press is not wholly to blame for the fact that it has not always given Theosophy a fair hearing in the past. It should be borne in mind that many strange and queer doctrines have been presented under the name of Theosophy, teachings which we ourselves would most certainly refuse to publish and broadcast. There probably has never been a time in the history of the Theosophical Society when the public press has shown such a marked disposition to be fair. Never before has the necessity for right ethics been expressed editorially in the press as it is today, and we frequently see the term 'spiritual values' referred to by editorial writers.

Theosophy for the press presents a somewhat different problem from that for our own publications. The layman is almost if not entirely unfamiliar with Theosophy and its terminology, and care must be exercised in giving him his first impressions lest abstruse doctrines and unfamiliar Sanskrit terms create in his mind the impression that Theosophy is only for profound scholars and students, and entirely 'too deep' for his mental capacities and understanding. What to us are the simple teachings of Theosophy might appear to him as mysteries. Many fine articles appearing in our publications which are wholly understandable to ourselves, are not entirely suitable for newspaper publication, at least not without some revision and simplification.

It is the aim either to prepare or revise, or both, a special series of articles suitable for this purpose, and with the aid of Comrades throughout the country establish contacts with newspapers for their publication. For some weeks and months past, three eastern papers, namely the New Canaan, Conn., *Advertiser*; Bridgeport, Conn., *Life*, and the *Nassau News* of Freeport, N. Y., have been publishing Theosophical articles of goodly length on a weekly schedule, with the exception of several instances when the lack of time prevented the preparation of material. In each instance the editor showed no hesitation; space was given simply for the asking. In these instances, the articles which were published were not all that could be desired for that particular purpose, but they were the best available at the moment. For the most part, they comprised the 'Graded Lessons in Theosophy,' which were edited with the idea of simplification, and of the elimination of certain passages, particularly those dealing with man's psychic nature.

It is my feeling that this phase of our teachings should be kept in the background as far as possible in their initial presentation, particularly in the press, for indiscriminating minds will wrongly confuse this aspect of our teachings with spiritualism.

In this nucleus and modest beginning, however imperfect a start it may be, lies the possibility of expansion, the natural evolution and growth of an idea, which we believe can be fostered into becoming something of greater scope and of real service to our Leader and the Theosophical cause.

In response to his call for more effective means of propaganda, the Theosophical Press Service has its modest inception as a contribution to the work of the new era, subject to his approval and guiding hand.

Its objects are to dispel the misconceptions which have grown up around Theosophy, and to disseminate sane and sound Theosophical doctrines and teachings. Ways and means for its financial support will be found without diverting the much needed funds that would otherwise go to headquarters. Through the generosity of a loyal New Haven Comrade stationery was obtained, and through the kindly help and co-operation of Comrades in Bridgeport and Freeport, the necessary newspaper contacts were made.

We trust that in its main outline, if not in the imperfection and incompleteness of details, the idea will not only meet with the approval of the Leader and President, but will prove worthy of that approval.



"By joining the Theosophical Society, you have proclaimed your intention to work for the betterment of humanity. You have realized that the world is in an awful condition; that that condition arises out of the wrong thoughts of men, and that those wrong thoughts are the children of ignorance, of false ideas about life. You have determined that in every way possible to you, you will combat ignorance and false ideas by spreading Theosophy; that you will combat wrong thought by making yourself a disseminating center of right thought; that you will leave every condition you come on, better and sweeter than you found it; that you will get to work on human life to infect it with divinity and change it to divine life."

— *Y Fforum Theosophaidd*, June, 1933

## Leaves of Theosophical History

### A Letter from H. P. B. to W. Q. J.

[The following is a *verbatim et literatim* reprint of the original now held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California, except for three paragraphs indicated by asterisks, which deal with Mr. Judge's intimate personal and family affairs; and out of respect for one whose private matters should not be discussed in public, this portion is omitted. No year is mentioned in the original; the probable year is 1886.]

Ostende — Rue d'Ouest 17

Aug 22

My dear W. Q. J.

I am glad to state that Mohini was falsely accused. Old V. Bergen misunderstood him, wrote to the Countess & made a mess of it. Mohini is here with Arthur G. & all is explained. They will remain for two or three weeks with me. But on account of that disgraceful row (Mrs W., Coun etc.) Mohini very wisely abstains from going now to America. When Arthur has arranged something he will go. I think I have arranged all. I gave to Arthur an independent charter,—I, as one of the Founders have a right to,— & Arthur will explain to you the rest. Olcott will have now to submit, or, there will be a devil of a row for him to pay; I am DETERMINED for I am *not* prepared to lose *such* fellows as Arthur. And *you*, you are one of the original Founders. You ARE entitled to help in such emergency as yours & I wrote so to Olcott. If *he is* ungrateful I will not be so. I hold to Masters' *original programme*,—he is fast running the Society into a Salvation Army business, with FUND & etc. The "permanent Fund" humbug *must* cease. He must make a new rule as all the best Fellows want it, that only that which remains out of the yearly expenditure, after every *theosophical* duty has been attended to out of those sums,—should be laid aside. The bulk of it must go for the wants of Adyar & such cases as yours. Olcott will have to pay your Kali \$50 monthly & have you at Adyar or — I publicly renounce my connection with the Society since MASTERS original programme is departed from, which is — brotherhood *in acts & deeds*, not in show of blue elephants, paraphernalia Boards of Control & flopdoodle generally. I wrote to him & put my *ultimatum*. I am tired of hearing him criticized, laughed at & *very justly* I am sorry to say.

\* \* \* \* \*

Now a great favor for me. (1) I have lost my passport & my naturalization papers are at Adyar. I need them badly. Please go at once to the City Hall & declare them I have lost my passport & must have those papers. I enclose a letter (official). If there is anything to pay, do write at once & I will give the money to Arthur for you. If you neglect this W. Q. you will make me lose a great chance for I cannot even have the protection of my consul without my papers.

(2) Go to Bouton. See what can be done. Why does he not send according to promise my *June* cheque, as he has promised. If the money is sent to Olcott I PROTEST. I am here, ISIS is mine I have enough lost on it let me have,

at least, the little I can get. If I have to cancel the paper the power of attorney given by me to L. C. H., draw the thing for me, send it here & I will sign it. I do not want to have her for an agent. At any rate say to Bouton that he wants to have the Secret Doctrine he has to deal *directly* with me not with Olcott, or any one else. I am taking a copyright myself at Washington. Please write for me a letter to the Librarian at W. which I will sign when the time comes. (leave the date out) Do not neglect it, The S. D. will be ready this fall in two three months at least 2 volumes. I must have the copyright in my own name & hands. See what it is that prevents Bouton to send me. If he wants to make arrangements with me he will have to do this, this once, better than he has done with Isis, or I accept the offer of other people. Now answer me dear W. Q. J. & — may THEY bless you

Yours

H P B

## Questions and Answers

### QUESTION 180

*Will Dr. de Purucker kindly state whether in his judgment his idea of the Absolute, which has caused some discussion among Theosophists, is the same as H. P. B.'s idea, as explained in her "The Secret Doctrine," etc.*

*G. de P.* — My answer to this interesting question is an emphatic affirmative, given without qualification; except that perhaps H. P. B. is at times more familiar in her usage of the word 'Absolute.' But her real meaning, leaving words or terms aside, is absolutely identic with my own — a meaning which I have expressed with sufficient clearness, I believe, a number of times, and which may be found briefly explained in my *Occult Glossary* under the term 'Absolute.'

It is true, of course, that (a) H. P. B. *at times* used the word 'Absolute' in what has long been a common European philosophical sense; and (b) that I use the word in a more limited and strictly etymological sense, fully agreeing as I do with Sir William Hamilton, that it is wrong to employ this word otherwise, whatever careless thinkers or writers may say.

But leaving this aside as a matter of unimportance, I can state that the discussion concerning my use of the word 'Absolute,' which discussion at times, unfortunately, has verged upon acrimony on the part of my critics, has been on the whole informative and useful; for, if nothing else, it has made people think, and it is beginning to uncover one of the profoundest and most fascinating aspects of the Theosophical esoteric philosophy.

H. P. B. with her wonderful literary power and her amazing lucidity in expression, occasionally used the words 'Unconscious,' and 'Unknowable,' as being virtually synonymous with the word 'Absolute,' and this appears in her *The Secret Doctrine*, Volume I, pages 14 and 15, reprint of 1888; and I would call the attention of the questioner to the instructive and illuminating passage on page 106 of her *The Secret Doctrine*, Volume I, reprint of 1888, which I will briefly quote as follows:

"The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest — the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not



apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . Hegel, the great German thinker, must have known or sensed intuitively this truth when saying, as he did, that the Unconscious evolved the Universe only 'in the hope of attaining clear self-consciousness,' of becoming, in other words, MAN. . . ."

This passage is often overlooked; and although the word MAN here is employed in a collective sense; MAN or mankind is obviously composed of men; and all mankind is limited indeed when compared with the 'Absolute' or the 'Unconscious.' The inference to be drawn, and the deduction to be made, are obvious, and in this one passage, as well as elsewhere, H. P. B. with her graphic power states our common case far better than I can.

I might add in conclusion that the Unconscious or Unknowable of European Pantheistic philosophy is not exactly the same as the frontierless, illimitable Infinitude or Duration of the Esoteric Doctrine, which Infinitude obviously is pure ETERNAL SPACE in the most abstract and absolute use of the term. But this abstraction again cannot be limited by the human concepts 'conscious' or 'unconscious,' 'knowable' or 'unknowable,' and therefore is not the 'Absolute.' ETERNAL SPACE is beyond all limitations of extension or time, as even the noblest human intuition perceives these.

Questions 181-186 were answered by the Leader at the meetings of the Headquarters Lodge of the English Section in October, 1932.

QUESTION 181

*Does Dr. de Purucker consider that a Theosophist must be a vegetarian to be a good Theosophist, and does "The Secret Doctrine" teach this?*

G. de P. — I take it that the words *The Secret Doctrine* refer to our wonderful H. P. B.'s book, or indeed they may refer to the secret doctrine, the Ancient Wisdom. I have never found any passage in H. P. B.'s *The Secret Doctrine* forbidding the eating of flesh-food. There are many passages in different parts of our esoteric works which state in unmistakable terms that the eating of flesh-food is not good for two reasons. You know them, but there is no forbidding of it; and I can tell you plainly that I have known strict vegetarians, strict fruitarians, who had the heart of a tiger, and the unforgiving nature of an ape. It is not what goes into a man's mouth which purifies him. It is man's own will set to purify the Augean stables of his brain-mind. No, the eating of meat is no bar to chelaship in the beginning. Of course when you become an accepted chela, and are strictly following the rules of development required for higher degrees, when you become a disciple in training, meat-eating is impossible.

But the main argument against the eating of flesh-food is our doctrine of compassion, of pity. Nevertheless, there are times and there are reasons when and for which even the lower chelas do eat meat in small quantity. But don't think for a moment that what a man eats or does not eat is the cause of his going to the Masters. As I have told you, I have known Theosophists who were strict vegetarians and even fruitarians whose hearts were filled with iniquity and all the poison of unkindness; and how they ever supposed that by living on vegetable food, or on the beautiful fruits of the earth, by doing this alone with

a corrupt nature, they could tread the path to the gods, I do not know; but they thought it! Mind you, I do not condemn, I simply state the fact as I have found it.

But remember also that the sweet vegetarian products of the earth, and the delicious fruits of our common Mother, are a far sweeter, more succulent, and purer food, than is the flesh of the unfortunate beasts who must die to provide the flesh that some use regularly and unthinkingly and in quantity far too large as their daily food. Every Theosophist if he can do so will probably have better health by following a wise and judiciously selected vegetarian diet, avoiding overeating, which is the usual cause why attempts at following the vegetarian diet sometimes fail. In such case the would-be vegetarian overeats from a false fear that his body needs more nourishment than it does; and the consequence sometimes is a badly impaired digestion, possibly auto-intoxication, and even disease. Common sense, and as above said a vegetarian diet selected with judicious care, comprising a well-balanced ration, and with due care not to overeat, will probably result in better health, more vigorous activity, and a clearer brain, than the eating of meat could ever bring.

#### QUESTION 182

*I would like to ask for a little further light on the Mânasaputras. We read that the Mânasaputras awakened the minds of men, yet in other places we read that the Mânasaputras are really ourselves. It sounds as if we are awakening our own selves.*

*G. de P.* — Yes, we are told in one place in Theosophical literature that the Mânasaputras enlighten us; and we are told in another place that we, being enlightened, are nevertheless in our higher parts the Mânasaputras. Does it mean that we light ourselves? Do candles light themselves? Strangely enough, in spiritual things they do! You have given your own answer to the question.

The fact is this: 'Mânasaputra' is a compound Sanskrit word, *mânasa* an adjective from *Manas*, of which the nearest translation that I can give at the moment is 'mind.' But it means something different from mind, it means more and in a sense less. *Manas* pertains only to the human constitution. The same energy when manifesting in the Universe is called *Mahat*. When it manifests in particular entities it is called *Manas*. *Mânasa* as said is the adjective from this, signifying creatures, or beings, or angels, or devas, or whatever name we may call them by, who are endowed with the fire of self-consciousness, the ability to think self-consciously, to carry on trains of self-conscious thought and meditation. *Putra* means 'child,' or 'son,' or 'offspring.' Therefore *Mânasaputra* means 'child of mind,' and the plural — 'children of mind.'

We are all children of the Cosmic Mind — not exactly in this sense of the *Anima Mundi* however. The Universe is as much an organic being — and when I say the Universe I mean the Galaxy in this instance — as a human being is such an organism. It is ensouled. It is as infilled with monadic essences as we humans are, because we humans simply copy in the small, as microcosms, what the Galaxy or the Universe as the Macrocosm originally contains. All we have and are we derive from the surrounding Universe in which we move and live and have our being, as Paul of the Christians said. The Universe is rooted

in infinitude and in eternity. We as parts of this cosmic whole are likewise not only rooted in it, but are also ourselves in our inmost and in our uppermost, in our highest, eternal and infinite. And the whole purpose of evolution is a larger and in ever increasing measure bringing out or evolving, bringing forth or unrolling, unwrapping, what is already within.

A little child is born. It is mindless. It has no mind. But the mind is latent there. And as the months pass by and the years drop into the past slowly and slowly, as it were step by step we see the little child beginning to think, to think self-consciously, to become a manifestation of, or to be endowed with and in progressing measure, the flame of thought, of self-consciousness. It begins to think, to cogitate, to excogitate, to think thoughts to a definite conclusion, to make plans. It begins to take an individual and a lively interest in life, because it is thenceforth a thinker.

This exemplifies what the descent, so called, of the Mânasaputra was into the mindless man or mankind of the early Third Root-Race. Shall we say that the Mânasaputra descended from above, or from outside, into an entity which did not already have the same mânasaputric faculty or organ latent or inherent within it? We cannot do that. The child can bring forth only what is within it, which is obvious enough. And yet the case is an actual descent, it is an actual incarnation of a flame, of the flame of thought and self-consciousness from the Monad hovering, as it were, over the brain, and permeating the brain and entire being of the growing child.

The Mânasaputra, therefore, is both ourselves and a descent into us of our higher Selves. And the descent of the Mânasaputra before the middle of the Third Root-Race was not a complete descent. It was only a partial descent; and I tell you that the Mânasaputras have not yet fully incarnated in us; or, in better language perhaps, have not yet fully manifested their splendor within us. Our minds are not yet fully evolved. We work even yet with imperfect minds. The thing is still in progress, it is still in the doing. And the Mânasaputras will not fully have incarnated within us, and thus be able to show forth to the full their god-like powers, until the very end of the Fifth Round, the Round next to come after we have finished this Fourth and undergone the interplanetary Nirvâna between Globe G and Globe A.

When a man dies, an adult in the full possession of all his intellectual or mental or psychical powers, can anyone say, would anyone presume to say — I would not — that the divine flame of intellect had expressed all its fulness within the man before he died? Why, the titan-intellec[t]s of the human race have not yet fully expressed the powers of the Mânasaputra above and within them. The Mânasaputras are incarnating all the time, and incarnating ever more and more, just as in the growing babe, the growing child, the adult youth, or man or woman, as each year passes there is a larger development of mental power.

So then, you see, the descent of the Mânasaputras is the descent into our ordinary brain minds, into the human soul, of our spiritual soul, the Mânasaputra, the spiritual side of us. But yet they are our Selves. The Mânasaputras, in other words, are our Selves because they are our higher Selves, from our higher Selves. Just as in the growing child — it is both a descent and the child himself in his highest. That is the Mânasaputra.

And now, in addition to this — and I touch here upon esoteric matters and therefore I speak with some hesitation — in addition to this, there was still another class of Mânasaputras who, as it were, started the whole thing going by inflaming with their own intelligence, with their own fire of intelligent thought and self-consciousness those of the human race who, at that time, in the early part of the Third Root-Race in this Round, were ready, who caught the flame; and then their own mental apparatus, their own mânasic powers, burst as it were into bloom as a rose unfolds rapidly its petals when the season comes for it to do so. And these Mânasaputras, this class of Mânasaputras, were the highly evolved entities from previous cosmic manvantaras, who deliberately, belonging as they do to the hierarchy of the Buddhas of Compassion, as it were left their own sublime spheres and descended among men and taught them — and then withdrew. But that is another story!

Answering your question generally, the Mânasaputras are both we and yet not we: we because the highest parts of us; not we because above our ordinary humanity; and it is in our ordinary humanity that most men live and think and feel. We are human monads, we human beings. But we are overshadowed — what a strange English expression — over-enlightened by the higher triad, the highest part of our constitution.

#### QUESTION 183

*Could you please explain the doctrine of Karman with relation to our free will, because I do not quite understand how certain things which might result from floods or famine or such occurrences are just? So much suffering that comes to human beings seems to come to them through the exercise of the free will of other human beings. So how can you say, if those other human beings have free will, that the suffering that they cause is just, because if they had decided to act another way, the result would be otherwise?*

*G. de P.* — As a matter of fact, if we understood really what Karman is, this thoughtful question would not be asked. The difficulty is in understanding Karman. So many people seem to think that Karman is a kind of entity outside of us, a sort of god outside. But it is not. Karman is action, a man's karman is the man himself. If you get that idea clearly, all the following sequences of thought fall as naturally into place as you could wish. Whatever a man is, is his karman, because it is himself, the result of all his thoughts, of all his feelings, of all his actions upon himself. He has made himself. We make ourselves to be our own children in future lives. We are the children of ourselves, as parents in former lives.

Now as to the karman of a flood that our friend spoke of: How does it happen that a man, or a man and his family, or a community, suffers grievous injury through a flood for instance, losing property, and indeed it may be life? There is no cause that can be easily discerned in the man's past which could bring this or these disasters upon him, and yet there they are; and we ask ourselves: Is Nature an anarchy, is there no law in her? There either is or there is not, and we know there is; and therefore there is an explanation of these things. It is a result of cause and effect. For some recondite reason, for some hid causes which our feeble minds as yet cannot see, but which our intelligence and our

instinct, our intellect, tell us exists: because of that cause the man and his family, or the community, etc., happen to be there at the time and suffering the disaster. But the man could not have been there unless he himself had put himself there as the effect or consequence of previous action: thoughts, desires, instincts, emotions, yearnings, to gain heaven knows what!

Whatever happens to a man is his karman, not because it is fate, but because he himself has made himself to be it and to receive it. That is the gist of the whole thing. And furthermore, there is not only a man's individual karman, but there is the family-karman; there is the community-karman; there is the national karman; there is the karman of a race of people; there is the karman of the Earth as a whole comprising many races of men; there is the karman affecting our planet as one of the family of the Solar System. The Solar System again is a component part of our Home-Universe, called the Galaxy; and so on *ad infinitum* — all a marvelous working of action and reaction, of action and interaction: beings and entities and things, and laws and structures of the Universe, all interworking and interwoven and interacting — a marvelous picture. "We suffer from ourselves, none else compels," as Sir Edwin Arnold finely puts it in *The Light of Asia*, echoing an old Buddhist doctrine which is simply a teaching of the Wisdom-Religion.

So then, however unjust it may seem, whatever happens to a man is because he earned it; he put himself in the place and at the time when it was to happen. And mark you, there is no cruelty about this, and I will tell you why. How do we most quickly learn, which means growth, which means progress, which means development, which means evolution? How do we most quickly evolve? By sleep? By inaction? No! By action, by living mightily and living high in the fine sense of the word, and by suffering! You know there is nothing in the world that will awaken a man or a woman more quickly, awaken the dormant sleeping powers of the heart and of the mind, than to have it wrung with pain. I tell you that a man's or a woman's heart which has not been wrung with pain cannot sympathize with others' sufferings, does not understand love, does not know what sympathy means, cannot understand tenderness or pity. It is suffering that brings these out and makes us men. A hard saying to some people who are innately selfish, but believe me, Brothers, it is a beautiful truth. Ah, the god speaks within us when our hearts are tortured, and I say this by way of consolation, and by way of giving encouragement to those who suffer. I too have been through the mills of the gods. I have had my heart wrung with pain so that I wished to die, just for a short surcease of the torment; but I held on with a grip that I would not relax, and I recovered and felt myself tenfold the man I was before, for I had come to feel with others. I had gained a Universe, the greater, and had lost the less. Do you understand?

Karman is a very recondite and intricate subject, and much more could be said than is said in these few remarks. Remember also that man is a composite being, formed by his own karman, and therefore any one man is working out different kinds of karman at the same time. The deduction of this is that frequently the working out of the karman of a higher part of man's constitution crucifies as it were in pain and suffering the lower part of the man's constitution, which as such lower part or victim not infrequently has not merited the suffer-

ing it undergoes. Hence the phrase sometimes found in H. P. B.'s writings, where she speaks of 'unmerited sufferings'; but nevertheless it is all karmic, and all belongs to that man himself, to the composite nature of his constitution. And yet, as H. P. B. also points out in substance, there is not a misshapen day in our lives, there is not a moment of misery which we undergo, which cannot, were we wise enough to do so, be traced back to ourselves as the originating cause thereof.

## QUESTION 184

*As I recollect, we are now on the Luminous Arc, having passed the bottom-most part, the lowest part, of our racial evolution; and yet we have lived through some five thousand years only of the Kali-Yuga.*

*G. de P.* — The reason is that each Race has its own Kali-Yuga, each great Race that is, each Root-Race; and our own Fifth Root-Race in this Fourth Round in this Fourth Globe has advanced only to the point where we have not even yet quite reached the lowest part of the Fifth Root-Race. In other words, we have not yet had our racial catastrophe, that catastrophe which cuts every Root-Race in twain at its mid-most point, its lowest or most material point. We have passed only five thousand years of the Kali-Yuga cycle of our Race, and we shall not have reached the lowest or bottom point of our Fifth Root-Race until the racial cataclysm comes. That will come during the Kali-Yuga; and as a matter of fact the Kali-Yuga takes place at just that time, because the two kinds of events converge: the lowest evolutionary point, and the most material point, which likewise is the Kali-Yuga.

I have answered your question, but I feel that I have not quite answered the particular point of the question in your mind. Try to phrase your question again and I will try to answer again.

## QUESTION 185

*I understood we had passed the middle point of the cycle, even in the Fifth Race.*

*G. de P.* — No, we have passed the middle point of the Fourth Round. That took place during the Fourth great Sub-race, or the Atlantean, that was the bottom-most point of all the Seven Rounds, and you might call it the Kali-Yuga of the Seven Rounds. Kali-Yuga means the most material part of any cycle of growth, of evolution. We have Kali-Yugas in each Round, which is the middle point of development on the Fourth or lowest globe. Then there is the Kali-Yuga of each great Root-Race; and furthermore there are small Kali-Yugas in the Sub-races. As a matter of fact, Kali-Yuga like all the other Yugas, is more or less a generalizing term. Kali-Yuga means the 'Black Age,' the age of material expansion, and the age of spiritual obscuration; and as everything runs in cycles and there are cycles within cycles, if you follow the idea it becomes obvious that the middle point of everything in its evolution is its most material point.

## QUESTION 186

*We are taught of a Day of Brahmâ, and also of a Night of Brahmâ. When the Night of Brahmâ comes on, all the entities in the Universe return whence they came, is it not so?*

*G. de P.* — Generally speaking, Yes, but the question is not quite adequate. A 'Day of Brahmâ' refers to two things: First, the Seven Rounds of a Planetary Chain, which event has to do with one planet of our Solar System only. When Seven Rounds have been completed or lived through, that is one Day of Brahmâ. The term is also used for a single Round, but more infrequently. But this refers only to one planet of our Solar System. We can likewise speak of the *saurya* manvantara, a Sanskrit adjective derived from *sûrya* or the sun, when the Solar System and all that is in it, sinks into its Solar Pralaya. That is expressed by some three hundreds of trillions of human years; yet this refers only to our Solar System. Then there are figures which would be perfectly futile to talk about, because we could not understand them, by which we could express the Manvantara of our entire Galaxy, our Home-Universe. And then beyond that we can speak of the Manvantara of our Kosmos, and of all the Galaxies that belong to something still greater, and so we could go on step by step. But the 'Day of Brahmâ' refers either to one Round, or much more frequently to all the Seven Rounds of our Earth's Planetary Chain; and that is expressed in some 4,320,000,000 human years,—quite a long time! And yet you know, even in the Solar System that is a very short time. It is but like a day, and then there are the cosmic weeks, and the cosmic months, and the cosmic years, and then the lifetime of Brahmâ, hundreds of those years, and then we must think of Brahmâ's passing out of imbodiment and going into 'his' Nirvâna corresponding to the human Devachan, and returning again. And so we can continue in thought until our very brains become bewildered, 'reeling' with the magnitude of the numbers involved.

But there is rule, there is law, there is order, in everything, and if we understand what happens in the case of the small things of our Earth, for instance, we can, *mutatis mutandis*, by making the necessary adjustments of figures and of places that we strike off, come to very clear conclusions as to the time-periods of the Solar System and of the Galaxy and of what not. Do you understand? The Day of Brahmâ includes all the Seven Rounds of our Earth's Planetary Chain.

## Inter-Organizational Theosophical Notes

"MEMBERS of the Theosophical Society who are looking around for Christmas presents could do no better than to think of the first volume of the complete works of Madame H. P. Blavatsky which was published some months ago. This is a treasure for any student of Theosophy, and besides is the first volume of a series which every student of Theosophy will be proud to possess. The second volume is in the press, and it is much easier to buy them as they come out than to wait till a number have been issued. To give the first volume to a friend is pretty sure to make him a subscriber for all the succeeding ones. At the same time, of course, the first volume is complete in itself and forms a compendium of occult information, dealing very fully with spiritualism and other phases of occult experience."

—*The Canadian Theosophist*, October, 1933, p. 241

THE following is reprinted from *The American Theosophist* for October, 1933. Speaking of the significance of a theosophical Lodge and of the work which it is intended to do, C. Jinarâjadâsa makes some timely and interesting remarks, which speak for themselves.

“. . . A temple or church is a place where the individual is *given* his religion. He is there told what he is to believe and how he is to act. But the function of a Theosophical Lodge is far rather to help the individual to *find* his religion. There is a very great difference between a religion which a man accepts, because it is that in which he is born, and the religion which he *finds* for himself, because he has sought for 'the Way.' In a *Theosophical Lodge*, our aim as we study the many religions is to rouse the intuition of the member, so that he can see Truth directly for himself.

“Sometimes in a Theosophical Lodge the members profess many Faiths, as for instance in a Lodge to which I belonged in Ceylon; there were members who were Buddhists, Hindus, Christians and Zoroastrians. Obviously we did not all find the same religion. Yet the striking fact was that, by means of our common Theosophical studies, the Buddhist found a higher type of Buddhism than that prevalent among his neighbors; the Hindu a higher type of Hinduism; and thus every religionist discovered directly for himself his religion in a new way. This is definitely our aim in a Theosophical Lodge.

“I need hardly mention how we who are old Theosophical workers have discovered that the finding of Truth is not a matter merely of intellectual search, nor even of inward meditation. For Truth is a mighty power to reorganize life, and therefore, only in so far as we reorganize our own lives and those of others round us, we discover the greater realities concerning the nature of Truth. . . .”

---

### Theosophy for Beginners

A NEW series of leaflets has been prepared, presenting the basic teachings of Theosophy in a simple form, suitable for inquirers who know little or nothing of the Ancient Wisdom. The first two, *What is Theosophy?* and *Reincarnation*, are now available, and *Karman* and *Death and After* will follow immediately. Price 1c. per copy, 75c. per 100 (postage extra). Address *Theosophical University Press* (Publications Department), Point Loma, California.

---

**Gongs** for Theosophical Lodges made to order upon application. Write to FRITZ PULPANECK, Stimson Bldg., 129 West Third St., Los Angeles, California.

---

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

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

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.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## The Leader's Closing Words

to the Convention of the American Section: Boston, October 15, 1933

**M**R. President and Chairman, Fellow-Theosophists — Brothers and Companions on the Path: I am going to speak to you briefly on what seems to me to be the destiny, and also the needs, of the American Section of the Theosophical Society. Here we have an immense, and even at the present time a wonderful, country, now enjoying internal peace, having known the agony of internal strife; the home of a new people, a young people, a people breathing a different psychical atmosphere from that found anywhere else in the world — a fresher air as breathed by both mind and heart, so to speak. Here in the New World, and particularly in the United States if I see aright, and I think I do, are already the beginnings not only of the new civilization that is even now by its forerunners knocking at the doors of the present; but also here in America (and by America I mean not only in the United States) will be, as I see it, in the future the building up of a Theosophical civilization, *i. e.*, a civilization which I venture thus to qualify because possessing some of the attributes which we understand by this adjective. The destiny of the American Section, whatever may be the political and social destiny of our country, is, I hope with all my heart, to be that of spiritual leader of a great people, the leader of the thought of the New World in the future.

I am extremely anxious that the ground-work be laid strong, that the foundations be firmly builded, before the time comes for me to pass on. I have on numerous other occasions spoken of the foundation-work done by that wonderful woman, Katherine Tingley, and I have at those times also spoken of the super-structure which it shall be our destiny, I believe, to build upon that foundation. But I now am enlarging my picture; and I see not only the ground-plan, the basement-floors, so to speak, but I see already the beginning of the building of the first floor, upon which others are destined to be reared by generations following our own. New religions of a nobler type than we know, in the future are going to spring forth from the work in which we now collectively and individually are engaged — new religions embosoming more of the supernal light of the *Theosophia Divina* than did or does any religion at present existent on the globe. These will be a portion of the fruitage of the arduous work in which we at present are engaged; and it is my prayer that we shall now build so strong-

ly and truly that these new religions of the future shall be of a lofty spiritual and intellectual type, Theosophical in core, and let us hope Theosophical in outlook also.

In other words, I want Theosophy in the United States to be pure, unadulterate, so that the Theosophical Society faithfully embodying and teaching this genuine technical Theosophy, this pure Theosophy, may become the channel for the reception of a greater volume, of a greater flow, of inspiration from the principal Lodge of our Masters. That stream will never flow, at least will never flow properly, unless the channel—the Theosophical Society—is builded in proper pattern, builded aright, and kept or preserved aright through the years. The Masters of course are not hindered in their work by the mistakes of men. Their work is not undone, nor is it spoiled, by the mistakes of us, their pupils. Nevertheless, if there are no mistakes to rectify, no things built distortedly to straighten later, no errors to atone for with retributive suffering, then the flow of Light and Truth and Peace and Brotherly Love coming forth from the heart, spiritual and intellectual, of our planet, will be strong and immediate and will reach us in relatively full flood and sooner than otherwise would be possible.

I do not want anyone, my Brothers, to construe these words as meaning a proud arrogation to ourselves of all Theosophical virtues, nor as hinting a disparagement of the work of Brother Theosophists when their work is genuinely Theosophical. Any genuine Theosophical work, done by anyone, and arising from whatever source, infallibly is destined to form a component part of the mystical channel of transmission that I am speaking of.

You have some understanding of what the fraternization-movement stands for; and I pray you, do not misconstrue these remarks of mine to be a back-handed criticism of other Theosophists. What they do they themselves shall be responsible for, whether it be good, bad, or indifferent. But here I am now speaking of our own work only—of your work, of your future work. Let us keep our hearts directed to the Spiritual North, and our minds directed to the Spiritual North, collectively and individually. Let us do our own labor well; and the best way by which to do our own labor well is for each one of us as individuals to do it well. Let others, whether of our own ranks or not, make what mistakes they may. Let us at least see that we make as few mistakes as is humanly possible.

Now, there are in human affairs mistakes of two kinds: mistakes of the head and mistakes of the heart. The mistakes of the head, Theosophically speaking, are usually mistakes in judgment or doctrinal mistakes, and are subject to rectification with more or less ease. The mistakes of the heart are not so easily rectified; and the worst of it is, my Brothers, that the mistakes of the heart leave lasting scars on the hearts of others who are affected, and it may be injured, by them. Mistakes of the heart may be prevented—probably always prevented—by following the Golden Rule: "Do unto others as ye would that they should do unto you"; which I will quote again in the phrasing of the wise old Chinese, Confucius, which I think to be an even better rendering of this famous old adage: "Do not unto others what you would not that they should do unto you." Do you see the difference here? The Occidental rendering is the positive and personal view, which suggests that you make yourself to be the judge, more or less, of what is

good for the other fellow; but the Oriental way of putting the Rule is: let the other fellow be the judge; and it is a kindlier way of understanding the Golden Rule. Following this Rule we shall avoid mistakes of the heart; and as I have said, the mistakes of the mind, such as we shall probably doubtless make in the future, will be easily rectified.

I long for the day when the American Section instead of being composed of a certain number of members as it is at present, will reckon among its fellowship one hundred, one thousand, Fellows, for every individual Fellow whom we have at the present time. After thirteen months spent in European countries, and after careful study of the conditions there, I have reached this conclusion: that nowhere, at least as far as I have traveled, are the conditions for Theosophical propaganda more promising than they are in the New World. This does not mean that conditions in European countries are unpromising. Quite the contrary; but everything favors you here in the New World. You have absolutely no cause for discouragement of any kind. Mark you, this does not mean that you are superior to Europeans, and do not get that little bee in your bonnet! I mean only that conditions of all kinds distinctly favor you here, that everything is favorable for you; and as I have just said, I long to see the American Section grow and increase by leaps and bounds, reaching what was the maximum of attainment along the lines of increase which belonged to Brother Judge's day, and overpassing it, and making even our membership of that time seem to be numerically small!

Possibly some of you think, Brother Americans, that I have been paying compliments to you. If so, you will change your mind, because now I am going to say a few things of another kind! I ask you all, Fellow-Theosophists, to be *on guard against one or two vices which rightly or wrongly are often called American faults*: the idea that everything that is American is superior to everything else on earth. This may be all very well for political rostrums, or for the corner soap-box orator. But we Theosophists, as members of an International Organization, sworn to a spiritual International Brotherhood, and nevertheless loving our native country with all our hearts, should have a larger and more generous outlook than that. I have heard it stated—never however by one of our own members—that anyone holding a government-post would find it difficult to reconcile his fellowship in the Theosophical Society with his duty to his country. I want to take this occasion to tell you, as Leader of the Theosophical Society, that this statement is an infamous falsehood. You cannot be a good Theosophist unless you love your country well, unless you love it not for its past achievements in selfishness of any kind, but for its past grandeur in spiritual and ethical and social values. I want the Theosophical Society to become an *organization in which not words, but truths and high feelings, shall guide the lives of its members*. Every Theosophist should be a law-abiding citizen, doing every duty to country and to individual that comes to hand, no matter what it may be.

As is my habit, I often speak by hint. Strange times are coming upon the world; and it may not in future days be easy for me to reach individual Fellows of the Theosophical Society, who may, in the honor and sincerity of their hearts, yearn to ask the Leader what in his judgment is the best path to follow in this or that or in some other difficult set of circumstances. Be peace-makers, and

ye shall inherit the earth. Strive always and battle continuously for truth and right, and ye shall win all things. Be truthful at all times and places; but understand that silence sometimes is golden where speech is lead. Cultivate your intuitions; hold fast to moral principles; let principles, the Theosophical principles which have been given to us, be like your guiding star. Never neglect a duty of any kind; but in order to prevent your ideas from becoming crystallized and dogmatic, and in order to prevent your feeling that you have reached an ultimate, remember that higher than any duty there is always a higher duty, and that a higher duty is never in conflict with an inferior duty.

And now, Mr. President, after having been like the Greek Sage Heraclitus, obscure, I desire to advert briefly again to the affairs of the American Section itself. One thing we need more than anything else, my Brothers, and that is traveling lecturers, people who are not too timid to speak on a public platform, men and women who are familiar with and capable of explaining our Theosophical doctrines, and who in consequence can communicate them to others easily and without offense. One of the best methods I have found in the training of a body of speakers, is for the President of a lodge, or for the proper officers of the lodge, to institute classes in public speaking, classes in which appropriate members of a lodge shall be allowed to come to the platform and face their fellows and thus learn how to address them easily, kindly, and convincingly. Just as it is by speaking in a foreign tongue that one learns to use it most easily, so it is by trying to explain Theosophy to others: by actually doing it you gain facility in exposition, and also clarify your own mind; so that with each new time when you come to the platform to speak, you find that you do so more easily, and can speak to your audience more convincingly.

I would like to see a far closer communication, Mr. President, among the various lodges of the American Section, *i. e.*, lecturers or members of one lodge going to other lodges by invitation as speakers, and as friendly visitors. I understand that this is already in the doing in certain quarters. There is a great advantage in this. It not only makes the members better acquainted with each other, but it likewise introduces a spirit of enthusiasm in propaganda. Seize every opportunity that offers itself to keep your name and work and quality in the public eye. Seize every chance possible to speak in and through the newspapers. Neglect no opportunity along this line, however small it may be; and do not be discouraged if the editors of the newspapers at times refuse to accept your communications. Persevere and keep at it!

Next, and perhaps most important of all, study Theosophy continuously. Take our books; study them not only in your homes; if possible carry our books around with you, and read them whenever opportunity offers, so that you may become acquainted with and familiar with our technical terms; gain facility in explaining them so that you may thus more easily convey what you know to others, not only in your private circles, but before public audiences.

And now, Mr. President, I thank you for the very gracious reception which you and the Officers of the American Section, the Delegates here present, and the Officers and Members of the Boston Lodge of the Theosophical Society, have accorded to my fellow-travelers and myself. We have been keenly sensible of the profound courtesy and generous hospitality which we are receiving;

and we shall leave you tomorrow in order to pursue our home-journey to our International Headquarters at Point Loma, California, with our hearts filled with brotherly love, and with a feeling that our return to the United States after more than a year's absence has been likewise the occasion of a memorable and historic event in the American Section of the Theosophical Society — I mean this present Convention. I pray that the work so auspiciously outlined here in this Convention may become imbodyed in the future in an American Section of the T. S. which will be a model for all. I verily believe it will be so!

## The Secretary General's Address to the Convention

**D**EAR Leader, Mr. Chairman, President of the American Section and Brothers: When I came into your new and beautiful hall and took my seat, my eyes fell first upon the bust of our beloved William Q. Judge, and my thoughts went back to the year 1895 — to that memorable Convention at which he was vindicated, and during the years which have passed since then he has been increasingly and magnificently vindicated, in the stand he then took for technical, true Theosophy.

Boston is one of the great Theosophical centers of the world, and all of you, dear Companions, who belong to the Boston Lodge are indeed privileged, as indeed all of us are, in the opportunity that is ours of aiding the work of our first great Teacher, H. P. B., and of Judge, and of Katherine Tingley, who loved Boston so well, and now of aiding our present Chief. This wonderful blossoming, that we are now witnessing, of our Theosophical teachings in the hearts and minds of men in so many quarters of the globe, is the beginning of the harvest of the seeds sown by H. P. B. And we turn our thoughts to the work of that heroic soul, that great Teacher, whom the Leader only a few weeks ago at the last, the farewell meeting, held at the London Headquarters, on September 24, designated as the Avatâra of this present age, the Avatâra who came in order to introduce, and to set the key-note for, the present age, this zodiacal age, the Aquarian Age. Her work, as we know, was upheld and followed faithfully by William Q. Judge — with his work to do, carrying on the same work, delivering the same message, and yet adding something that he had in his heart, out of his life, and out of his past. Then followed Katherine Tingley, striking another note in the great harmony, her note. And now we are witnessing and sharing in the present work of our Chief, which in a sense is a new work, and yet the same work, for, as he has said again and again, it is an endeavor to bring back the Theosophical Society to its original platform and scope, to its original lines of work, for, be it said, the original *policy* has never been departed from by our Leaders — the policy as it was in the time of H. P. B., as outlined by the Masters.

So this meeting here in Boston is a memorable meeting, it is an historic event; it is the opening, let us hope, let us determine it shall be, of a magnificent expansion of our beloved T. S. in the United States and Canada in this New Era of Theosophy. And there is need for this. There are many indications, if we would only keep our eyes and our ears open, as to the seriousness of the present time. There was one significant word — the whole of the Leader's message to you, to

us, was significant — but there was one most significant phrase at the very end of his message which goes to the very heart, the very root, of the need of the present time: "take courage!" and that phrase "take courage," that injunction, as I see it, is not mere rhetoric, it is vital and pregnant with meaning.

This morning one of the Comrades asked me: "How did you find conditions over there in Europe?" I said: "I am going to speak about conditions in Europe this afternoon, about conditions in the world." For there has been one continuous hammering, as it were, into my mind and consciousness the whole of the time that I have been in Europe. I have spoken about it to the Leader several times, and to my Comrades who were there with us. We are facing, Comrades, what H. P. B. spoke about — the greatest crisis of the whole world, of all humanity, that it has faced for many thousands of years. *Take courage!* We need it and shall need it. And we can take joy in taking courage, for the outlook, dark as it may seem in the immediate future or not so far away, the outlook is full of the most glorious promise. And we, we Theosophists, we who are privileged, we who, because of our love in the past — and it must have been that — because of our love for Theosophy in former lives, because of our searching in the past, *we* have been privileged to awaken, to come, as it were, to a new birth in this life and for a divine purpose.

So it behooves us, dear Companions, that we ask ourselves why are we in this Theosophical Movement? Is it for our own gratification, for our intellectual enjoyment? Is it that we may have the delightful sense of brotherliness towards others? Yes, for all of these, but these are but the minor points. We are in this Theosophical Movement because we are a part of the human race, because we occupy a certain definite place in the constitution of the human race, just the same as our minds and hearts joined together have a certain place in our individual human constitution, and when awakened, make us men. And so, if we play our part, it is ours to arouse those inner divine powers which exist, latent, in all men and thus make *human* the human race — for, my Brothers, the human race today is only *half* human. It does not realize that there is the divine fire, the sacred fire, of love and intelligence and wisdom hovering, as it were, over it, seeking to find expression in its life; just as we can picture to ourselves our own Divine Self seeking to penetrate into our human consciousness with a ray from its Divine Heart. And we can be that link, we must be, we are that link — if we are Theosophists — that link between the Teachers just above us and the masses of Humanity who do not know Theosophy. As the Masters, the Great Teachers, are a link, we also are a link, in that golden chain extending from the Silent Watcher of the human race who refuses to pass beyond the 'Ring-Pass-Not,' who watches over it, and will not quit his post, until the last weary pilgrim shall have passed over into Peace.

What are conditions in Europe? I think, Companions, that the Leader's going to Europe was a most significant event; it was indeed to spread the message of Theosophy as is his work wherever he may be, but to spread it from the very heart-center at that time, the focus, the most crucial point, in the world's maelstrom; to be there where all the forces and energies and all the evil passion of war and hate seem to be running riot — and where also some of the greatest endeavors for the preservation of the peace of the world are being

made. But we can take courage because we have our Leader's words, and we who have been privileged to be with him have seen something of this, we have our Leader's words that his work has succeeded more rapidly and in greater measure than he anticipated when he set out. So we *can* take courage; not take courage because we are a forlorn hope, but take courage because we can see already, as Katherine Tingley has said, the dawning of "the light of the victory beyond conception," which even now is shining just ahead.

Look back over the history of the Theosophical Society: H. P. B. coming alone to this country, to New York, in 1873, finding just two or three at the beginning, William Q. Judge, Colonel Olcott, and a few others; starting the work here, leaving one strong man alone to hold the fort with a few others to stand by him such as General Abner Doubleday; passing on to England, to India, indeed touching the whole world, as she did in her voyages around the world, lighting again the ancient fires. And the fire that she lighted here in this country, and she said that the future of Theosophy depended in very large measure upon the United States — that fire has never ceased to burn, and now more brightly than before. Judge she called "the Resuscitator of Theosophy in the United States." She did not found the Theosophical Society in the United States out of a mere whim. It was founded by the orders of her Teachers, the Masters, because the work was to be begun here, away from the old races. It had to be begun where the new race was to be born, and is being born. But there is danger in beginning with a new race. Every child passing from childhood into manhood or womanhood, in every phase of its life but especially in its younger years, passes through a very crucial period; and we are at that crucial period now. That we may pass safely through that crucial period needs, just as it does in our own individual lives, the awakening of our will and intelligence and love — impersonal, true love — that we may conquer the turbulent forces of the lower nature. The success of the work begun in this new land, passing through its turbulent youth as it is at the present time, needs the awakening of the will and the intelligence of the people; it needs self-discipline, and that is where we as Theosophists come in.

While we are challenged, challenged to follow technical Theosophy, Theosophy in its completeness, not Theosophy for the arm-chair, not mechanical Theosophy, as Judge referred to it when he said that mechanical Theosophy never leads to the light. "Mechanical Theosophy," he said, "leads to a negation of brotherhood." What is needed is a living, actual Theosophy, true Theosophy, *complete* Theosophy; and, my Companions, the world, the whole world, albeit unknowing, is waiting for this — waiting for us to give it to them. We have the greatest privilege that has been accorded to any people, to any body of people that has ever existed — the *same* privilege, I should have said — that has been accorded again and again to those who have sought and found the light, as we today in greater or less measure have glimpsed it.

On what does our civilization depend? Not upon the mass of the people but upon the Leaders of the people. We have our Leader, but he has told us when he was last in New York, that *every one of us should be a leader*, that the Theosophical Society, as a Society, must be the leader of the thought of the world; leader because every member of the T. S. is a leader in his own life, in

his own living of Theosophy; and that means, my Companions, that each one of us shall face still more seriously, with still greater joy and higher courage — 'heart-age' — the problems of our own lives, the problems of the world.

Then what about this cloud that we are facing? What about the coming crisis? H. P. B. said that the Theosophical Society was founded to be the nursery of the religions of the future. This beloved T. S. of ours is a nursery. We must guard it. This trust and responsibility have been placed upon us that we may carry safely and intact the message of Theosophy through the dark period which we are now facing and which the world must pass through if it is to emerge into a brighter future. This light has been given to us that we may keep it burning in our hearts and in the Society as a whole, with a bright, pure flame, so that it may be a beacon-light that shall bring many, many, many, safely through the coming darkness, into Light.

### Proceedings of the Convention of the American Section, T. S.

THE following are extracts from addresses made at the Convention on Saturday afternoon, October 14, following the adoption of the By-Laws and the election of the President; and on Sunday morning, October 15, in the hour preceding the arrival of the Leader and his Headquarters staff. We have tried to select those which contain valuable suggestions that might be utilized by members and Lodges of the T. S.

*Miss Mayme Lee Ogden (Rochester Lodge).* "To help the Theosophical Society we must help the 'Fisher of souls of men.' There is no end of bait, and as many ways to reach those seeking the truth, and to help them to know Theosophy, as there are people searching. I'm sure we have all found that we can always lead any conversation towards Theosophy. If the seed is ready, then watch and help it in every way. It's bound to grow, sooner or later.

"We have found newspaper advertising of our meetings a strong factor. It is not paid advertising — just a notice of every meeting in the mid-week church service column, and the Sunday church page of two Rochester papers. Most of our inquirers have come from seeing the notice *every week*. And all of our new members found us through the newspapers. Any editor will be glad to place notices with the Church news. We also get book reviews with a notice attached, where the book can be purchased, at Point Loma, the local book store, or through our Lodge. This is all just a beginning. We can always find some way to broadcast Theosophy, and I'm sure everyone who makes any effort knows the great joy and inspiration that comes from it."

*Mr. Isidor H. Lewis (New York Lodge).* "In our contact with people we have to put ourselves in the position of the person we are talking to. Sympathy and understanding are needed. We must understand that others have, or think they have, reasons for what they profess to believe. If a man looks twice at a coin before accepting it, it is because he has probably been stung with a counterfeit. Most people, if they believe things, even erroneously, do so for a reason, and it is for us, if we want to serve truth, to try to understand what the reason



is for the erroneous belief. As we widen our sympathies, we become better Theosophists and are better able to elucidate the truths of Theosophy. In these things, people's interests, beliefs, preoccupations, are like the rim of a wheel. No matter what their nature is, a skilful, sympathetic, broad understanding can lead them along the path of any of the spokes to the hub or center where Truth is. The skilled Theosophist is the sympathetic Theosophist. This sympathy is the opposite of egoism, and it takes a Theosophist to realize how many colors and shades of colors there are to egoism. An example of this broad sympathy is to be found in the Leader's answer to a question in the Temple of Peace from some poor fellow who had been disappointed in a girl he had loved and thought of marrying. No doubt you remember reading it in one of the reprints of the Leader's lectures — *Questions We All Ask*. His answer was full of that sympathy and understanding I speak of. He sensed the humble man's heartbreak, yet he conveyed the help that that man needed by suggesting what that man knew in his heart, that without respect there could be no prospect of a happy marriage.

"If we are skilled enough to draw everything down to that center, we are touching the heart of any man or woman we talk to. That is the important thing. We should try to understand the other man, and lead him by a method that will clear up the confusion in his mind, and not simply dump things on him without helping him to find his way to the center; and let us once and for all get clearly in our mind that *we cannot convey anything that we do not understand ourselves*. If we understand it, the man feels it, and if we do not understand a thing clearly ourselves, that too is felt immediately. You have to have a thing before you can give it. That is why my prayer is: to understand more of Theosophy than I do.

"The problem of study and the understanding of Theosophy is, I think, the most important one that confronts Lodge work at the present time. Most of the members are absolutely devoted. They feel that this is the most important movement of the age. They feel that they are part and parcel of something that is so pure and so strong that nothing in the world excels it. But there is something more needed. A person may have aspirations in any of the arts; to become a musician, to become a painter; but these things require a technical training, without which it is impossible to impart anything that is within your mind in the way of teaching or 'visions.' Technical study is what creates channels that are not yet there. We have a system of correct thinking. There are many minds; many ways of thinking. If we train our minds to think properly we can see where error in the other minds comes in. If our propaganda consists of assertion and personal feeling, we cannot get very far.

"In one way the doctrines of Theosophy are very simple, and in another way they are not. Reincarnation: what is it that reincarnates; what is the procedure in this process of incarnation and reincarnation? Karman — one of the most abstruse of all the teachings. In all these we have received illumination. Our present Leader is strong along all these lines. Each Teacher had his work to do.

"Our Lodges are nearly all young lodges. There may be some old members in them, but the lodges are young lodges. We have to start these things — study and finance — over again, but on a new level. There is an absolute neces-

sity for the understanding of our own teachings, on the basis of logic and fact, independent of what feeling may have brought us to Theosophy in the first place."

*Mr. E. L. T. Schaub (Toledo Lodge).* "One characteristic that I always thought G. de P. had was straight thinking. To think straight we have got to have knowledge, and knowledge can only be acquired by study and reflexion. Take for instance the Three Fundamental Propositions. All is based upon these. G. de P. often calls attention to the fact that we should study these over and over and over. Perhaps you have all read what G. de P. has said about them, in THE THEOSOPHICAL FORUM. It seems to me we should all study these Three Fundamental Propositions."

*Mr. J. Emory Clapp (President American Section T. S.).* "I don't think we as Theosophists pay enough attention to *The Key to Theosophy*. I was much impressed by the attitude of the Canadians towards *The Key*. Mr. Smythe calls it the 'Theosophical Bible.' This explains the difference between the American Adyar and the Canadian Adyar viewpoints.

"Certain problems have come up in the work which I would like to speak plainly about. We have a Section Office here, and naturally all these questions come in to us. One of the first ones that has come up to us is this. We have met those who are quite devoted to the principle of Theosophy but they do not believe in joining any organization. They say they are not 'joiners'; that they can be just as good Theosophists outside the Theosophical organization as in it. We might give them some idea of what organization will do. Organization means unity among a group of people. Walking along the road we find a great stone blocking the way. Each one would take a turn at it, but could not move it. Does that mean that the stone cannot be moved? No. If all would get together and push at the same time, they would get the stone out of the way. Suppose we say that a number of people are all working for Theosophy, but there is no unity there — there is no consolidation among them. Everyone is going hit or miss. How much are they accomplishing? I was very much impressed when I first read *Theosophy: The Path of the Mystic* by the fact that Katherine Tingley stressed in that book the principle of efficiency that is advocated by the great engineers of today. Learn how to use the minutes. That is what we Theosophists should do. If we study this book we shall find it a great help.

"Now let us consider the question of membership in the Theosophical Society. It should be stressed that this is a privilege. It is not something that everybody can have, in a sense. It is something that human beings, if they realized what it meant would be eager to obtain. What would life be to you or to me without Theosophy? It would be as empty as a hollow shell or bubble. There would be little in life for us — for most of us — for practically all of us in this T. S. Now, other people would be in the same position if they knew what Theosophy had to offer. It is up to us to show them what Theosophy has to offer. It is up to us to present it in an attractive manner. It is a problem that individual Lodges should study. If there are any who have suggestions along that line I think it would be an excellent thing. It is an important problem. Are we not failing to take advantage of the great opportunity that the

Leader has given us by the abolition of dues? That was a *strategic stroke*. We should all back it up.

*Technical Theosophy*: I think many of the members are somewhat puzzled by that term. There has been more or less discussion of its meaning. I am not going to put myself up as an authority. I hope the Leader will give us his definition of it. [See the November FORUM, pages 81-4.] As near as I can see, what is meant by technical Theosophy is this: let us see what anything technical is. To most of us it is something that is full of mystery. A technical engineer is an expert engineer, with, I should like to say, a working knowledge. It is knowing how to use Theosophy; how to offer it to others; how to apply it to ourselves in daily life. If taken in that way it becomes more simple. The Leader will have a better idea, and perhaps he will give it to us."

*Mrs. Harriet Hubbard* (Member at large, Montclair, N. J.). "I agree with Mrs. Peyton on taking up a book on Theosophy. We used *The Key* last year and found it very helpful to give us a correct knowledge of Theosophy; but I find we need to give our beginners, and even ourselves, more than correct knowledge. We need spiritual food, so at our Club meetings we divide our meetings into two periods. First, *The Key to Theosophy*, and second, giving them something more along the spiritual line: *Golden Precepts of Esotericism*; *Letters That Have Helped Me*, so that they do get spiritual food along with correct knowledge — along with the principles.

#### **Additional Appointments by the President of the American Section, T. S.**

Publicity Manager — Lucius H. Cannon, St. Louis, Mo.; Corresponding Secretary — Col. A. L. Conger, Washington, D. C. (vice M. R. Franklin, resigned); Member of Advisory Council — Mrs. M. R. Franklin, Boston, Mass.; Director, Theosophical Press Service — Clifton Meek, Norwalk, Conn. — RECORDER

### **Leaves of Theosophical History**

[The following are printed *verbatim et literatim* from the originals now held in the official archives of the Theosophical Society, International Headquarters, Point Loma, California.]

[Letter from H. P. B. to Arthur Gebhard, in her own handwriting.

No year given, but presumably it is 1886.]

July 13 Ostend.

My dearest Reverend Arthur.

Is it not enough, you think, that the direct enemies of the T. S. are daily inventing traps & giving blows into the nose of the unfortunate Society, you think? Why should you, one of its devoted members do the same, bamboozling yourself, at the same time, that you are thus serving the Cause? That what you wrote to me about I learned it during the night passed in the sleeping car & then through your father — & therefore, it did not trouble me a bit. What do you what *can* you care whether Coues *is* or *is not* reelected. Well, he is, "reelected" — & in what can it interfere with you? Every Branch is autonomous & you have only to insist upon that right — which is undeniably yours as it is that of every other theosophist & Branch to show the fallacy & *farce* of the title of

Coues. Whom can he control or impede in his movements — once the Branch is autonomous & every member free to follow his own rules provided they do not clash with those of the Parent Society? But for you to talk of forming “an *independent* Branch”—*i. e.* one that will be regarded as a rival or an inimical one I find a *treason to the Masters*. And how can you ever suppose that the Masters will have anything to do with, or even notice a Society if it has nothing to do whatever with the Parent T. S.? Mr Sinnett is here & I am going to ask him to write to Olcott & show him the absurdity of his invention called “Board of Control.” The Adyar “Board of Control” left by him when we went to Europe ruined nearly the Society, brought on the Coulomb scandal, did immeasurable harm — the American will do the same. He is positively crazy that poor Olcott. I write to him too & tell him that unless he smashes all such flapdoodle inventions, I will resign lastly & FINALLY. I cannot sit & see, how the work entrusted to me by the *Masters* & that I have passed over to him, is yearly ruined by his crazy administrative “reforms” & all the Branches going smash & theosophists — becoming half lunatics in the midst of all this chaos. Send this letter to Judge — & know both of you, that *it depends on you two* to refuse to work under the B of C.; & in case of their seeking to enforce their power, to simply break loose of *it publicly* & coolly & form your own Society, *outside* that famous Board. But do not talk of “independent” Societies *if* you are theosophists, and if you do not want to *renounce the Masters* more even than Frank did. Yours in truth & sincere affection

H P B

---

[The original of this is typewritten and bears H. P. Blavatsky's signature in purple ink. The note signed by W. Q. Judge is written by him in pencil.]

To William Q. Judge.

General Secretary of the American Section of the Theosophical Society, and first Vice-President of the Theosophical Publication Society.

Dear Sir and Brother,

I hereby grant to you as agent for the Theosophical Publication Society the exclusive right to print and publish all or any part of my forth-coming work entitled “THE SECRET DOCTRINE” during the whole term of the copyright in the same; reserving to myself one half of the net profits accruing from the said work, on account of which profits the sum of £10 [ten pounds] per month shall be paid to me in advance out of the funds of the Theosophical Publication Society, beginning six weeks after the date of publication; any further balance due to me to be paid from time to time as may be agreed on between us; the other half of the net profits to be for the use and benefit of the Theosophical Publication Society.

I further agree to confirm this letter by a formal legal agreement to the same effect whenever called upon to do so by you or by any other authorized agent of the Theosophical Publication Society.

4th April. 1888.

H P BLAVATSKY .:

The £10. monthly is only suggestion as I propose to pay her a royalty which is better & not burdensome

JUDGE

## Questions and Answers

Questions 187-190 were answered by the Leader at the meetings of the Headquarters Lodge of the English Section in October, 1932.

### QUESTION 187

*In your lecture last Sunday, you said that a medium was a person in whom the principles were loosely knitted together. Could you explain that a little? How can our principles be loosely knit and how can we avoid that unfortunate condition?*

*G. de P.* — To say that the principles are loosely knitted together is of course a figure of speech. These are H. P. B.'s words. Perhaps I would phrase it in this way — I am sure I could not improve on H. P. B., but I have been asked this question so many times that it shows H. P. B.'s words have been ill understood — I would change the figure of speech, and say that the principles in the case of the medium are functioning badly, (do you understand me?) as in a machine. Now I am no mechanic at all, but I have noticed in riding in an automobile sometimes there are jerks and jars, and it is hard to start the thing going. The medium is something like that. The principles of the constitution are not under the control of the higher will. They do not function smoothly and easily, but there are jerks and jolts and jars. This is because the principles being more or less freed from the dominating control of the central spiritual will, are affected by outside influences. Do you get the idea? They do not function easily and are not closely welded together, compactly, so to speak.

Remember that all the principles of man are but phases of consciousness. We see it around us all the time. We see it in children; we see it in adults; we see people who do not seem to be able always to live in their highest and to do their best. They strive and yearn to do what is best but they do not always succeed. The principles lack sufficient coherence, or rather subserviency to the dominating spirit within. The Kâma-principle, for instance, wants to run a bit on its own, wants to be a little independent, you know. How familiar that sounds! Or perhaps the Linga-sârîra has a notion it wants to run a bit on its own apart from the other principles, and it does. And when this happens a door, as it were, is opened, there is a crack — how can I express it? — an entrance is made for the incoming into the constitution of outside influences, astral influences in this case, and the man is more or less swayed by foolish or evil thoughts; they come tramping into his brain like a lot of vagrants, and he becomes *pro tempore* subject to them and follows them — foolish or evil influences, wicked suggestions, vile thoughts, or it may be trivialities.

Whereas the man whose principles are under the control of the spiritual will, takes command and he is a man in every sense of the word. What he wills he does, and the principles function as smoothly and as easily as possible. That is the idea.

Now the mediums I do not mean to suggest are all foolish and evil people. On the contrary. But they are unfortunate people in whom self-control is even less manifest than in ordinary or average people. They are people in whom the spiritual will lacks full or relatively full control of the whole being.

## QUESTION 188

*May I receive a little more light on two passages from your "Fundamentals of the Esoteric Philosophy"? Page 154 states that our human souls in a future manvantara will become Monads. Well, I was under the impression that our souls were already Monads.*

*G. de P.*—This is a very interesting and intricate point of doctrine. As a matter of fact, a soul is a vehicle which in time will bring out from itself its own swabhâvic key-note; and when that is done it becomes a Monad, but it is not a Monad until it becomes monadic. Do you get the idea? We have the divine Monad enshrining itself in its divine soul; we have our spiritual Monad enshrining itself in our spiritual soul; we have the human monad enshrining itself in the human soul. We have the animal monad enshrining itself in the animal body, because our own physical bodies are animals when considered alone and apart from the higher part. A soul is a vehicle, but a living entity. And it must become monadic, in other words a god. That is just what we are in process of becoming—slowly, but we are on the way. At the present time we self-consciously live in our human souls. It is our future destiny through evolving, that is bringing out what is wrapped up, enclosed, within us, to become from the present human souls human gods. The human soul will have recoalesced with its human monad, a divine being.

## QUESTION 189

*The other question has to do with spiritual evil. I am not clear how the word 'spiritual' can be associated with evil.*

*G. de P.*—You know that the Christian New Testament mentions somewhere beings of spiritual wickedness, and this refers on the one hand to beings of intellectual and psychical advancement, but who have deliberately taken the path of Matter; and on the other hand to the Mâmo-Chohans, those dark and mysterious entities who are the controllers or guardians of the matter-side of the Universe. I do not like to talk much about this last idea. Lords of the dark, the dark Lords, the Mâmo-Chohans are as it were: monads from even *before* the time when they began their pilgrimage through the lower spheres in order—in the far distant future—to become men, and later to become self-conscious gods of light. And they are at work all around us. It is they really who hold the material worlds in coherence; and yet it is through these material worlds that the Lords of Light work. It is in the material worlds that they clothe themselves with bodies. And when I say 'material' here, I do not mean only our physical spheres. I mean the vehicular side of the Universe, the substantial side as contrasted with the energy-side, the spirit-side.

These beings of spiritual evil, who are not by any means all of them Mâmo-Chohans, also contain among their number entities much farther advanced along the evolutionary pathway, mostly arising out of the human stock, who deliberately ally themselves with the Mâmo-Chohans, with the forces of evil. Do you understand what I am trying to say? They are spiritual sorcerers who thereby make themselves the active agents on earth for the evil influences coming from the dark side of the Universe.

I do not like to talk about this much except in meetings where I can absolutely control the atmosphere, and it would not be right to do that here. I will add this, that every human being who deliberately does an evil deed from choice, because he loves the evil thing for its own sake, is an agent for spiritual wickedness. He is using spiritual forces for wicked purposes. Because, remember, man is a god in his essence, and his will is supreme, if only he knew how to apply it; and he can use spiritual energies by his will and apply them to evil uses, wicked uses.

QUESTION 190

*The Manas or the Thinker is the reincarnating being. Its nature becomes dual as soon as it is attached to a body. My question is: What is the meaning of its being attached to a body and what is the meaning of 'as soon as'?*

*G. de P.*—This is an interesting question because the teaching concerning the Manas as a function or organ of thought or consciousness, is a very deep and mysterious one. It has been said by some Theosophical teachers that Manas is, as it were, the mind. But strictly speaking in technical Theosophy it is erroneous so to speak of it. Manas is an organ of thought, as well as the faculty of thinking the thoughts of the kosmic consciousness which we perceive through this mânasic organ. Now it must be obvious from this brief description, that an organ can be undeveloped, partially developed, or fully developed; and in the human race at the present time it is about half-way developed to what we may call relative perfection.

The question which the questioner has asked refers to the time, as I understand it, when Manas became active in the human race. Its nature becomes dual as soon as it is attached to a body. It begins to function at a certain period in the history of the human races. To speak of it as being attached to a body is but an easy, a graphic, manner of speech. Strictly speaking, the mânasic faculty is no more attached to a body than the spirit is; but the former works through the body by the intermediary of a subordinate organ which we call the brain-mind. One cannot say that consciousness plays with its delicate fingers directly upon the substance of the brain, because consciousness is one of the finest of energies, and the brain-substance is exceedingly coarse by comparison therewith. But between consciousness, the mânasic consciousness, and the physical substance of the brain, there are stages or degrees of decreasing ethereal substance, forming, as it were, a small hierarchy or ladder of differing ethereal substances; and it is through this ladder, through these various planes or grades of substance, from the pure Manas-principle to the physical brain, that the mânasic ray works. Is the answer thus far responsive?

*Questioner* — Brain then is body?

*G. de P.*—Well, brain of course refers to the body, because I cannot conceive that Manas acts through my toe; but the mânasic principle permeates the body by means of the brain. Just as the brain is the guiding mental organ of the physical body, so is the mânasic part of the constitution the guiding thought-principle of that constitution. The brain is a part of the body. I think your question had some reference to time. You emphasized the word 'time.'

*Questioner* — The brain in the infant is there before man becomes dual—

*G. de P.*—Now I think I see your point. All things are dual. Even electricity is dual in its action. The scientists speak of the positive pole and the negative pole. There is a positive side of consciousness and the opposite side of consciousness. Electricity is merely repeating in electrical spheres of action what happens everywhere.

Thought is bi-polar; therefore the mânasic action itself is bi-polar, but it becomes bi-polar only when it reaches this plane of bi-polar action; and this took place in what we call the Third Root-Race of the present Fourth Round of this Globe D. Do you understand? If you do not understand and are not fully convinced by the answer, try again.

*Questioner* — When does the Manas become dual in entering into the brain?

*G. de P.*—Just as soon as it begins to manifest as thought. We all know that a little child does not think as a grown man. No little child can write one of the wonderful plays of Shakespeare. That comes with time. But just as soon as the mental faculty begins to function through the child's brain it becomes dual, because duality belongs to this plane. There is the higher and the lower. Just as soon as the child begins to think, it begins to perceive right and wrong, high and low, the secret or hid and the open or obvious. The Manas functions dually just as soon as the child begins to think, and this is because in our time-periods in this Fourth Round in this Globe D Manas functions in a dual action, in a dual way.

*Questioner* — Then at what point does it cease to be dual after it is disattached from the body?

*G. de P.*—Ah, that is a different question. We cease to be dual in action, in thought, we cease to be torn by the passions of our weak and vacillating human character, when we have risen above division and duality and reached the divine flame within. That will come fully at the end of the Fifth Round and in perfection at the end of the Seventh Round on this Earth, which of course as you know belongs to one of the Planetary Chains. Is the answer responsive or is it too abstruse?

*Questioner* — Does the brain after a while become an impediment to one instead of a help?

*G. de P.*—Not only after a time, but even at the present time. Do you know, there is a way of living in thought rather than in thoughts. It is thoughts with which the brain deals. But there is an organ of the brain which we cannot call the brain even though it is a part of it, but it is a center through which pours thought rather than the mere thoughts which harass and distract us all. Now when we can rise out of the region of these limiting little personal distracting and harassing thoughts into the regions of pure thought, live in the mânasic principle voluntarily, that is with a will, then we shall have risen above mere thoughts, and the brain becomes non-operative then, and yet we think.

Just pause a moment. We must all of us have experienced times when, under the governance of some great idea or ideal, or under the holy guidance of an impersonal love, we realize we live in a region and in a sphere which are entirely outside the brain; and as soon as we descend into the brain-atmosphere again, or allow the brain to control our feelings or emotions, it is like a fall. This illustrates the dual action of the mânasic faculty, the lower and the higher Manas.



## Our Immediate Work

Address by A. Trevor Barker to the London Lodge T. S., September 20, 1933  
(Reprinted from the October number of *The English Theosophical Forum*)

I AM very happy to be amongst you all again after an absence from England of rather more than two months, and I would like to take this opportunity to speak to you on several important matters in connection with our Theosophical work. The whole purpose of our work and studies in the Theosophical Movement is to fit ourselves one day to play a part — a conscious part — in the direction of the forces which govern and guide the human race under Cosmic and Cyclic Law. Nothing less is our future destiny if we want to tread the age-old Pathway that leads to knowledge and to wisdom. Time is one of the factors that the occult student must take into consideration, because in real esoteric work there are times and seasons for everything — for initiating work, and for completing it. Our regular Lodge Meetings must and should begin promptly at the advertised time, whatever that may be. This is an elementary but fundamental principle in the conduct of any work such as ours. It is not only a matter of wholesome discipline for ourselves, but there are larger issues at stake.

There are times when certain things may be done; there are other times when it is not only folly, but it is dangerous, to do the same things. The very opening and closing of a Lodge Meeting according to the scheduled time is only a kind of symbolical exercise wherein we recognize the fundamental harmony of the Universe, and take into consideration that the advertised time is the right time when we have decided to come together, with heart and mind to study the teachings of the Ancient Wisdom; and we have asked Those who stand behind this work to take note of it, and to give us, if we are worthy, of their inspiration, their energy and their guidance. If then we turn up five or ten minutes late for a meeting! — it just shows that we are not sufficiently interested, that's all, and that we do not know what it is all about. It is the business of this exoteric movement to inject into the mind of the Race some elementary knowledge — first ideas — of the Teachings of Occult Science; and on the principle that a little leaven leaveneth the whole loaf, thereby make it possible for those who do play a conscious part in the direction of the destinies of this Race of ours, to come and work amongst us more openly than they can at present.

I am going to try to speak tonight of what it really means to come into this Theosophical Society and to work in it. You cannot, it would be wrong, to think of it as a body which in all its affairs is directed by some great Initiate or Master of Wisdom. That would be to mislead you and it is not true. But what is true is that these great Beings began the work of the Theosophical Society as a great hope — a great experiment — for the education and enlightenment of the Races now inhabiting this Globe. So that, if it might be successful, they could come into ever closer and closer touch with humanity.

The great masses of the people are for the esotericists, "the profane"— those who have not reached spiritual birth, who have not commenced to set their feet upon the Path of enlightenment and knowledge. We must remember, however, that one of the Masters once said that Humanity in the mass has al-

ways a paramount claim upon them. None the less they have to protect their time and energy from interference by the curious and ignorant. They necessarily must do so; but the important fact for us to bear in mind is that these esoteric circles—have even in the Theosophical Society itself—individuals with whom they have entered into some kind of relationship—individuals who have proved for themselves that they exist. And some of these people live and work and do their best in the ranks of the T. S., and the fact that they do so means that sooner or later each one of us has the opportunity of coming in contact with somebody who *knows*—thereby coming more closely within the sphere of the Masters' influence. Obviously, as you can see for yourselves, all the individuals with whom Masters have entered into any kind of relationship are themselves points of observation for these Masters; therefore the people that they in turn come in contact with must come under observation of Masters also, at least to that extent.

But we have always to bear in mind that a great Adept has a vision which is Universal—he can look over the surface of the globe in its most densely populated parts and also in the less populated, and there see, if he so chooses, anyone who has succeeded in lighting his spiritual lamp, even if it be but a feeble glimmer. Such individuals they look for, they watch over, they help to nourish and to tend the flickering flame, and to bring them sooner or later—within the sphere of influence of any particular work in the world that one or other of their pupils may be doing. It is folly, in my humble judgment, to look upon the work of the Theosophical Society as the *only* work of this kind going on in the world. I do not believe that idea. We are not a sect, we are not a narrow Church that believe that we are the only ones who will be saved, and that only through us can Light come to humanity. We know, if we think for a minute, that such an idea must be false. I know personally of several groups in different parts of the world that have nothing whatever to do with the Theosophical Society, but the members of which know things—because they are being taught.

The human race is looked after, guided, helped, and opportunities are given for those who want them; but, as Katherine Tingley said, if you want it you have got to work for it, and if you don't work for it you won't get anything. And when I say you "won't get anything" I hope that no one will say to me that they did not think that was the idea—to get something. It is not, but think a little further. What I mean is this. If we start out in this work to try to do our best to serve our fellows, to help others, to share what little light and knowledge we have, immediately we are face to face with the problem of human individuals who are ignorant, suffering, and who need help; and when they come to you in their need what are you going to give them? By what means are you going to do the good that you want to do, if you don't know how?

The answer is that you have got to find out. You have to get the knowledge, and all your effort, all your endeavor to get, is in order that you may *give*; and if that is your purpose your motive is a true one, and you need have no fear. Let us search, therefore, all of us for the truth—within ourselves and without, let us seek for it in order that we may have that with which we may feed those who starve. The Theosophical life is nothing if it is not a fearless, courageous, open-minded search for Truth. And I hope it will never be our lot to hear any member

of any of our Lodges talking and acting as if they no longer have to *search* for Truth because, forsooth, they have come into the Theosophical Society and they have found it already within the pages of some book or another. Unfortunately there are such in the Theosophical Movement who take just that position — we do not have to search because we have it. Poor souls! We have none of us got it as a final thing, but we may have started out to find it. Then we have gained something at least. We cannot give what we have not got, and so we must “keep up the aspiration and the search” as Mr. Judge used to say.

I believe that the true attitude is never the one which merely accepts everything without question which is handed to us. Think of the words of the Buddha: “Do not accept anything just because I say it.” He, the Blessed One, the Teacher of Gods and men — do not accept it just because he said it, nor because some other great Sage said it, or because you find it in one or other of the sacred Scriptures, but rather go in a spirit of humility, in a spirit of eager *questioning*, asking to be taught. Go to those sources of inspiration of the human race, and try to understand what you will find there. See if it is reasonable, logical, whether it *brings you illumination*, whether it shows you the Pathway before your feet, or whether it sends you to sleep in a kind of self-satisfied smugness. If we do not understand a thing, if it is repugnant to us, if we disagree with it (no matter from what source it comes) *question*, and do not be afraid. I personally enjoy to meet a man or a woman who takes another view-point in these matters than my own — that is if it is a sincere one and not an affectation or a pose. We do not have to have a dull agreement on everything. I say that we want to encourage the presence amongst us of fearless seekers after truth, along whatever line they may be going. Let us hear what they have to say. We should not permit them to cause us to diverge from our own course, but encourage them to express an honest doubt, to say perhaps: “But your theory, gentlemen, is not reasonable; we do not understand it; we have no sympathy with it, and what good does it do?” and then expound if you can — give them the solution of the riddle if you have it; and if you have not, for the love of the Immortal Gods let us admit it.

Let us thereby learn our lesson — that this (the work of a Theosophical Lodge) is our field of training in the Masters’ service. Do you realize that? I believe that each one of us ought to be prepared to accept the conditions of our training if we want it; and it applies to all of us — Presidents of Sections, Presidents of Lodges, Officers of Lodges, Officers of Sections, all the way down the scale. Let us follow this fundamental principle and accept our condition of service. It will be at times uncomfortable, especially if we have a wrong point of view, but do not let our members and the public come here and go away empty-handed, saying “But these people do not understand — they do not grasp my questions; they give me nothing in reply; they do not seem to know.” Now that is wrong. Cherish above almost everything the intellectual integrity and freedom of thought of our Theosophical Lodge; the intellectual honesty of our students; and let our purpose be to go to work; let us go like students to school, and let us study, let us go where we can get instruction, and get the information and make it a part of our being. But it does mean work.

It does not signify if you have been a member for fifty years of the Theo-

sophical Society, if you have not done any work in those fifty years, and if you do not know your stuff. There may be no harm done except for yourself; but be humble enough to go to work now. *Begin*, because if you do not begin today, well tomorrow you won't be any better off, and you will have nothing to give the other fellows. Oh! how one longs to see the members of our Theosophical Lodges becoming more and more intellectually and spiritually alive, growing and discriminating purposefully in their Theosophical work; day by day learning more of the Ancient Wisdom; learning it; opening up their own inner faculties, so that they are not placed in the position very often of having to say, "I don't know"; but never miss the opportunity of saying you do not, if really and truly you don't. Why? Because it makes for mutual confidence, so that others can think: "At least these people do not pose, they do not pretend to know something that in fact they do not know."

You know that was one of the most marvelous things about our old H. P. B. She was never a deceiver. She made hundreds of mistakes *perhaps* — and I personally have very little use for the people who do not make mistakes. If you are a human being — learning, struggling, engaged in the affairs of this world, you are bound to make mistakes and thereby you learn. And therefore it is never necessary to put on the pose that you never make a mistake. Be honest about it.

And I would like, if the President of this Lodge will permit me, to voice to you a suggestion I have already made to him. I would earnestly suggest this for your consideration, as I always do to all the other Lodges — have your business meetings when they are necessary, but have them at a time other than the regular meetings of the Lodge — either before or afterwards; but do not interfere with the very life, spirit, and purpose of your Theosophical work in order to discuss how you are going to do something. Set your time, ask the people to come — lay emphasis, appeal to them to come at that time; but your proper Lodge Meeting time is the time for your Masters' work. That is the time that you want some illumination, and you won't get any in business meetings — or very little. But they have their proper place and purpose, and they are good; and I am delighted to hear that your President is taking steps to get more active co-operation from all the members of the Lodge and from the members of Committees, so that they all take their share in the common work. Shoulder the burden and delight in it; that is the right way. But do not let us get things out of proportion. Give business its proper place — but no more than that.

Now we stand at this moment at one of the most critical periods, I suppose, that the Theosophical Movement has had. I expect you are all aware that Annie Besant, the President of the Adyar Society, passed away today. You do not know what repercussions and results that event may have. I feel myself that if we go the right way about it; if we keep our views and our work broad enough, alive enough; if we are willing to accept Truth where it may be found; that during the next few years we shall have an opportunity of an increasing amount of help from what we call Esoteric circles. Remember that every one who succeeds in making himself a fit channel for them to work through is going to do something for this Society, and through it for the human race, and that in time will bring its own result. It is our objective. We ought to work for it.

## Western District: American Section, T. S.

### REPORT OF THE REGIONAL VICE-PRESIDENT

**Headquarters Lodge, Point Loma, Calif.** Sunday afternoon public forum-lectures in the Temple of Peace are well attended, not only by members, friends, and inquirers in the immediate vicinity of Point Loma and San Diego, but by parties from Los Angeles and Pasadena, who have motored some 130 miles for the express purpose of attending. Those coming to the Temple-meetings have been rewarded with excellent addresses and answers to questions by members of the Headquarters' Staff; and on occasions since his return from his thirteen months' European tour, at the close of the regular meetings, the Leader himself has added a few illuminating remarks to make clearer answers given by others on the platform to questions put by the audience.

On December 3rd Dr. de Purucker took the platform for the whole afternoon. The Temple of Peace was packed, every available seat being taken and the platform itself being filled with extra chairs. A full report of the Leader's lecture and his answers to questions may be published later.

These public meetings are held at three o'clock in the afternoon; at the same hour a Lotus-Circle is conducted for children, which is well attended.

The closed lodge-meetings for deeper studies are held on Sunday evening.

The following titles are announced for future Sunday afternoon public meetings in the Temple of Peace. (The exact dates are not fixed for these subjects, but are announced each Saturday in *The San Diego Union*, *The Evening Tribune*, and *The San Diego Sun*.) 'Mysticism' (Knowledge through conscious union with one's inner God. Mysticism in religion and in philosophy. Some of the principal mystics.) 'Christmas: Christian and Cosmic' (Real origin and meaning of Christmas. How Christianity came to adopt it. Birth of the mystic Christ. A cosmic and a human event.) 'The Esoteric New Year' (Cycles and their beginnings. Significance of solar epochs. Cycles in the evolution of the individual man, and in the cosmos.) 'The Path of Discipleship' (Teachers and pupils. Shall we tread a lonely path or accept the aid of guides? Knowledge confers obligation. Man's true goal.) 'Evolution' (A conscious purposive process. Unwrapping of what is within the germ. Evolution of atoms and of worlds. Self-directed evolution.) 'The Seven Jewels of Wisdom' (Reimbodiment. Karman. Hierarchies. Self-responsibility. Self-consciousness. Fundamental principles which explain all things.) 'Man's Creative Powers' (Man inherits creative powers from his divine ancestry. Can be used or abused. Will and imagination. Be what you love!) 'Personality and Individuality' (True Self and false selves. The temporary and the permanent in man. He who giveth up his life shall save it. Personality a mask.)

**San Diego County.** The Katherine Tingley Lodge in San Diego, which owns its own building at 2772 Fourth Ave. (corner of Olive), shows unusual activity, in which it has the full co-operation of The Theosophical Club. The reading-room and library is open each day from 10 a.m. to 8 p.m. The Lodge conducts a class for adult inquirers every Sunday morning at 10.30, and a Lotus-Circle for children at the same hour. It also holds one public lecture the last

Friday of each month at 8 p.m. Dr. J. H. Fussell was the speaker on Friday, November 24th; on December 29th, Mr. Iverson L. Harris will speak on 'The Esoteric New Year.'

On November 24th and 25th from 10 a.m. to 9 p.m. the Katherine Tingley Lodge held its Fourth Annual Happiness Sale. It proved very successful and yielded good financial returns, which were generously dedicated to the International Headquarters' activities.

Members, friends, and inquirers visiting San Diego are invited to call at the Headquarters of the Katherine Tingley Lodge any time between 10 a.m. and 8 p.m., or to telephone to its President, Mrs. Maurice Braun, Bayview 0573 W.

Mrs. Reata V. H. Pedersen conducts a Theosophical Inquiry-Office and Reading Room at 3004 Polk Ave., San Diego, every Monday, Tuesday, Wednesday, and Thursday, from 10 a.m. to 3 p.m., with a public lecture every Thursday at 8 p.m.

The La Mesa Theosophical Study-Class conducted two successful meetings on November 11th and 25th, at which the speakers and subjects respectively were, Abbott Clark on 'Devachan' and Lafayette Plummer on 'Cycles.' Both these classes were well attended. Inquirers living near La Mesa desiring information as to time and place of future meetings of the class may telephone to T. T. Clemesha, Chairman, R 6980, or write to Mrs. Ethel G. Bailey, Route 2, Box 662, San Diego, Calif.

An up-to-date directory of the activities of all lodges and groups in San Diego County is published regularly in the organ of the Katherine Tingley Lodge, *Thor's Hammer*, 2772 Fourth St., San Diego, Calif.

**Los Angeles District.** The outstanding events in November were the public addresses of Mr. Boris de Zirkoff held under the auspices respectively of the G. de Purucker Lodge in Pasadena and the New Century Lodge in Los Angeles. Of the first of these lectures, Mrs. Mary Lester Connor, President of the G. de Purucker Lodge, writes as follows: "On November 20th, Mr. de Zirkoff delivered a lecture on 'Cyclic Law' in the Palm Room of the Green Hotel, Pasadena, Calif. Among the large audience were many of our friends and brothers of the Adyar Lodge of Hollywood and the United Lodge of Theosophists of Los Angeles. The lecture was a stirring one and the questions following were many and fine, showing deep thought. A splendid feeling of genuine fraternity pervaded the entire meeting, and many expressions of heartfelt endorsement were heard from those who understand the principles which prompted the organization of this Lodge. Come again — Brothers of other Societies: Ours is a common purpose."

Concerning Mr. de Zirkoff's lecture on 'The Challenge of Theosophy,' delivered at Studio Hall, Trinity Building, Los Angeles, on Tuesday evening, November 21st, Mrs. Rose M. Lloyd, 1127 So. Windsor Blvd., Los Angeles, writes as follows: "Our President, Mr. Paul Henning, asks me to write and tell you of the successful meeting we had last night. The hall was full — about 150; and many stayed quite a while after we closed the meeting. Mr. de Zirkoff was splendid and he answered the many questions in a masterly manner. We all want him to come again." A good number of new members resulted from Mr. de Zirkoff's two lectures.

The New Century Lodge Headquarters is Room 240 Douglas Bldg., corner Spring and Third Sts. Public meetings are held the first and third Fridays of the month at 8 p.m. The Theosophical Club, Women's Section, meets the first Thursday of the month at 2 p. m., and the Men's Section the first Monday of the month at 8 p.m.

For information regarding the activities of the G. de Purucker Lodge, inquirers may address its President, Mrs. Mary Lester Connor, 53 East Pine St., Altadena, Calif., Telephone Niagara 6440. Its next special program announced is a lecture on December 11th at Hotel Green, Pasadena, 8 p.m. on 'Cosmic Consciousness,' by the Hindû scholar and lecturer, Lal Chand Mehra.

The Regional Vice-President intends to spend two weeks in January doing active Theosophical work in the Los Angeles District, which is planned to include, besides Pasadena, Hollywood and Los Angeles, Eagle Rock, Redlands, and Fallbrook. He will open his campaign with a lecture on Monday, January 15th, at Hotel Green, Pasadena, on the subject of 'The Real Meaning of Universal Brotherhood.' This will be under the auspices of the G. de Purucker Lodge.

On Wednesday evening, January 17th, from 8 to 9.30, there will be held a 'get-together meeting' at which all members of the Theosophical Society (Point Loma), including probationers, residing in the Los Angeles District, are not only invited but urged to be present. They are advised to bring their membership-cards. Through the courtesy of four of our newly-admitted comrades, Mr. and Mrs. H. C. Aldrich and Mr. and Mrs. Austin, this 'get-together meeting' will be held at their home, 831 North Mariposa, Hollywood (Telephone Morningside 13934).

All F. T. S. and probationers will have an opportunity to present suggestions which they may have for constructive Theosophical work. The purpose will be to try to make of the gathering what the Leader calls 'a clearing-house of hearts and minds.' It is hoped that every F. T. S. and probationer in the Los Angeles District who reads this announcement will feel it a duty to the Cause to be present, if possible.

On Sunday evening, January 21st, at 8 o'clock, there will be a public meeting in Studio Hall, Trinity Building, at Grand Avenue & 9th St., Los Angeles, under the auspices of the New Century Lodge, at which the Regional Vice-President will speak on 'Sleep and Death.'

On Tuesday evening, January 23rd, at 8 p.m., the Regional Vice-President will speak publicly at Eagle Rock on the subject of 'Theosophy's Message for Humanity.' This meeting will be held at the home of Mrs. Constance Allen, President of the Eagle Rock Lodge, 5157 El Río Ave., phone, Albany 2335.

On Thursday evening, January 25th, at 8 p.m., the Regional Vice-President will speak publicly on the same subject at Redlands, at American Legion Hall. For particulars, address the President of the Redlands Lodge, Lawson Scott, Bryn Mawr, Box 79, Route 2, Redlands. Phone, Black 1052.

On January 27th, at 8 p.m., the Regional Vice-President will probably speak at Fallbrook. For details, address the President of the Fallbrook Lodge, Hans M. Olson, Route 1, Box 93.

— IVERSON L. HARRIS

## International Theosophical News

**English Section:** In the November issue of *The English Theosophical Forum* full information is given concerning the Correspondence Courses in Theosophy that are now offered and that are free to all members of the T. S. The threefold purpose of these courses is: (1) Learning more about Theosophy; (2) Checking and testing our understanding of the philosophy; and (3) Learning exactly where to find the teachings on any particular subject in different parts of the literature. Two Courses are outlined; No. II beginning with the assumption that No. I has been mastered. All communications in connexion with the above are to be addressed to: The Secretary, Correspondence Course in Theosophy, 70 Queen's Gate, London, S. W. 7. Those enrolling are asked please to send stamps to cover the expense of mailing.

**Irish Section:** Captain Bowen reports enthusiastic progress, with public interest on the increase. From a small nucleus of members a good-sized lodge has developed. A well-known group for mystical study, formerly independent of the T. S., has now combined with it, presenting a united Theosophical front to the world. Its study-meetings are held jointly with the Theosophical Club.

**German Section:** Comrade Wölfel of Nürnberg has completed the translation into German of *Golden Precepts of Esotericism*. About a hundred and fifty copies were subscribed for in advance. President Georg Saalfrank reports also that Brother Wening, now Vice President of the German Section, remains President of the Theosophical Club. Financial matters, with the exception of the book sales, will be in the hands of Brother Haberreiter of Berlin, while Brother Geer of Nürnberg will have full charge of all business connected with the sale of books. Brother Blum of Nürnberg, the propaganda agent of the Section, will attend to the distribution of *The Theosophical Forum* and the issuing and distribution of the pamphlets, 'Pearls from Theosophical Literature' and 'Questions We All Ask,' which are issued monthly to the number of 300.

**Scandinavian Section:** The September number of *The Scandinavian Theosophical Forum* gives an interesting account of the activities at Visingsö during the summer. Advanced and elementary classes in Theosophy, classes in Sanskrit, English, and handicrafts, were held, in addition to the work of the school-children, and attendance at these ranged from twenty to forty students. Thirty-nine children were enrolled in the School. Public meetings were held and Miss Anna Månsson had a Lotus-Circle for the children of the Island and those among the summer visitors. Mr. Chas. Källström S:r directed the study of the advanced classes in Theosophy and also supervised the more elementary study for much of the time. The subjects for the higher class included: (1) The Making of Worlds; (2) The Solar System; (3) Planetary Chains; (4) Evolution; (5) Man, a Composite Being; (6) The Origin of Man; (7) Man's Place in the Universe; (8) Rounds and Races; (9) The Infinite Course of Evolution; (10) Hierarchies; (11) Spirit and Matter; (12) Theosophy as a Foundation; (13) Chelaship and Initiation. The October issue tells of the removal of the printing-press from Stockholm to Visingsö, where Comrades Holmgren and Sandblad will hereafter attend to the publication of *The Scandinavian Forum*. We note also the July-September number of the Finnish *Lucifer*, a splendid little



magazine which shows the enthusiastic enterprise of the Finnish members, already seen in their successful Fraternization work.

**Welsh Section:** President Kenneth Morris reports good results still continuing from the visit of Captain P. G. Bowen, President of the Irish Section, who last October lectured at Tonypandy, Ferndale, Merthyr Tydfil, Cardiff, and Pontypridd; and also visited Gowerton and met members and inquirers there.

## Emil A. Gyllenberg

“**G**YLLENBERG passed away yesterday, Malmö,” was the message dated November 28, 1933, cabled to the Leader and received by him on the same day. During many years our devoted brother, friend, and co-worker, Direktör Emil A. Gyllenberg, has served faithfully and well in our sacred Cause, not only in his native land, Sweden, but during several years at the International Theosophical Headquarters, Point Loma, California.

A business-man by profession, and occupying for many years a high and responsible position in the municipality of his home-city, Malmö, in the south of Sweden, Dir. Gyllenberg was able to lend his ability as an organizer in his work for Theosophy. His first contact with Theosophy was almost forty years ago, when in February, 1895, he applied to William Q. Judge, then Leader of the Society, for fellowship in the T. S. This was, however, too late to receive his membership diploma with the signature of Mr. Judge, and it was shortly afterwards issued and signed by William Q. Judge's Successor, Katherine Tingley.

Some ten years ago, having retired from his official position in the City of Malmö, Dir. Gyllenberg came to Point Loma to reside and to assist in the Theosophical activities there. During the years 1926 to 1929 he held the position of General Manager and Treasurer of Point Loma Homestead. He was also at the time of his death, National Director of the Theosophical Club in Scandinavia, and Literary Agent for the Scandinavian Section T. S.

Our Brother, Dir. Gyllenberg, for years past has been faithfully active and devoting a large part of his remarkable intelligence and energy to carrying on the educational and Theosophical work on the Island of Visingsö, Sweden, which during Katherine Tingley's administration occupied a special portion of her attention also.

Dir. Gyllenberg's close association for more than thirty years with the veteran President of the Swedish (now Scandinavian) Section, Dr. Erik Bogren, Sr., and their constant co-operation in all Theosophical activities, are some of the underlying causes of the continued growth of the Section.

Dir. Gyllenberg is survived by three sons and two daughters. One of these sons, Dr. Fabian Gyllenberg, was for some time resident at the International Theosophical Headquarters at Point Loma, where he was professor of Chemistry at Theosophical University.

E. A. Gyllenberg's memory will be kept green in the hearts of all Theosophists for his many years of service and unwavering devotion to the Theosophical Cause. He had our present Leader's full confidence and trust to the day of his passing, not only as a member of the Leader's Cabinet and as an official of the T. S., but on account of his own high qualities of heart and mind. He was beloved and trusted by all who knew him.

## A Swedish Journalist's Appreciation of Point Loma

**S**VENSKA *Tribunen-Nyheter* ('Swedish Tribune-News'), a paper of large circulation among the Swedes in the U. S. A., on the 8th of November, 1933, carried a feature-article entitled 'Madame Tingley's Earthly Paradise,' written by its own correspondent, Dr. Albin Peterson. It was illustrated with an attractive picture of the Theosophical Headquarters, which the writer, who had been visiting Point Loma, declares to be one of the most beautiful spots in the world. He speaks sympathetically of Katherine Tingley and her work and frequently quotes her actual words. With equal sympathy he tells of the Point Loma of today and its present Leader, Gottfried de Purucker. He also writes of a visit to one of the Swedish homes in Lomaland, where he made new friends on account of his thoughtful and lovable character.

The article is throughout an expression of an unbiased mind and a sympathetic and understanding heart. The writer ends with a confession, that some day, when the 'Wanderlust' has quitted him and he has had enough of worldly life, he would like to go to Lomaland, and there, in the shade of the palm-trees, in the quiet hour of sunset over the vast Pacific, with the blue mountains as a background, get a first glimpse of the Occult, and with the help of the Masters pierce through the veil of illusion to the very heart of Being. But, he interrupts himself, this might be a vain attempt; and here he cites Katherine Tingley's words: "The first step on the Path of Occultism is selflessness, and all work done for humanity must be done without thought of recompense."

### Are You Lighting the Path?

**I**T has been said in Theosophical circles that at no time for many centuries has the world been as ready as at present for the Ancient Wisdom-Religion. This belief is amply justified by the divers national and international movements, such as Peace Societies, International Disarmament Economic Conferences, the League of Nations, Humanistic Societies, and many others, which find millions of supporters in almost every nation. In essence they all have the same more or less conscious objective: Universal Brotherhood.

It is not necessary to go into a detailed analysis to understand that the reason for the failure of these movements to produce something concrete is obvious; it is their lack of spiritual background. And the consideration of purely materialistic principles as the primary element for their foundation, is owing to a lack of knowledge of the fundamental principles of Theosophy.

The hardships and sufferings of past years have produced a hunger which the bread-lines cannot satisfy, for it is a hunger of the soul, a searching for something, a grasping in the darkness for a ray of light. The individual problem is the problem of the mass at this stage of consciousness, for the karmic strands are so interwoven that no one can avoid being enmeshed in this complicated pattern. We can, however, contribute well-guided efforts to make the design beautiful.

Theosophy means Love, Service, and Duty, in action, impelled by the dynamic force which only Wisdom can impart. To become consciously a Theosophist

means to become aware of this great responsibility; it means to live a life of duty, to let the Wisdom-teaching one has received shine as a beacon in the night so that one's brother-pilgrim, wayfaring in the dark, may safely reach the Path.

Truth is a self-awakening, an inner self-realization; but it is also true that the impulse always comes from a higher order of consciousness in all stages of evolution, that is to say, the higher helps to awaken and lift the lower, as may be understood by the doctrine of the Mânasaputras. It may be argued that all Theosophists are not teachers, writers, or lecturers, but this is not sufficient reason to compel a Theosophist at heart to remain in a passive attitude: for such a one there are many other avenues open by which he may contribute to the enlightening of those who are still in the dark. Have we not, every one of us, a relative or a friend of a kind and loving disposition and a clear understanding? Such a person may be just waiting to hear a sincere and truthful exposition of the fundamentals of Theosophy to become one himself. Every one of us can make the resolution that during the year 1934 he will bring at least one of these sympathetic beings into the ranks of the T. S. or the Theosophical Club.

Do you know of a home whose atmosphere is such as to be ready for the presence of a 'Silent Teacher'? Yes, the Theosophical literature may be spoken of as the 'Silent Teacher,' so silent that one cannot resist its eloquence, because it speaks to the heart, the soul, the mind. Many of us are still able, with a little sacrifice, to present such a home with a 'Silent Teacher'—a Theosophical book, or better yet with a year's subscription to one of the Theosophical publications, such as *The Theosophical Path*, *Lucifer*, or *The Theosophical Forum*.

This silent and effective work may be carried still farther and reach thousands. The periodical-rooms of the Public Libraries are teeming with readers, some of them sincere in their search for that which speaks to the soul. The donation of Theosophical books or periodical publications to the Public Libraries will be most effective, as many will find therein what they are searching for, and many others will be set thinking. Let us take good care that our hometown and neighborhood libraries are supplied with at least one Theosophical publication. Giving, as we have ourselves received, we shall contribute to the weaving of a beautiful pattern of Life.

One enthusiastic F. T. S. has recently made it possible for each of four Public Libraries to be supplied with 'Silent Teachers' in the form of three Theosophical magazines. It is proposed to publish in THE THEOSOPHICAL FORUM the names of those libraries in which our magazines have been placed, and it is hoped that the list will receive additions from month to month until there is at least one 'Silent Teacher' in every Library.

In 1934 these libraries will have *The Theosophical Path*: Theosophical University Library, Point Loma, Calif.; Coronado Public Library, Coronado, Calif.; Public Library, La Jolla, Calif.; Public Library, Petaluma, Calif.; Public Library, San Diego, Calif.; Public Library, Santa Monica, Calif.; Public Library, Bridgeport, Conn.; Public Library, Milford, Conn.; Free Public Library, New Haven, Conn.; Southport, Conn.; Stratford, Conn.; Washington Memorial Library, Macon, Ga.; Public Library, Belleville, Ills.; Public Library, Boston, Mass.; Library, University of Michigan, Ann Arbor, Mich.; Public Library, Minneapolis, Minn.; Public Library, St. Paul, Minn.; Prendergast Free Library, Jamestown,

N. Y.; Public Library, Rochester, N. Y.; Public Library, Cleveland, Ohio; Reuben McMillen Free Library, Youngstown, Ohio; Public Library, Chestnut Hill, Philadelphia, Pa.; Library, Burton, Wash.; Public Library, Seattle, Wash.; City Library, Tacoma, Wash.; two Libraries, Washington, D.C.; Library State Hist. Soc., Madison, Wis.; Carnegie Library, San Juan, Porto Rico; Public Library, Melbourne, Australia; Public Library, Prahran, Australia; Royal Library, Brussels, Belgium; Free Public Library, Newton Abbott, England; Royal Dublin Society, Dublin, Ireland; Preussische Staats Bibliothek, Berlin, Germany; Academische Lesehalle, Heidelberg, Germany.

## The Magazines

**The Theosophical Path** — Why not appoint some members of every Class in Theosophy to prepare each week useful material from *The Theosophical Path*\* in line with the topics being studied? Technical matter for this purpose abounds in the January, 1933 issue. The processes of reincarnation for example are very clearly set forth by Dr. de Purucker in the leading article, 'Birth — and Before Birth.' Students should make an intensive study of this material. The article by Annie Besant, 'The Theosophical Society and H. P. B.' should also have careful thought, especially by new members, for the important light it throws upon the history of the T. S. Lessons from occult history can be drawn as well from between the lines of 'Cagliostro' where P. A. Malpas deals this month with the 'Diamond Necklace Affair.' 'A Science of Nature' by Oluf Tyberg offers many arguments in meeting inquirers' needs, showing the meeting points of ancient and modern thought. Lotus-Circle teachers will find 'Studies in Orphism' invaluable in relation to Greek mythology while learning something of why it was 'nip and tuck' between Christianity and Orphism as to which should prevail. Of course Professor Ryan's 'Is Evolution Mechanistic or Intelligently Guided?' is an arsenal of scientific evidence in favor of Theosophy, and so also is Dr. J. H. Fussell's Review of Eddington's *The Expanding Universe*. 'The Sayings of the Ancient One' by Capt. P. G. B. Bowen is a contribution to the poetry of mysticism.

Every student should have at least some grasp of the mathematics of Occultism, attractively introduced in 'Why 360°?' by Lafayette Plummer, with an illustration that outrivals in fascination any cross-word puzzle. There are other points of technical usefulness in 'The Divine Mystery of Death and Bereavement' by Dr. H. T. Edge; 'Occult Power' by L. L. Wright; and 'How Unify the World's Religions?' by J. Emory Clapp.

**Lucifer**† — Theosophy is unique in giving the fullest and most satisfying instruction about after-death states, as conditions necessary, natural, inspiring, and also based on some of the most profound secrets of the Universe. What has Christmas-time to do with this subject? The answer is the keynote to the

\**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.

December issue and is brought out by a study of the Club-Programs and by E. Heather's 'The Christos Legend: Its Symbology,' while fundamental teaching is found in Dr. de Purucker's article on 'What Happens After Death?', and in 'Theosophy for Beginners: No. 4 — 'Death and After.' An interesting symposium 'Fragments of Ancient Wisdom' compiled from the writings of H. P. Blavatsky, Katherine Tingley, and G. de Purucker, provides valuable information for Clubs. H. A. Fussell, D. Litt., writes on 'Leadership and Responsibility.' 'A Daily Questionnaire,' from the teachings of Katherine Tingley, is printed for the first time; 'An Observing Entity' begins the series 'Suggestions on the Conduct of Theosophical Club and T. S. Lodge Public Meetings and on Speaking and Answering Questions'; 'In Many Tongues' gives a quotation from Judge in seven languages; the Sanskrit Study-Class is full of the wisdom of the East; 'The Rising Tide of Theosophy' continues, and Club reports include a synopsis of Club matters discussed at the recent Boston Convention, and give a résumé of the work of the past year. — W. E. S.

**The Lotus-Circle Messenger\*** — In the December issue the question 'Why do we study the Past?' is answered briefly and convincingly, while the 'Magic Carpet' demonstrates the 'why' by flying into the past of what is now called Tel El Amarna. A series of vivid word-pictures makes live again the days when the Pharaoh Akhnaton made an attempt to revive the ancestral Theosophy of that land. 'Karman' is the subject of 'The Children's Key to Theosophy'; there is a mystical interpretation of the Invocation 'O my Divinity' by Mrs. Mabel Gruelle, Supt. of the Silvermine (Conn.) Lotus-Circle; a charming Christmas story, and the beginning of a simplified course in Theosophy called 'The Golden Chain Graded Lessons,' to be continued in conjunction with the regular course. The cover carries an excellent likeness of the International Director of Lotus-Circles, Dr. de Purucker, who this year is able to send his greeting to the children from Lomaland. — G. K.

**The Dutch and German 'Messengers'** — Deserving of more than ordinary mention are the 'Lotus-Circle Messengers' published abroad — *De Lotus-Cirkel* published by our Dutch Comrades at Graaf Adolfstraat 44, Groningen, Holland (Mr. J. A. Bouvet, Editor) and *Der Lotus-Zirkel Bote*, edited and published by Frau Klara Kirsebom, the National Superintendent of Lotus-Circles for Germany, at Villa Auerholt, Klein Flottbeck, Hamburg, Germany.

Both magazines publish, in addition to articles translated from the Point Loma *Lotus-Circle Messenger*, charming original matter bringing out the teachings of Theosophy in a way that appeals to the imagination and thus arouses interest. The translations deserve particular mention for their high literary quality — something that translations, especially in children's literature, often lack. Propaganda-work of a unique character is being done by these magazines, for they go each month into hundreds of homes where Theosophy is but little known, the membership of children in our Lotus-Circles throughout including an increasing number of non-theosophical families. Like the parent magazine at

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

Point Loma, these foreign 'Messengers' have been the direct means of interesting scores of parents in the teachings and the work of the Theosophical Society.

Following the recommendation of Dr. de Purucker, made during his last continental lecture-tour, Junior Sections of Theosophical Clubs throughout both Holland and Germany use the 'Messenger' in their study-classes, and the same is true of Sweden. Mrs. Maja Waerland has just returned to Point Loma from Visingsö, Sweden, where she assisted Miss Anna Månsson in the Lotus-Circle. During her lengthy stay abroad, Mrs. Waerland visited the different Theosophical Centers in Sweden, and she says: "Every Theosophical Club in Sweden uses *The Lotus-Circle Messenger*."



### Why not try this?

**A** REPORT was recently received from Holland that a well-known lady in that country, who for years has been giving weekly talks over the radio, had asked of the publishers of the Dutch edition of Dr. de Purucker's book, *Golden Precepts of Esotericism*, permission to use extracts from this work in her radio-talks. Of course the permission was granted. We learn that a radio-broadcaster in one of the Eastern cities of the U. S. A. on the occasion of the anniversary of H. P. B.'s birthday, read over the radio the well-known message which she transmitted to her disciples, beginning "Behold the Truth before you" and ending "These are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom." Another broadcaster in Massachusetts we understand frequently gives distinctly Theosophical talks. A radio-station in Southern California recently devoted a whole period to an appreciative description of a visit to the International Theosophical Headquarters at Point Loma.

Now, why should not members of the T. S. all over the world approach radio-readers in their own neighborhood with books or extracts from books or articles by the Leaders of our Society, and suggest that these writings would give help, enlightenment, and inspiration to their listeners? Those members who approach such radio-readers could call attention to such of our books, or extracts from our books and magazines, as have most appealed to them personally, or to such as they personally feel would most appeal to the local public, and thus talk to the radio-readers with the conviction born of personal experience.

Why not try this? You may be turned down; but what of that? You may succeed; and "if at first you don't succeed, try, try, again." We must take every possible opportunity of giving to the public the Message of Theosophy which has been so helpful to us ourselves; and we must also try to do this in the way that will be most likely to meet with success.

JOSEPH H. FUSSELL,

*Secretary General The Theosophical Society.*

---

**Gongs** for Theosophical Lodges made to order upon application. Write to FRITZ PULPANECK, Stimson Bldg., 129 West Third St., Los Angeles, California.

## International Theosophical Directory

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-President, Central District: E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio. Regional Vice-President, Western District: Iverson L. Harris, Point Loma, Calif.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** General Superintendent: Mrs. Grace Knoche, Point Loma, Calif.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Dan-y-Coed, Llantwit Fardre, near Pontypridd

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforwm Theosophaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, 45 Fleet St. (First Floor), Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President: Arie Goud, Tolsteegsingel 29, Utrecht

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** Arie Goud, Tolsteegsingel 29, Utrecht

### SCANDINAVIA

**THEOSOPHICAL SOCIETY:** National President: Dr. Erik Bogren S:or, Sundstorg-  
et 5, Helsingborg, Sweden

Executive Vice-President, Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** (*Post temporarily vacant; see next issue.*)

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

**GERMANY**

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein Flottbek, Hamburg

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**EGYPT**

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

**AUSTRALASIA**

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

**SOUTH AFRICA**

**THEOSOPHICAL SOCIETY:** Information Bureau: P. O. Box 1038, Pretoria.

**DUTCH EAST INDIES**

**THEOSOPHICAL SOCIETY:** Representative: Dr. P. Peverelli, Dr. Vierspyck Mijnsenweg 2, Batavia, C.

**LATIN AMERICA**

**THEOSOPHICAL SOCIETY:** Representative: Sr. Enrique Colúmbié, Apartado 370, Santiago de Cuba, Cuba

---

**The Complete Works of H. P. Blavatsky — Volume II**

VOLUME II of *The Complete Works of H. P. Blavatsky* — Centenary Edition, is now on the press. Advance orders now accepted: size, 6½ x 9½ in., price, \$4.00. This volume includes some important editorials, polemical writings, controversies with missionaries, profound teachings buried in obscure foot-notes, early French articles, and a few mystical stories written in a lighter vein — a wealth of material covering a wide field and throwing a flood of light upon the beginnings of the Theosophical activities in India, from 1879 to 1881.

Send orders to *Theosophical University Press, Publications Dept., Point Loma.*

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; foreign, \$1.20. Single copies, 10c. Send remittances to *Theosophical University Press, Publications Dept., Point Loma.*

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.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## H. P. Blavatsky on 'The New Year's Morrow'

[Reprinted from *Lucifer* (London), Vol. V, No. 29, Jan. 15, 1890, pp. 357-9]

**A** HAPPY New Year to All! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few — is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will* — is the most effective of magic levers placed by Nature in human hands — for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun — enemies and relentless traducers included. . . .

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our head." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures — those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real philosophers; in the second — but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma."

## The Keynote for 1934

*The Leader's Office.*

I HAVE been profoundly touched by the great number of cables, telegrams, cards, and letters, of brotherly affection and greetings that I have received on the occasion of the Christmas and New Year's Season just past. They have come to me in hundreds; and as it is utterly impossible to find the time to acknowledge these greetings by individual letters to those who have remembered me, I take this means, through the kindly courtesy offered to me in the pages of THE THEOSOPHICAL FORUM, to express my grateful thanks for all and to all.

The present time may be one of monetary 'depression,' to use the popular term, and of political and social difficulties; but certainly among our own beloved F. T. S. there is no sign of any spiritual depression whatsoever, but just the contrary is taking place. This fact makes me very happy indeed; and what I may call my New Year's message, referred to at length in my last General Letter, I may now phrase anew in the words: "Continue the good work. Excelsior! Ever onwards and upwards."

G. DE PURUCKER.

## Leaves of Theosophical History

[The following two documents are printed *verbatim et literatim* from typewritten copies now held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. The copies bear pen and ink corrections in H. P. B.'s handwriting. The second document bears the heading "My answer," which is in H. P. B.'s handwriting and is underlined twice. The letter X stands for a name mentioned in the copy.]

[Letter from Richard Harte to H. P. B.]

Adyar Madras

Aug 26 1889

My dear H. P. B.,

I receive your scolding in all humility; no doubt I deserve it or worse; but old X must be rather a good fellow if he is ten times as good as I am, as he must be, logically, since I am ten times worse than he is!

Seriously my dear teacher, superior and friend, I think you do me a little injustice, and pay me incidentally far too big a compliment, in imagining that my "influence" with the Colonel or in any other way is great enough to weigh much in the scale. I can only tell you that the Colonel has followed his own ideas, not mine, in everything here.

As to being a member of the Esoteric Section, of course I should consider it an honour and a privilege to be allowed to share *your teaching*. But I confess that the moral effect of belonging to the E. S. seems to me disastrous in the extreme. To say nothing of the larger wrecks, look at Judge! He used to be truthful and unselfish, and, I think, moderately large-minded; but now that he has become what Dr Buck calls "a sucking dove" he does not seem to be able to tell two words of truth, he has become filled with personal ambition to rule

or ruin, and if you do not pull him up by the coat-tails he will in six months have utterly disgusted the majority of the Fellows in the American Section. I do not speak *personally*, for Judge was as nice and kind to me as any brother when I was in a very miserable state of mind in New York and I tell you truly that I like him *personally* very much. Of course I know that it is nothing in the *teaching* itself that makes good men act like bad ones, but there is so much wickedness in me, ready to come out on the slightest provocation, that I fear that were I to be submitted to the developing process I should become a mass of iniquities since the effect of bringing to a focus the Karma of such a good man as Judge is to confuse all his ideas of right and wrong, loyalty and rebellion, truth and falsehood.

Now my dear H. P. B. all that talk about Pledges may be very well for your sucking doves. For my part I neither expect nor wish to go very far in this incarnation. I shall do what I can, as long as I may be allowed to work in the T. S. If the Masters see us small fry and can read us they must see in my heart, below a great deal of nonsense and selfishness, a desire to be of use and very little desire to be a great "Pundit." I am perfectly willing to obey the Masters, the difficulty is for me to know what it is they wish me to do. I believe I have done good here by stirring things up. But if I had my own wish I would never interfere with anything again, but let every one fry in his own fat. Whether I am still a Chela of the Masters is a question I cannot answer. I have my own ideas, and YOU *ought* to know whether I am or not. At all events I am a Chela of what I consider *True* and *right*, as far as my small abilities and intuitions go.

As for that idiot "Colenso" I am not responsible for the "construction" he may put upon my letter. I said nothing to justify his assertion, and it is the very opposite of the fact. I know too little about the Masters to say much in public about them. I believe in Their existence because it is natural to me to do so, not because I have anything that would be termed evidence by the world. I believe They are the real Founders and Guides of the Society because you and the Colonel say so, and the idea recommends itself to my intuition and to my reason. I accept Mahatma M as an ideal "Master" and K. H. as an ideal "Friend," something as a Christian accepts "Jesus" in a combination of those qualities. I am willing to make myself useful in the Society in any way I can, or to go out of its active life. I have no desire to remain doing mischief.

yours FAITHFULLY

*signed* R. HARTE

P.S. In one of your letters to Coues you inadvertently fall into an error which has already given rise to some misunderstandings and which I fear I shall be obliged to set right in the "Theosophist." You say to Coues: — "Were you elected President of the American Section Judge would still be above you in authority as Vice-President of the whole T. S. and the *designated successor to Olcott as President when the Colonel dies. This was settled unanimously by the whole Indian convention and all the Branches and there is no getting over it.*" The underlined part of the above quotation (8 of Judge's pamphlet) is absolutely devoid of foundation. Of the many foolish things I have done there is none more idiotic than pressing Judge in the Convention as Vice-Presi-

dent, but his election was strongly *opposed*, and there *never was the smallest question of his succession to the Presidency*. This is an error of the first magnitude and if I find that the idea gets currency that the Vice-Presidency carries a presumptive right or an understood right to succeed the President-Founder *I shall contradict it in the largest type in the Theosophist*. As it is I have only heard the matter alluded to as a mistake on your part, which it seems to me is generally attributed to the instigation of Mr. W. Q. Judge himself which I am happy to say I altogether disbelieve, I don't think he has come to *that* yet.

R. H.

[Letter from H. P. B. to Richard Harte]

MY ANSWER

London Sept 12 1889

To Richard Harte Esq

Yours received and has proved the last straw that breaks the camel's back — or the real friendship I ever had for you. You *ruin systematically* the T. S. ever since you took charge of the Theosophist; and by your tactless and indecent attack in it on the E. S. and the British Section you force me to wash publicly our dirty linen in Lucifer. I am now answering your last letter with Col Olcott sitting near me. He will read this letter and thereafter having read yours (that famous epistle having necessitated an outlay of several pounds to telegraph to you his orders if you still recognize that we have more right in the Theosophist than you have) he will have nothing more to learn.

It is to set you right on several points that your exuberant imagination has distorted as usual that I answer once more, though fully aware that all I can say will be useless.

1. X is an open enemy, a blackguard and a liar. You, presumably devoted to the T. S. and sincere. Hence just because of this you are ten times more dangerous than he ever can be.

2. I have never been your "Teacher," do not believe myself the "superior" of any mortal being, and can remain no longer your "friend." Therefore the flattering epithets you bestow upon me fall flat.

3. In all that has been published in the supplement of the January number of the Theosophist Col Olcott has of course "followed his own ideas" the theoretical reforms or new bye-laws. But it is you who in embodying these ideas have so perverted and disfigured them that it has almost led to a split of the T. S. and if Col Olcott does not effectually stop you it will lead to a final split of the whole Society.

4. I never asked you to be a member of the E. S.; you complained of not receiving the Rules and Pledge and I sent them to you to read since they are no secret. You are very wise in fearing to "become a mass of iniquities" were you to join; for such would be your fate, and it is useless to join a body only to be expelled from it.

5. Nevertheless your wicked and untheosophical denunciation of Judge, which is as false as it is untheosophical falls flat again in its application to the E. S. Judge has never pledged himself, never signed anything; for as in the case of Olcott, my confidence in him is sufficient to trust him without any Pledges. The

numerous letters I receive from really good theosophists such as Buck, Mrs Ver Planck, do not show their "disgust" for Judge. But they show me most decidedly for your tactless writings in the Theosophist and the showers of letters you inundate them with. If the American Section breaks with Adyar it will be your doing.

6. It is the MASTERS who declare that the number of follies (which seem each, if individually viewed trifling perhaps) that you have committed during Olcott's absence, amount in their totality to an enormous evil,—enormous in its result direct and immediate as also delayed, but as certain, nevertheless. And if you contradict me in this, then I must be lying; and if I lie then there is either no Master and I have "invented" them or They are so unimportant that their direct servants dare to lie about Them. Choose. My honest opinion is that you better disbelieve in Them altogether and say so frankly, rather than add to your Karma by boasting that you have done "good by stirring things up" at Adyar, when They declare that no one has sown evil in the Society more than you have. "The way to Hell," my dear sir, "is paved with good intention."

7. The "idiot Colenso" was not a solitary example of the effect of your wise letter. People talked about the "new policy of the T. S. (namely to throw the Masters and H. P. B. overboard) for a whole month and forced me to write the "Puzzle at Adyar"

Now to your famous P.S.

If you do not realize the utter tactlessness of your threats to me then others do. That you should coolly write to me that you fear to be obliged to contradict what I said in my Coues letter in "big type" in the Theosophist (my own property with Olcott of which you are only the acting editor) shows the utter hopelessness of any argument with you. If you do not understand the infelicacy and utter folly of what you do, then indeed we had better shut shop and put on the shutters of the *Theosophist* during Olcott's absence. And this is what I said to the Col. The Theosophist my dear sir, belongs to myself and Olcott only. It is not the organ of Adyar or the T. S. and you have no right to depart in it from our policy, or make of it your private dustbin to be filled with your liver and spleen purgations. I will not permit Judge to be lowered or humiliated in it. Judge is one of the Founders and a man who has ever been true to the Masters. Moreover what I wrote was quite true, although incomplete by two words. Had I added "The designated successor to Olcott when the Col dies"—*pro tem*—there would be nothing to say. And Judge will be the President of the T. S. after our death or the T. S. will die with us. Make of this what you like and snub the Masters again if you will. Better read that which is published in the January Theosophist supplement pp 57 art 9.10 and 11. These three clauses are all sufficient to show that there was no fundamental mistake on my part when writing as I did; and I will reiterate what I said in Lucifer by copying them from Section D so as to take the sting out of whatever you may (profiting by Olcott's absence) smuggle into the Theosophist.

And now having nothing more to say

I sign myself "yours truly"

signed H. P. Blavatsky

## Questions and Answers

Questions 191-199 were answered by the Leader at the London Lodge Study-Class.

### QUESTION 191

*In studying your "Fundamentals of the Esoteric Philosophy" we read that this Globe is the Fourth of the Earth-Chain. In the skies we see a representative of the Moon-Chain. Two chains have been mentioned. You state, I think in Chapter XVI, that there are seven such chains. Now as to the five others, are they antecedent to the Moon-Chain, or subsequent to the Earth-Chain, or part one position and part the other?*

*G. de P.*—The Chains to which I was referring did not include the Moon-Chain. The Moon, although a dead and dissolving entity, is septenary. It has seven bodies, seven dead bodies, which seven dead bodies now represent the once living Moon, or Moon-Planetary Chain. The other six, or really seven, Planetary Chains to which I referred were indeed the Seven Sacred Planets of the ancients, meaning of course Seven Planetary Chains. H. P. B. speaks very interestingly about these Seven Sacred Planets, or in other words, Seven Sacred Planetary Chains. She wisely side-steps, and cleverly so, questions of the reader, and she could not do otherwise because she was writing a book which was intended for the public, and the inner teaching regarding the Seven Sacred Planets of the ancients is taught only in the Adytum. I can tell you this, however: the planets which we men know as Saturn, Jupiter, Mars, the Sun as a substitute, Venus, Mercury, and Moon as a substitute, are the Seven Sacred Planets of the ancients. And they are undoubtedly connected not only with human destiny, but with the destiny of every entity of whatever kind or grade or class that the Earth contains. Including the Earth, these eight Planets, or in other words eight Planetary Chains, are the sacred Ogdoad of the ancients that those of you who are acquainted with the classical literature of Greece and Rome have read about.

You have heard of Outer Rounds and Inner Rounds. The Inner Rounds are concerned with the peregrinations of the re embodying Monad in and through the Seven or indeed Twelve Globes of our own Earth's Planetary Chain. But the Outer Rounds concern our Earth and the Seven Sacred Planets of the ancients. And now I am going to add something more that I fear may mystify you, but it is my duty because otherwise I am leaving the teaching incomplete. There are not only Seven Sacred Planets, there are twelve of them, just exactly as there are Twelve Globes of our own Planetary Chain. And every one of the Globes of our own Planetary Chain is builded by one in especial, but by all in general, of the Twelve Sacred Globes or Planetary Chains that the ancients hinted at. Our Earth, for instance, has been particularly builded, this present physical Earth, the Fourth Globe of our Planetary Chain as usually counted, has been especially builded and formed and is watched over, and in a sense guided by, the Planet Saturn assisted and aided by our own Moon, the Moon of this Globe, I mean. And every other one of the Globes of our Planetary Chain has been builded by in especial, watched over in especial, and guided in especial, by one of the Twelve Sacred Planets of the ancients.

These Seven — let us call them Seven, because H. P. B. disguised or hid the truth about the twelve — the Seven Sacred Planets of the ancients, or rather their guiding souls or spirits, are the Kosmokratores of which H. P. B. writes, the world-builders; they builded our world, our Planetary Chain. And in just the same way our own Planetary Chain, our own Globe, is a Kosmokrator or world-builder of some other septenary Planetary Chain. Action and reaction: we are all interlocked and interworking. All the planets are helping each other. All the Planetary Chains throughout the Solar System are interworking, working together, helping each other, building each other; and we thus work out our destiny together. The Solar System is alive. It is a living organic entity, an organism composed of organs, just as man's body is an organism composed of organs and incidentals such as flesh and bones and sinews and what not. Is the answer responsive?

QUESTION 192

*It does not answer my question, perhaps I can re-state it. The Life-wave, the wave of Monads, left the Moon-chain, and here we are on this Earth-chain. Now that mentions two chains, and I am speaking of the Moon that we see which was the home of this wave of Monads in previous times. I take it that when this chain of our seven Earth-Globes is complete, the Monads will leave it and will go to a further chain.*

G. de P. — The child of this Earth.

QUESTION 193

*Whence came the wave of Monads to the Moon? And where would it go from here? Where do these two come in our Seven Chains: Moon-chain, Earth-chain. Are there five more to follow, or were there five before the Moon-chain?*

G. de P.— I think I can answer your question by pointing to yourself, or pointing to me. Where was the body before it became this body? Where will be the next physical body into which I shall reincarnate? The former is dead and gone, dissolved into its component atoms which have now become this body. The next physical body I shall have in my next rebirth will be the re-collected life-atoms that now form this body. But there is no previous body existing of which this is the next, nor will there be a physical body to come while this is still alive. Do you catch the thought? The planetary chain of which the Moon was the reibodiment aeons and aeons ago, has disintegrated into its component life-atoms, into the atoms of blue ether which re-collected to re-form, to become, to rebecome, the Moon-chain in its entirety. Long before we shall have attained our Seventh Round, our Moon, and all the Globes of the Moon-chain, will have vanished utterly away. It simply means that their life-atoms will have disintegrated like a decaying physical corpse, and all those Moon-atoms will be drawn to the Earth and into the Earth.

When our Earth shall have reached its Seventh Round and be ready to project its life-essence, which means its hosts of life-atoms, into Laya-centers in space in order to form the child of the Earth-chain, this Earth will be the Moon of its child, the chain-to-be. But our Earth then will be dead; and as the ages pass dropping one by one into the ocean of bygone time, our Earth, our Earth-chain, will slowly and slowly disintegrate, losing atoms by the uncounted mil-

lions every day, every year, in human terms; until finally the dead corpse of this our Earth, and the dead corpses of all the Globes comprising our present Earth-chain, will have disappeared into blue ether, and all the life-atoms composing them will have flown to rejoin its new reimpodiment, the chain-to-be.

If you clearly understood the teaching about Reincarnation, this matter would be very clear to you. Take this physical body of mine, or your physical body. Every atom that is in this physical body of mine — excepting those that are in my body as guests, in it in transit, just passing through it — every atom, which means practically all composing this physical body, was an atom, and these all were atoms, that made my last physical body in my last birth on Earth. Every atom that makes this physical body, when I die and return to Earth will go to form that new body. Do you understand? And it is the same with the celestial globes, with the Planetary Chain, the same with the Solar Chain, the septenary or more accurately the twelve-Globe Chain of the Sun. Father-Sun, said the ancient Greek and Roman poets, was encircled with seven rays, twelve rays indeed, the twelve great powers, the twelve great energies, flowing forth from its heart; and each one of these rays builds a Globe.

#### QUESTION 194

*Do the Seven Sacred Planets refer to the astronomical planets?*

*G. de P.*— They do in the sense that the astronomical planets are simply the Fourth Globes which our astronomers see, and to these Fourth-Plane Globes they give names: Saturn, Jupiter, Mars, and all the rest of them. But technically, when we speak of the Seven Sacred Planets we must rather think of the ensouling divinities of them than merely of the physical bodies which our astronomers can see as spots of light, or disks of light. Our own Earth Planetary Spirit is not the physical body, this rocky Earth, but this last has life, that which keeps it together, that which makes it what it is, that which ensouls it in other words.

#### QUESTION 195

*I have two questions: The Seven Sacred Planets as you have given them in "Fundamentals of the Esoteric Philosophy" on p. 487, are allocated to one or other of the signs of the Zodiac, and with the exception of the Sun and Moon, they each belong to two signs of the Zodiac, Mercury to two, Saturn to two, and so on. Now, if we knew the TWELVE Sacred Planets, should we have each sign of the Zodiac ruled by one planet including the Sun and the Moon? instead of two signs ruled by the same planet?*

*G. de P.*— Would you not rather reverse it and say: Each planet ruled by one sign of the Zodiac? It is perfectly correct, and if you will study carefully the diagram you mention in *Fundamentals*, you will see that there is a duplication or a reflexion: the higher is reflected in the lower. But just as there are twelve signs of the Zodiac, and twelve Sacred Planets, so there are twelve globes to our Planetary Chain; and if we could know these globes, could see them, we would also find that each one of the globes of our Planetary Chain is ruled over by and under the particular guidance of its own particular sign of the Zodiac.

The duplication you speak of does credit to your powers of observation, inasmuch as you have perceived the fact. I cannot state more in an open meet-



ing, and will have to ask you to let this point of your question remain without a full answer.

QUESTION 196

*The next question is: These five to us unknown Sacred Planets: would their outward vehicles, the Fourth Globes, be on our plane of matter so that they would be visible to us; and are Uranus and Neptune amongst them?*

G. de P. — I believe that the proper answer to the first part of your question is: No. As I have often stated, there are literally scores of planetary chains in the solar system, some much higher than the planetary chain of Earth, some much lower than it; and of these scores, there are planetary chains whose lowest or fourth vehicle is utterly invisible to our fourth-plane eyes, because such fourth-plane globes are not on this fourth cosmic plane.

In answer to the second part of your question: Neither Neptune nor Uranus is among the five superior planetary chains connected with the five superior globes of our Earth planetary chain. Please note in this connexion that while the teaching as given in *Fundamentals* is perfectly correct, nevertheless it is not by any means all of this teaching. It is correct as far as it is given. Just as six of the signs of the Zodiac are opposites or contraries of the other six signs of the Zodiac, in a sense reflexions of them, so are the lower five globes of the Earth's planetary chain copies or rather reflexions, which is a more accurate term, of the superior five globes of the twelve which make the planetary chain, working around the two central globes forming as it were the hubs of an axle.

Perhaps you will now grasp by this hint what I am trying to say without throwing the teaching open too widely in a public meeting. Planets are at times used as substitutes for others, because in such case of substitution the spiritual and psychical resemblances are very great.

All physical bodies in the sky that we see are fourth-plane globes. There are no exceptions to this rule. Even Father-Sun, which is not really a body — I mean the Sun that our physical eyes can see — even Father-Sun is a fourth-plane globe. But it is a physical body, and it is matter in its sixth and seventh or highest states manifesting as light, as glory and as energy, because remember, as even our modern scientific researchers are now showing us, force or energy and matter or substance are fundamentally one thing.

Uranus is a member of the Solar System, actually an integral part, an organ of the solar organism. But Neptune is not. Neptune is what we may call a capture. Those of you who have studied modern scientific chemical theory may have heard of some very interesting recent discoveries and recent scientific deductions drawn from these discoveries to the effect that certain atoms, composed as they are of points of electrical energy, at times become electrically hungry; and any passing electron is captured by such an atom, and with the capture the atom becomes stable, satisfied. Atoms sometimes lose electrons, which for some strange reason seem to be torn out of the atom and become vagrant in the atomic spaces. Then the atom is hungry again; and it is curious that according to modern chemical theory, when an atom captures a wandering or vagrant electron and thus becomes satisfied, its electrical polarity changes. That is a true teaching, and it is a marvel to me how some of these physical chemists are approaching some of the doctrines of the Ancient Wisdom. Neptune is a

capture in that way. It is no proper planet of our Solar System. Uranus is; but Neptune is not. It would be correct to look upon Neptune as a captured comet; and remember in this connexion that 'comets' in the esoteric philosophy can be of more than one kind. As a matter of fact, you know comets are merely the first stage of all planets, and of all suns too for that matter, because there are planetary comets and solar comets, I mean comets which become planets around a sun and comets which become suns.

As examples, Encke's comet, if it still exists, de Vico's, and Biela's, are three comets that belong to our Solar System. They have through the ages, in elliptic orbits, followed regular paths around the Sun; and as time goes on these ellipses should tend to become more circular, and these comets, if they are not destroyed, will finally settle in life as infant-planets, young planets. They are what you might call planets in a condition preceding their first planetary round. They are reimpodiments of former planetary chains which have returned to reimpodiment.

The teaching regarding the reimpodiment of planetary chains is of course directly linked with the teaching regarding the laya-centers, and I suggest that the questioner investigate perseveringly all the scattered bits of information concerning the laya-centers that are to be found in our literature. He will be well repaid.

#### QUESTION 197

*Some modern-day students seem to have the idea that Neptune has some relation with one of the twelve signs of the Zodiac, and it has always seemed to me to be wrong. Do you think it can be?*

*G. de P.*—Your intuition is correct. Of course this is a matter of esoteric astrology. Here again we are faced with E. S. matters; but there is a rule which I must follow: If I am asked a question by someone who is earnest—not a question arising out of mere idle curiosity—it is my duty to give some kind of answer. Neptune is a capture, it is not connected with the twelve signs of our Zodiac as are the true and proper planets of our Solar System. The answer is inadequate but it is the best I can do. Neptune has no genetic connexion with our Solar System, but it does influence our Solar System. Not only does it change the entire polarity, electrically speaking, of our Solar System, but it influences everything within the Solar System by that fact. Every cosmic body whatsoever is a living being. As an illustration, take a family: introduce a new element into that family by importing into its sacred family-circle an outsider, giving a stranger a home in your home. Of course he will affect every member of the family. It is the same with Neptune. Of course he does exercise an influence astrologically speaking, upon all men, upon all beings on Earth. But it is an outside influence, karmic of course. Everything that is is karmic, you cannot help its being karmic. And the reason is that all things that are, sprang from the same great Heart of Being.

I repeat: Neptune does not belong to our own Solar System, in the sense that the true and proper planets so belong, and as the members of a family belong properly to the family; it is not one of our Solar family; nevertheless it is a living entity through whose veins, so to say, courses the same cosmic life-blood that courses through ours. We have relations with it, even karmic relations.

otherwise it could not have been captured; but it does not belong to the Solar System as a member of the Solar family.

QUESTION 198

*Is it not possible that, these planets which we see being on the Fourth Plane, the other planets that we do not see are functioning on other planes at this time?*

G. de P.—Exactly so. Do you mean the other Globes of the Planetary Chains?

Questioner — *Yes, and the other Sacred Planets.*

G. de P.—Yes, we see only the Fourth-Plane Globes. This applies to every celestial body that our Fourth-Plane eyes can see. Our eyes are built for Fourth-Plane work. They cannot function on the Fifth Plane, or on the Third Plane, because they are not built to function there. But had we other senses more subtil, built to function on the inner planes, we should see the other Globes of the various Planetary Chains. And, as a matter of fact, the higher parts of our constitution do; and not only this, but there are entire Planetary Chains within our Solar System of which we do not even see the lowest Globe, for the reason that they are above our Fourth Plane, or so far beneath it that their highest Globes are below our Fourth Plane. And yet they are as much component parts of the Solar System as our Earth is, or as Venus, Mars, Jupiter, Saturn, etc., and they are integral parts of some organism playing their rôles on the scene of the cosmic life, the habitat of beings, some of them far higher than we, some of them far inferior to us men. And then again there are certain ones of the planets even on the Fourth-Plane Globes which bear no men. That does not mean that they cannot bear men. It means at the present time they are not man-bearing.

QUESTION 199

*We gather that Theosophy admits the immortality of the soul, the soul being a child of the Universe, an inseparable part of it. In his quotation from Emerson, Dr. de Purucker makes a remark on the death of the soul being one of our esoteric teachings, and we would like to hear his explanation thereof.*

G. de P.—The Masters of Wisdom and Compassion and Peace teach the same things that have been taught by all the Great Seers and Sages of the ages, because they taught the existence within man of a deathless spirit, stainless, utterly pure, eternal and infinite. But this deathless spirit is enshrouded with mortal integuments, or relatively mortal veils, sheaths, bodies; and the human soul is one. Our human soul is conditionally immortal, conditionally mortal: immortal if it ally itself with the spirit within, mortal if it ally itself with the Mâmo-Chohans of the material world.

In our present stage of evolution the human soul is mortal in nine men out of ten, nay, in nine hundred thousand men in a million. But the spirit is deathless for it is the Âtman, the heart of our being, the source of the feeling within us, 'I am,' *Aham asmi Parabrahma*, I am the Boundless. There you have it. The heart of the Universe and your heart and my heart — and by heart I mean the essence, the inmost of the inmost of us — are one; but the human soul, that poor, weak, vacillating mortal, with its petty hates and loves, its low in-

instincts and desires, movable, changeable, full of low impulses and passions, which is usually expressed under the Sanskrit phrase Kâma-manas — how can such a composite compound entity be immortal, and if it were what a hell we should be in!

Imagine, pause a moment in thought and try to grasp the beauty of this teaching so strange to Occidental ears, yet so sublime. The teaching is that the destiny of the human soul some day is to ally itself, to become at one, with the deathless Self, the god within, with the Spirit. At the present time the human soul is but the vehicle of a few feeble rays from the spiritual sun within us; and these few feeble rays enlighten our understanding and give to us what nobility of purpose, what genuinely spiritual aspirations, what hope, what courage, what vision, we have; and oh, why not ally ourselves with the ray which shines within our soul, within our body the physical soul, and then we shall be relatively deathless, relatively immortal. But few men do that, and therefore I have said — and it is the teaching — that the human soul is mortal, and thanks be to the immortal gods who have attained immortality and who once were men, thanks be to the bright divinities which inspire our human species, that it is so!

Imagine immortality in imperfection. What a thought! It is the teaching of the Lord Buddha that there is no abiding soul in man. By 'abiding' he meant immortal in the Occidental sense. Why? Because the soul is growing, it is changing, it is evolving, it is progressing. Not two consecutive seconds of time is it the same. The soul of the child is not the soul of the boy, not identic; nor is the soul of the boy identic with the soul of the man. There is constant change, constant development. Change means reformation, and re-formation as well as reformation. And consequently, the soul is mortal because it changes. It does not remain two consecutive seconds of time identically the same.

But through this changing, mortal, imperfect, human part of us there streams the imperishable glory of divinity, the godhood. Even among the old Hebrews their initiate-writers connected the soul of man in a certain wise in destiny with the soul of the beast; and I recall in substance one of the statements in one of the old Hebrew books which I will quote from memory: "Even as is the soul of the beast, so is the soul of a man; what happens to the one happens to the other; between the twain there is no essential difference." By the 'soul of man' the Hebrew writer here meant the ordinary weak, feeble, vacillating, imperfect human soul, the John Smith and the Mary Ann Jones, or whatever the names may be. Consider an 'immortal John Smith,' if you please; consider an 'immortal G. de P.' with all his imperfections — what a horror! Give me utter and eternal annihilation if I cannot grow! But I do grow, I do improve, I do change. The 'old man,' that 'old Adam,' has gone and been outlived, and a new Adam now lives, and in future times a newer and greater Adam shall be born in me of my deathless Spirit, of my deathless divine Self.

Let us be thankful that Nature in her infinite wisdom, in the great divine wisdom and compassion which are at the background of what we human beings call Nature's laws, is so builded that eternal growth and progress and evolution and development are the universal rule. Progress is Nature's law, change is Nature's law; and these mean growth, expansion, evolution. Nay, I go so far as to say that even the spirit of man is growing, expanding, evolving, bringing out

what is within it as the flower unfolds into beauty and perfume, bringing out from its heart what is locked up within it.

As a note of warning against snap judgments in this matter, the reader should remember that when I speak of 'the soul of man' or of 'the human soul,' I do not refer to the human Monad, which is the stainless root and fountain of the various human souls or transitory egos in which it manifests — a new human soul or human ego, the karmic child of the last human soul or ego, each time when the new reincarnating spiritual soul or ego descends into reincarnation.

## Proceedings of the Convention of the American Section, T. S.

BOSTON, MASS., SATURDAY EVENING, OCTOBER 14, 1933

(Opened by seven strokes of the gong followed by silence.)

*President Clapp* — The subject for this evening is 'How Make America Theosophical?' That seems broad enough to allow all of our comrades an opportunity to give us something in the line of suggestions that will help in this work of making this country Theosophically conscious, we might say. I hope we may have volunteers, but if we don't have volunteers, I am going to volunteer to call upon somebody.

*Mrs. Fannie E. Lewis (Boston Lodge)* — I would like to say something. "Believing and attempting the impossible is the magic of the hour." Those are words of our dear Katherine Tingley, and I am sure we shall find them true. Shall we not make this attempt?

*Mr. S. M. Zangwill (Boston Lodge)* — My direct reply or answer to the question 'How Make America Theosophical?' would be — first make ourselves Theosophical. That is quite a job, but it is the only way, so far as I can see. There are many practical considerations. I think that if we avoid strain, and are not too anxious, we can accomplish more. If we do our work in the spirit of giving it to all, regardless of whether they join our organization or not; to take it, use it, give it to others, whether they come into this organization or not, I think it will spread more rapidly, I think it will be more quickly accepted — more readily taken up.

*Mr. A. J. Jorgenson (Macon, Georgia)* — I believe just as Mrs. Lewis does, that attempting the impossible is the magic of the hour, and I also agree with Brother Zangwill that the road and the goal lie within ourselves. One thing we can do is to spread the literature in public libraries and reading-rooms. Meanwhile, if each one of us will live the life, upright and clean in all contacts with our fellow-men, I think it will have a tremendous effect.

*Dr. B. V. Mukerji (Boston Lodge)* — At the battle of Waterloo, the next in command to the Duke of Wellington said to his Commander, "My lord, in case you die, what would be your instructions?" Wellington said, "Follow your leader." The first thing to make America Theosophical, is to follow the Leader. What I would like to suggest is to pay more attention to the programs and to our public. Some can do one kind of work better than others. We are not all on the same level of understanding. If we use our talents in a consistent manner

in the field in which we are best equipped to be useful, it will be a wise thing to do.

Theosophy is a vast subject. It is heavy reading for some. Let us make it attractive and appealing. If we give fifty lectures during the year, I suggest that the American President select ten or twelve subjects in Theosophy and send these to the Lodges so that every Lodge during the year will offer to the public these same ten or twelve subjects. For the rest they can take what they please. These selected topics would be our steel frame of Theosophy upon which we may build as we can, as we are fitted to do.

Then regarding the public. They are always more or less confused. Some come through curiosity. "Many who come to scoff remain to pray." This has happened in lodges many times. When the public asks questions about Theosophical subjects let us have a good index for reference, and not mere suggestions that they read three volumes of H. P. B. or other eminent writers on Theosophy. For example, have subjects: Reincarnation, Karman, etc. Information on these topics can be arranged in order of sequence in one or several books, so that when they get information from the librarian or anybody else, they will get something very definite and useful. We cannot make a man or woman a Theosophist over night, but we can help people by giving them some definite references and annotated indices. It is quite a stimulating work.

*Mr. Isidor H. Lewis (New York Lodge)* — You know this question of 'How Make America Theosophical?' is a big order. We cannot fool ourselves into thinking that any such thing can be fulfilled within our lifetime. It will take many generations, I believe, before it can be said that America or any other country is Theosophical; but no matter how distant that time, it will never come unless we make our effort while we can, in that direction. So that perhaps it would be more judicious to ask in what direction shall we go that eventually America, or for that matter the world, will become Theosophical? Now, for that large frame we can leave for a moment those elements of the future picture which we know are essential in any great canvas — the elementary virtues that we take for granted, so to speak: the love of truth, the love of mankind, and that kind of devotion willing to sacrifice for ideals. With those elementary yet indispensable qualities widely diffused and active, may there not be many surprising developments in store for us, so that what now seems afar, far distant, may be much more imminent than we think?

We see similar surprising developments in the more ordinary field of events. For example, how many people were there who could foretell in 1914 or in 1918, at the end of the World War, that nations would get together and outlaw war as a means of settling differences between nations? Remember the psychology of the nations before, during, and after the war. Did anyone foresee that within a few years after that holocaust, war would be declared beyond the pale of civilized peoples?

So, in contemplating the possible surprises of the future, we Theosophists must never forget that our Leaders have always had plans, and now have plans, that we know nothing about. We need not be superstitious, idolatrous, or anything of that sort, in believing this. A child does not understand what its parents are planning for its future — not until it gets older. If you stop to think, you realize that the Leaders have had plans from the beginning which they carried

out to the extent that we students would let them, and as far as conditions in the world would permit; and doubtless they are now perforce holding back much that would help mankind onward for lack of means and for lack of developed human agencies that could carry out the plans. We all know how Point Loma was a training school for developing such human material, and is now. What else is it but a preparation for those who would more truly and efficiently help mankind forward? And is not the work of the Society similarly planned to advance the individual membership in the same direction?

The Leaders do not blame or condemn us for our limitations, but our limitations are often the only things that prevent the full carrying out of their plans. We need not take it as a dogma — I do not mean a mere cut and dried plan, but progress depends on the quality of response and the degree of development that can be brought out in the members of the organization itself, and this decides how much the Leaders can do. Many of our members are too passive. They do not make sufficient effort to take part in the work, as they should. They are timid, perhaps, or afraid of exhibiting their limitations. A great need is that the whole organization should become more alive in every one of its parts, and we don't know how much that would help those who are now the most active ones in the Lodge centers, because they, too, in a relative degree, are being similarly held back. You, too, have doubtless had some little experience in this. As a President I am beginning to realize in a small way the troubles and difficulties that our Leaders must have had. Of course, in their case, the ache and the pain were tremendous, because they were dealing with the entire membership of an international organization, and the issues involved were far-reaching in their potentialities. If the members only knew something of what these smaller difficulties mean in the way of hampering and retarding the work of local centers, they would realize better the difficulties and responsibilities of our Leaders. . . .

Man's idea of the Universe, about Nature, about the constitution of Matter, have undergone a tremendous change, and the thought of the world has worked round again to the archaic teachings, to the imperishable Science-Religion-Philosophy, which is Theosophy. It was all so simple fifty years ago. Now they are finding it is not so simple as they thought it was, and this change is being worked out in the minds of our thinkers, in the minds of those who are going to impress the world of thought in the future. Theosophy will prove to be the spiritual storehouse of wisdom and knowledge that will save the world. It will be the source of help and inspiration, the source from which will come a true vision of life that will raise the life of the whole world to a higher level of being. Our part — what we can do — is to forget those limitations of ours, and realize our position as guardians of this spiritual storehouse. We often become absorbed in our work and we sometimes forget that all the time we stand as a support of those who know a million times more than we do, who are working by methods and means that we scarcely dream of. If we only give our work and time to the support of our Leader, we shall be doing a wonderful work, for it is the Leader who is the Messenger of those Elder Brothers who stand behind the scenes and watch and guard and help this effort on behalf of humanity's advancement in peace and spiritual power and beneficence.

*President Clapp* — I have met from time to time with those who have felt that the name Theosophy has been misunderstood, and that it might be well to use some other name for that reason. William Q. Judge, sometime before his death, wrote an article in which he said there was a great power in the name Theosophy. In the first volume of *Letters That Have Helped Me*, he had a great deal to say about words and what words stood for. They are not just words. The idea of mantrams carries with it that signification. In *The Secret Doctrine* we find H. P. B. constantly referring to the value of figures, names, etc., so I think that the name Theosophy is something that we should stick to. If we were to take a diamond and paint it over, someone would say, "I don't like that." I don't think changing the name would help matters at all. Let's polish up the diamond and see what it is. There are those who unfortunately misunderstand. Some of our brothers do not realize what Theosophy really is, and try to paint the lily. Let us not criticize this, but do our best to show them that the lily does not need painting. That is my idea of the name Theosophy. Let us stick up for Theosophy in spite of much that is put out as Theosophy. It would not matter how many times we changed the name, there would always be somebody who would try to paint the lily. We must try to keep it clear and pure.

*Mr. J. C. Gruelle (Silvermine Lodge, Norwalk, Conn.)* — A thought has been going through my mind for the last few moments. I myself continually keep drawing analogies between art and Theosophy, because the two things are to me the most beautiful things in the world. I think that in regard to Theosophy we are at the stage where the artist finds himself always at some period in the creation of a work of art, when he feels completely at sea. He starts something that he feels inwardly to be a beautiful thing, and there always comes that time when the task seems hopeless, but here he just works on, and goes a little further, and finally that period passes, things happen, and something comes out that is beautiful in a way, not what he would wish, but it has some element of Beauty in it.

I think those of us who are Theosophists are somewhat in that condition. We realize the possibilities that lie in Theosophy. We recognise the beauty and love that it has brought into our individual lives. We are at the place where it seems almost impossible to tell it to the average man, and bring him to a realization that he is an embodied divinity. But I feel that we can all take courage in this thought; you and I have at least a glimpse of that divinity. We realize in a slight degree at least that it is there, and we know that every one who is living in a temple of flesh is a part of that which we are a part of, and if we have been given a glimpse of the light; if that which is within us in the inmost of the inmost of us has been raised to that place where we realize its presence, then we know for a surety that every human being in the world will at some time be lifted also. It is inevitable. So it seems to me we can take courage from that fact.

Then, too, I think there is another source from which we can take great courage. I think we all know without a shadow of a doubt that what we call Theosophy is the hope of the world. We know that we are working in a great Cause. We know also that the Society to which we belong (thanks to H. P. B., thanks to William Q. Judge, thanks to Katherine Tingley, thanks to our present



Leader), has never veered one iota from the path of pure Theosophy. So, we know that we are moving with the evolutionary tide which is sweeping the world towards Theosophy.

So why should we be discouraged? I think we can all go forward with a song on our lips, and with the great assurance that we cannot fail. There are many ways of disseminating our Theosophical teachings. I would not attempt to try to make any suggestions. First is the Lotus-Circle work. Miss Helen Savage is going to talk to us tomorrow, I believe, on that. And the other is through the columns of the newspapers. Clifton Meek has an article on that. But I think we can all take courage. The great difficulty is, how to make ourselves Theosophical. But we cannot fail. It is impossible that we should fail.

*Mrs. Isabel H. Butler (Bridgeport Lodge, Conn.)* — Once I asked G. de P. what he would have us do to help him most in promulgating Theosophy. He said, "Live the life. Example is better than precept." We Theosophists are making discoveries in our own natures every time we seek to help another pilgrim; so we are constantly proving our own abilities and also our inabilities, and thus gaining insight and vision. We learn by our own reactions. Step by step we climb, and ever as we gain fresh foothold the energy and spirit that made this possible to each of us reaches others, whose like aspirations are begging for this same food of the Gods. Somehow this inner, this self-directed effort made in true sincerity, carries the message of love and removes all barriers of opposition and prejudice. It is, in brief, the enlivening element of our Leader's fraternization work that we need to interest ourselves in, first and foremost. I feel this spirit of love is moving, not only through the T. S., but all over the world. What is taking place all over the world is a sort of fraternization, being directed by forces on the inner and higher planes.

G. de P. is trying to bring this about, and when we do come to a realization of the wisdom and the joy of it, it will cover all the Theosophical world. There will be no separation. We shall then be sheltered and be able to carry this work of spiritual energy which is coming into us. I believe that we have struck bottom and are now on the ascending cycle of the luminous arc. Every race is feeling it somewhat in its own being. If we keep up our work on ourselves, we are doing the work of the world needed to help the Masters.

Let us live the life, letting nothing remain in us that will keep us from that higher fraternity. To love, to live and to work in that higher, impersonal way carries forward the vast energy of our Masters, who are doing their work behind the scenes. I still think that our biggest work is to liberate humanity in this impersonal way, and to help the Leader and the Masters is for each to work in his own nature in such an impersonal, I might say, disinterested manner, as to be ever ready for the opportunities.

*Mr. E. L. T. Schaub (Regional Vice-President, Central District)* — I believe that G. de P. said in reply to a question that he hopes that America and the world will be Theosophical in one hundred years. Now, there is our basis for action — for each and every one right here. Theosophical in one hundred years. Evidently there are plans which Mr. Lewis indicated, of which we know nothing. These plans come out when the time is ripe. It is the duty of every one here to follow these plans as closely as possible. There are three essential things:

First: Let each and every one of us live the life so that we can show the world what Theosophy means to each life. Second: Study Theosophy so as to be able to answer questions intelligently. I am going to ask a question right now. What is the relation between the brain and memory? Suppose somebody should ask that—what is the relation between the brain and memory? How many could answer that? I could not until tonight. I ran across that question in *Questions We All Ask*. There is a mine of information in those lectures. Third: Organize your work. At the present time the T. S. is organized upon this plan of three Regional Vice-Presidents. That is the first step. When Brother Clapp extended that honor to me, I pictured myself going everywhere. It is impossible for a person to do that and get anywhere. There is a study of organization coming in there. What should be the scheme? To have in every hamlet in this country a Theosophical center, so as to disseminate Theosophy. That is our assignment. How are we going to do it? I will tell you of a plan that we thought about in Toledo. For three years the Lodge in Toledo was preaching Theosophy, and we tried to teach pure Theosophy in all our meetings. We published notices of our meetings in the Church-columns in the daily papers once a week, and the subject of every meeting, etc. Our audiences were very small, rather discouraging. Sometimes we had a very nice audience, and sometimes not. It is a problem in organization.

So in the summer-time we omitted public meetings. We stopped on the first of June, and we expect to have our first public meeting next Sunday (October 22nd). What have we done in all that time? We have been in the outskirts of Toledo, having picnic-lunches, getting people interested. What will it do? Sometime we can have a speaker come to Toledo. We shall have a crowd of people flocking into Toledo to hear that speaker. They will go out and distribute what they hear to their neighbors. Finally Toledo will wake up and say, "Here is a big crowd of Theosophists, what is this all about?" There are some ideas worthy of thinking over and working out. We have the teachings. It is for us to go out and say 'So have I heard.' Spread the teachings in their purity without your own individual ideas. 'So have I heard,' and pass it on.

These are some of the things I believe we should think about, which will help to make America Theosophical in one hundred years. Visualize conditions around here one hundred years ago: ox-carts, wagons, very bad roads. Picard, the man who went up to the stratosphere, came out with the announcement that within five years from now we should be able to travel from New York to Paris in five hours,—and it is no idle dream. Traveling at that speed we shall have to travel in that stratosphere where the air is rare, where there is no resistance to speed. Machines are being designed just for that purpose. New York to Paris in five hours! So, why can't America be Theosophical in one hundred years from now? It is not an easy program. We can't live in the skies and dream about this. We have to get down to work and meet people, get in contact with people.

I believe that the Lodges in all large centers of population will find it enjoyable and profitable to start centers in near outlying towns and villages. People in villages are not so harassed, they have more time for study and contemplation, and what is more, they live close to Nature. That village work in

summer is a source of great satisfaction and pleasure, for you feel as if you are accomplishing something.

*Mrs. Florence G. Cowles (Phoenix Lodge, Rochester, N. Y.)* — In order to make America Theosophical the first thing, as has been said over and over again, is to be Theosophical ourselves. We can all preach Theosophy; the more important thing is to be Theosophists. St. Paul spoke truly when he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass," etc. Unless we live Theosophy, the preaching does not amount to a snap of the finger.

Our commanders cannot win the war alone, and our Leaders cannot go any further than we as individuals back them up. I think there is the challenge to us. No matter how many times we fail, we have to pick ourselves up and go forward.

*Mr. P. J. Bailey (Phoenix Lodge, Rochester, N. Y.)* — In speaking of Theosophy, we have probably in the past, at least some of us (I know I have) been a little timid about making the statement "I am a Theosophist." We should not feel this way. The time has come, with our present leadership, and the trend of thought in the world, that we should stand with our faces to the front and say we are Theosophists.

Oftentimes when meeting people I express some Theosophical idea. The remark will be made, "Where did you get that?" I reply, "Why, I am a Theosophist." The next question is, "What is a Theosophist?" They will then usually listen to an explanation of Theosophy and ask question after question. Grasp every opportunity to interest people in Theosophy. . . .

When we get the young minds that are going to school to take up these studies, then we shall begin to break through. It is through the younger generation that we shall have to work to make America Theosophical. You need not be reticent at the present time in talking Theosophy. The word Theosophy in itself is a challenge. It expresses so much — when you think about its meaning — 'the Wisdom of the Gods.' Being the truth of things, it must carry with it a force that is felt. When you use that word it strikes home. "Why, what is that? I never heard of it." When you meet these eager souls with their questions — to give them satisfactory answers it is necessary to have been a student of Theosophy. You must study to this end. Give all the spare time you can to study. Above all give all the thought and energy you may find possible to the work of the Theosophical Society. There is no better way that you can help to make America Theosophical than by learning yourself to understand Theosophy as presented by H. P. B. and those who have followed her.

Now that we have G. de P. as Leader, there is no excuse for not understanding. I have read nearly all his works. I knew and met W. Q. Judge and Katherine Tingley. I have not yet met G. de P. I tell you there is more given to us of the inner teachings in one of his lectures than has been given before. When you realize life as portrayed therein, it goes right down to the core of your heart, and you cannot get away from the truth as he presents it. If you can only feel in yourselves this divine urge; if you try to live the life, then you will, as quoted in *The Voice of the Silence*, "Let every human tear drop on your heart and there remain, nor ever brush it off until the pain that caused it is removed."

*Miss M. L. Ogden (Phoenix Lodge, Rochester, N. Y.)* — It is time to say a word about the Lotus-Circle work. If we are to be ready for making the world Theosophical, we must train the children. It is of vital importance to start Lotus-Circles everywhere. Wherever there is even only one 'bud,' a *Lotus-Circle Messenger*, and a heart filled with the desire to help, a Lotus-Circle can begin. *The Lotus-Circle Messenger* is filled full with ideas, inspiration, and helpful suggestions. A 'Suggestions for the Conduct of Lotus-Circles' leaflet will be sent to anyone who writes for it to Mrs. Knoche at Point Loma. It suggests a complete program.

Our Lotus-Circle in Rochester began with my little niece. We read from *The Lotus-Circle Messenger* at the same time, every evening. After a time we found another 'bud,' and we started to meet in the Lodge-Room every other Sunday morning, then another 'bud' heard our call. Now there are twelve in our Lotus-Circle, with more 'buds' almost ready to blossom.

It's all so simple. Never hesitate because of lack of equipment. As Mr. Judge once said to a teacher who hesitated because of the limited equipment in her work for the children: "Can't you give them a flower?"

*President Clapp* — concluding the subject 'How Make America Theosophical?' — Throughout the addresses made tonight we have heard a good deal about living the life, and I think we all agree that this is the first essential. What do we mean by living the life? That is what each one has to ask himself. Living the life, as I understand it, means making of ourselves fit and worthy channels for Masters' use, and the first thing to do is to see to it that we do our own duty. I shall never forget the last time I heard William Q. Judge speak, when he stressed that passage from the *Bhagavad-Gîtâ* — "the duty of another is full of danger." Do your own duty. How much trouble would have been saved in this world if everyone had done that! It is because we do not do our own duty that we have trouble and discord. We are always looking at the duty of someone else. This is, alas, a human tendency. The beam within our own eye, with its close association with ourselves, becomes so familiar to us that we lose sight of it. The mote in our brother's eye is something that we see very clearly. Is this not true? When we begin to think of ourselves and our own individual imperfections, immediately our brain-mind begins to make excuses; but instead of trying to minimize them, we should recognise and forget them. If you fight these defects, they battle with you. The way to conquer them is to forget them, ignore them, turn to higher thoughts and do our own duty. All these things are brought to us in the teachings of Theosophy, and particularly in the teachings of G. de P., which are so simple, so inspiring, I don't see how anyone can receive them without feeling the urge to be something better and nobler than he has ever been before. When we can be impersonal, we can go forward with a single purpose — to further the work for our sacred Cause.

The next thing to consider is the nature of the work which we shall take up. Have you ever stopped to think why the Objects of the T. S. were formulated just as they are and in the order that they occur? The first object: "To diffuse among men a knowledge of the laws inherent in the Universe." Is not that the very foundation of everything in our work? How can we teach Theosophy until we understand the basic nature of the universe? How can we help others to

gain a knowledge of Theosophy until we teach them something about the laws of the universe, the laws of contrast or Duality, Periodicity, Reimbodiment, Karman, etc.? The whole system of this Science-Philosophy-Religion is based upon this first object: knowledge of the laws inherent in the universe. This is the foundation on which to build everything else.

What is the significance of the next great object? — “To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature.” Is it not the foundation for a true conception of the meaning of Brotherhood? That as we are all parts of One Great Unity, so are we parts of each other; that what affects one affects all others; that in harming others we are really harming ourselves — for these others are ourselves.

Having found a logical and scientific basis for Brotherhood, the question naturally arises, What is the next step? That is answered in the third object — “To form an active brotherhood among men”; by arousing in men that consciousness of oneness, of unity, so that they will know what Brotherhood means.

So you have your structure built up step by step, from the foundation in the first object to the superstructure in objects two and three, culminating in the latter which is an expression of the primary purpose of the Theosophical Society; therefore adherence to this principle is the only requisite for those wishing to join.

To continue, next we come to the roof of our structure expressed in the fourth object: “To study ancient and modern religion, science, and philosophy.” By so studying, we see how Brotherhood has been universally taught in the great teachings and sayings in religion, in science and in philosophy; for in ancient times these three were not divided.

Still our structure is incomplete. It needs something to illuminate it and show forth its beauty, and that is supplied by the fifth and final object — “To investigate the powers innate in man.” Note that a word was dropped from the original object, which was to investigate the ‘psychic powers.’ Why? Because these are dangerous until we have developed the inner god, or perhaps better, until we have allowed that inner god to shine forth, and have begun to manifest a recognisable expression of that inner god. Not until then should any of us attempt to do anything whatsoever with these psychic powers.

The ancient philosophies have said, “Man, know thyself.” That is what we have to do. The true man is the higher man, the spiritual man. What is meant is that we should know the inner god; realize that greatest of truths that has come to the human heart — the divinity in each one of us. That is what we must try to realize. Realizing that, all the lower elements will drop away from us one by one; the veils of self, will drop away. We no longer feel the urge, so to speak, to cast these veils about us. We wish to express that divine love which is the core of the core of the heart of the heart of our being — that love which is “the cement of the Universe, that which holds all things in place and in eternal keeping; whose very nature is celestial peace; whose very characteristic is cosmic harmony, permeating all things — boundless, deathless, infinite, eternal. It is everywhere and is the very heart of the heart of all that is.”

Then we get to the point where we are willing to repeat with that ancient Chinese teacher the pledge: “Never will I seek or receive private, individual sal-

vation; never will I enter into final peace alone; but for ever and everywhere will I live and strive for the universal redemption of every creature throughout the world."

## Theosophical News and Notes

**American Section. Western District:** In this issue present activities in the *San Francisco Bay-District* and in the *Pacific Northwest*, etc., are outlined. At the end of February or early in March, the Regional Vice-President intends to leave Point Loma for about a month's field-work in the districts just named. This has been made possible by the generous help, co-operation, and hospitality of members all along the route. Details will be published later.

**Oakland Lodge:** Under the presidency of Mrs. Margaret S. Ellis (319 Monte Vista Ave., Oakland, Calif., Phone, Piedmont 2214) the Oakland Lodge holds public meetings every Friday evening at 8 o'clock in the Madison St. Masonic Temple, 1433 Madison St., Oakland. The lodge is growing steadily with the active help, not only of old members, some of whom were formerly attached to the International Headquarters' Staff, but of many new members who show a remarkable spirit of enthusiasm, understanding, and devotion. Several of these visited the International Headquarters during the Christmas holidays to be with their children, who are pupils in Lomaland School.

**San Francisco Lodge:** has recently transferred its public activities to the *Theosophy Study-Club*, which meets in Hotel Whitcomb, 1231 Market St., on the third Tuesday of each month at 8 p.m. (President, V. F. Estcourt, 305 Yerba Buena Ave., San Francisco Calif.).

**Berkeley Lodge:** holds its meetings at the home of its President, Mrs. May Goodall Darrow, 2229 Blake St., on Saturday evenings. Miss Margaret Hentsch, at the same address, is the Secretary.

**Petaluma Lodge:** President, Mrs. Ingeborg Anderson, 312 Washington St., Petaluma, Calif. The lodge meets in the home of the Secretary, Mrs. Grove Fisk, 418 6th St., and regularly secures good publicity for its meetings in the local press.

**Seattle Lodge:** Headquarters, 1519 Third Avenue, Room 601 Fischer Studio Building, holds public meetings on the first and third Sundays of each month at 8.15. Informal classes in the study of elementary Theosophy are conducted at the same address by the Theosophical Club every Thursday at 8.15 p.m. Mrs. F. Wickenburg, President of the Lodge (c/o Northwestern Mutual Fire Association, Seattle, Wash.) writes: "On the whole both the Club and the Lodge have shown a steady development and we are looking forward to a bigger activity and growth next year. Our obstacles and difficulties are no different from those of any of the other lodges; and as each problem presents itself it is settled to the best of our ability. While our outward progress may not have gone ahead by leaps and bounds, we have built up an unusual center of inner harmony and devotion. Even our elections are an exemplification of devotion to the cause. They are always discussed beforehand, with the members offering suggestions as to how best they can serve or how their individual limitations might interfere. This is followed by suggestions as to the members best fitted for certain positions, so that when the actual vote is taken it is usually unanimous, the sole

motive being the good of the Cause. Such a system could not be followed if the members were not so inwardly united into a common bond."

**Spokane Lodge:** Mrs. Caroline S. H. Olson (Cor. 15th Ave. and Ray St., Spokane, Wash.), is reviving the activities of this lodge.

**Burton Lodge:** The existence of this lodge on Vashon Island is due to the faithful and devoted work of its President, George S. Sheffield, and Mrs. Sheffield, R. F. D. No. 1, Box 49, Burton, Wash., who have been regular supporters of the T. S. for over a third of a century.

**Elgin Lodge:** President, H. H. Hug, Elgin, Oregon. Both Lodge and Club-membership are steadily increasing, and the interest is spreading to neighboring towns, due largely to the untiring efforts of the Hug family, of whom there are four generations engaged in active Theosophical work, we understand.

**Portland, Oregon:** The light has been kept burning here for many years by Bro. C. C. Laughlin, 1304 S. E. Madison St., one of the most regular and un-failing supporters of the T. S.

**Denver Lodge:** President, Edgar B. Cronkhite, 3545 Zuñi St., Denver, Colorado, meets at the home of the President.

**Canada. Victoria Lodge:** The members in Victoria, under the presidency of Bro. G. F. Jeanneret (P. O. Drawer 876, Victoria, B. C.; Phones G 2311 and E 7664) have generously assumed the expenses of the Regional Vice-President's visit and public work in Victoria and have contributed to those in Vancouver and elsewhere. The Victoria Lodge-headquarters is Room 8, 604 Courtney St., where a public meeting is held every Wednesday evening at 8 o'clock.

**Vancouver Lodge:** For particulars, address the President, Bion A. Welbon, 16-173 East 3rd Ave., Vancouver, B. C., Phone Fairmont 2721-L; or James Woodman, 16 West 2nd Ave., Vancouver, B. C., Phone, Fairmont 3849.

— IVERSON L. HARRIS

**English Section:** Mr. A. Trevor Barker, President of the English Section, spent a good part of November in the north of England, particularly in Bishop Auckland, doing concentrated propaganda work, and giving a series of public lectures on the following titles: 'The Search for Reality'; 'Man's Relation to the Universe'; 'Individual Progress and Development'; 'The Problem of Survival'; 'Adepts, Initiates, and Mahatmas.' From an excellent report in the *North-Eastern Daily Gazette* of November 7 we quote the following:

"In his lecture last night at the Bishop Auckland lodge rooms of the Theosophical Society, Dr. Trevor Barker, president of the English Section, stated that it was impossible to understand 'Man's relation to the Universe' without some knowledge of the constitution of man himself.

"Man, like the planet on which he lives and the solar system in which the planet moves has not only an objective physical existence, but within the outer form there is an indwelling, energising principle which is the connecting link, the bridge, between the material part of his being and the spiritual.

"The lower two parts of his constitution constantly change during life on earth, but the spiritual nature is eternal and indestructible. It is the 'Light which lighteth all men into the world' the source of all inspiration to noble living, to deeds of mercy and kindness, and to the regeneration of the individual. To reach this higher part of man's nature is the objective of all the mystics and

saints that the world has ever known. Theosophy teaches men how to change their lives so that they may reach to this union for themselves.

"In dealing with the difference between men and the animals, Dr. Barker pointed out that in the Theosophical system of thought the Universe is looked upon as one vast organized living entity, and that therefore there is no essential difference between animals and men except in the degree of evolutionary unfoldment of latent faculties and powers.

"The power to will, to think, perceive, and know is latent in the animal, but is slowly through long aeons of time unfolding and developing. All the faculties possessed by man are *actually possessed by the animal in germ or seed*. In the far distant future the entities now embodied in the forms of beasts will achieve by growth from within outwards individual self-consciousness, carrying with the power of choice, free will, thought, and responsibility.

"'There is no such thing as dead matter in the Universe,' Dr. Barker declared, 'and every part of boundless infinitude from the atom of chemistry to the highest God in heaven is instinct with life, intelligence, and consciousness.' He made the statement that 'everything in the Universe is either preparing to become a man, or is a man, or was a man.' Those entities who were men and who have passed out of human evolution because they have become perfected, are in fact the Divinities whose function it is to teach, guide, and inspire our present humanity on its upward path.

"In conclusion, Dr. Barker said that Theosophy has a message of hope, inspiration, certainty, and knowledge to give to every man, woman, and child in the Kingdom whose hearts are hungry for truth, and who are willing to accept it wherever it may be found."

Sunday public lectures in December at 70 Queen's Gate were: Dec. 3rd, 'Music,' Miss E. Medd-Hall; Dec. 10th, 'Life After Death,' Mr. Herbert Lewis; Dec. 17th, 'Christmas and the Mystic Christ,' Mrs. A. Trevor Barker; Dec. 31st, 'Spiritual Regeneration: the Birth of the New Year,' Mr. A. Trevor Barker.

**Netherlandish Section:** An historic meeting of the Board and General Council of the Netherlandish Section of the T. S. was held on November 18, 1933, at which important and far-reaching decisions were arrived at in connexion with the administration of the whole Section. President Arie Goud reports that the meeting was a very harmonious one and that representatives of all but two of the lodges in Holland were present. A new Constitution and new By-Laws for the Section were drawn up and adopted. *Although it was not required by the general Constitution of the T. S., which leaves each Section autonomous within the provisions thereof, the new Constitution and By-Laws of the Netherlandish Section were submitted to the Leader and met with his whole-hearted approval.*

Among some of the outstanding provisions of the new By-Laws, in general outline are the following:

(1) An Executive Board consisting of a President-Secretary, a Vice-president, a Manager of Publications, and a Treasurer. These are elected by the General Council for a term of three years and are eligible for immediate re-election. The present incumbents are: President-Secretary, Arie Goud, Tolsteegsingel 29, Utrecht; Manager of Publications, A. M. E. van Dishoeck, 'De Lelie,' N's Gravelandscheweg 86, Bussum; Treasurer, Hendrik van Hof, Balijelaan 57 bis, Utrecht.



(2) The General Council consists of the members of the Board, the Presidents of the lodges within the Netherlandish Section, and the editors of the Section's Periodicals — now reduced to three, namely, the Dutch *Path* and *Forum* combined into one, and the Dutch *Lucifer* and *Lotus-Circle Messenger*.

(3) The Board meets at the call of the President or of two members thereof. The General Council meets at least three times a year.

(4) The Section will be supported by voluntary contributions and will forward to the International Headquarters such portion thereof as shall be decided at the first yearly meeting of the General Council, after consultation with the Secretary General of the T. S. (Note: Our Netherlandish brothers have always been generous in their financial support of the International Headquarters' activities; as, indeed, have other Sections also.)

(5) Every Lodge in the Netherlandish Section is autonomous within the provisions of the Constitution of the T. S. and of the By-Laws of the Section.

(6) "To no Article of these By-Laws can be assigned a wider scope than the Provisions of the Constitution of the Theosophical Society."— Article XXI.

This admirable document, which was forwarded to the Leader by President Goud in English translation, is largely the work of Brothers E. W. Tillema of The Hague and G. J. Lindemans of Rotterdam, assisted with legal counsel by Brother Henrik Oosterink of Bussum. The members of the Dutch Board are considering the advisability of incorporating the Netherlandish Section in order to facilitate the transaction of business, especially in the matter of bequests, etc.

The taking over by Brother van Dishoeck and his large publishing house of the entire printing as well as distribution of all our Dutch Theosophical publications, including the periodicals, relieves President Goud of this responsibility, so that he may devote more of his time to other Theosophical work. He will, of course, retain the editorship of the joint *Pad* and *Forum*, in which he will be assisted by Brother G. J. Lindemans.

## Pan-European Theosophical Congress

ON January 5 the Leader received the following cablegram:

"Stockholm, Sweden, January 4, 1934.

"Purucker, San Diego, Calif.

"Propose European convent at Visingsö 1934 Do you agree  
— BOGREN KARLING."

The Leader has given the suggestion his hearty approval. Details as to time and place of the 1934 Pan-European Congress at Visingsö will be printed in THE FORUM as these details reach the editorial office.

## Theosophical Press Service

CLIFTON MEEK, of Silvermine Road, Norwalk, Connecticut, the Director of the new Theosophical Press Service, is already accomplishing things and receiving good co-operation. He and his collaborators have recently succeeded in getting fine, long Theosophical articles published in the *Nassau Daily Review* of Freeport, New York, with a circulation of 84,000, the *Bridgeport Life*,

*New Canaan Advertiser, Norwalk Hour, Nassau News, etc.* Mr. Meek writes:

"Brother William C. Moore of Freeport, N. Y., has just informed me that he has definitely lined up ten newspapers in his vicinity with a combined circulation of 172,500, and states that several are telephoning him for copy. I think this is a good omen, and most heartening. It only shows what can be done by one who is filled with the desire for Theosophical service. May others like him come to the front."

In 'The People's Forum' of *The Norwalk Hour*, Brother Meek recently published a long article on 'Esoteric Christianity' in the form of comments on an address by a local clergyman. The following extracts from the comments are of general interest to Theosophists:

"The present-day plight of the church is not one which can be remedied by doubling up and the cutting of overhead expenses. Religion, *per se*, is not a matter of one church-edifice or ten, cathedral or market-place, but the teachings which are inculcated, and their effect upon the lives of those who are endeavoring to learn something of the spiritual laws governing life. The multiplicity of creeds and sects is but the external symptom of an internal and organic trouble, the seeds of which were sown in those early and formative centuries of Christian history when dead-letter interpretation was substituted for Christian Gnosticism, dogma for intelligent investigation, and ritual and legend accepted for historical fact.

"Regardless of the fact that we are now living in a materialistic age in which religion appears to be at a low ebb, nevertheless man is still essentially religious. But he is likewise essentially intelligent, and many who have genuine religious aspiration can no longer, in honesty to themselves, accept the moribund theological dogmas and literal interpretations of our forefathers' days. These are the relics of Medievalism, born of human misunderstanding and misinterpretation, and many of them have already been relegated to the limbo of human error. More will follow.

"Neither are intelligent searchers content to listen to platitudes, however fine these in themselves may be; and least of all are they interested in hearing economic and political theories expounded from the pulpit. They desire, for a short time at least, to get away from everyday problems and the cold, hard facts of life and to dwell in the contemplation of nobler things.

"What, then, it may be asked, is there left for the clergy to discuss? Why not undertake to resurrect and bring to light the esoteric aspect of Christianity which was so cleverly and ingeniously veiled in the beautiful but tragic mythos which the early Christian writers wove around the life of the historical Teacher, and which is the lost key to Christianity? For nearly two thousand years theology has permitted the esoteric doctrine, the mystery-teachings to which Jesus himself referred, to lie buried beneath the centuries' accumulation of human error. Not only have the pivotal and basic teachings of the Founder been ignored, but they have been nullified by contradictory teachings.

"To do so would not only give a better understanding of Christianity, but likewise of all religions; for at the heart of them all, when esoterically understood, lie the same old truths which have been given to the world in various times and ages by the great teachers of the race.

"Every esoteric student knows that the Christian ritual, like those of all other great religions, can be interpreted in two ways. The exoteric or literal meaning, embodying right ethics and morals, was for the masses; while the inner, or esoteric, interpretation was reserved for the students and Initiates among the early Christians.

"It is the esoteric doctrine which is the heart and vitality of any religion, for it embodies those basic and fundamental teachings underlying all religion, which have been presented in various times and ages under different forms and allegories, suitable to the times and the intelligence of the people when so presented.

"After all, there can be but one truth regarding the super-laws of Nature, and the multiplicity of teachings in the exoteric religions of the world today are but poor reflexions of the one primordial and parent doctrine. Jesus emphatically declared that he taught 'mysteries' to his few chosen followers. What has become of them?"

## Are You Lighting the Path?

SINCE the publication in the December THEOSOPHICAL FORUM of the list of libraries in which *The Theosophical Path* is to be found by readers, two libraries have been added to the list, namely the University Library, Chicago, Ill., and the Harvard University Library at Cambridge, Mass. THE FORUM hopes to announce every month that more of these 'silent teachers' have been given an opportunity to spread the teachings of Theosophy.

The libraries which now have *Lucifer* are: Elgin Public Library, Elgin, Oregon; Harvard University Library, Cambridge, Mass.; James Prendergast Library, Jamestown, N. Y.; Public Library, La Jolla, Calif.; Los Angeles Public Library, Los Angeles, Calif.; Public Library, Newton Abbot, Eng.; Free County Library, Patterson, Calif.; Public Library, Petaluma, Calif.; Chestnut Hill Public Library, Philadelphia; Public Library, Vancouver, B. C.; Public Library, Victoria, B. C.; Public Library, San Diego, Calif.; Dominion Hotel Reading Room, Victoria, B. C.; Empress Hotel Reading Room, Victoria, B. C.

## The Magazines

**Lucifer\*** — In the issue for January, 1934, the student or the reader can find many lines of Theosophical study indicated and most suggestive guideposts to direct him in his progress in learning the Ancient Wisdom. The secret meaning of the Christmas Festival, the sacred nature of the opportunity at New Year are told by Dr. de Purucker. 'Psychic and Occult Powers' are explained by Abbott Clark and Dr. Kenneth Morris and the less understood noëtic powers are clearly set forth. Dr. de Purucker stresses the necessity of concentrating on spiritual and intellectual improvement in Club Work and leaving political discussion out of Club programs. C. J. Ryan gives an account of the Theosophical element in the Irish Literary Revival; and 'The Rising Tide of Theosophy' brings readers up to date as to discoveries in connexion with early man, recent

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

statements about gravitation, and modern spiritualism. 'The Masters of Wisdom' and 'Śankarâchârya' bring forward pictures of those who have attained spiritual development. 'Sanskrit Study-Class No. XVI,' 'Suggestions on the Conduct of the Theosophical Club,' 'Club Programs,' 'The Junior Study-Class,' and a symposium, are full of instruction on the subject of how to have a successful Club, and Club News tells how members are succeeding in their work. Two interesting articles, 'Why Do We Suffer?' and 'Why Study Theosophy?' by F. F. Webster and E. J. Dadd, and a list of the principal contents of Volume II of *The Complete Works of H. P. Blavatsky* are also given in this number.— B. N.

**Le Lotus** — a French edition of *The Lotus-Circle Messenger*, is being published in Paris. Address Miss Inga Sjöstedt, 3 Villa de la Réunion, 47 Chardon Lagache, Paris, France.

**Vade Mecum** — The outstanding feature of the January *Lotus-Circle Messenger*\* is the first number of a Supplement to be issued monthly from now on for Lotus-Circle teachers and parents. Under the title *Vade Mecum* — 'Go with me,' the call of the ancient teacher — this will take up the various problems that are inevitable in teaching-work with children, but that in Lotus-Circle teaching, whether carried on in the Lotus-Circle or at home, are capable of solution because of the key given by Theosophy. Theosophy applied to education is the general theme, and specific subjects taken up, mainly in answer to questions, will include help in methods, the discussion of principles, and the art of simplifying difficult subjects. Story-telling, which has its principles and laws, will receive special attention. *Vade Mecum* will be, in short, an open forum for inquiry, discussion, and interchange of views — in other words, a teacher's clearing-house "to which problems may be brought and from which solutions will flow out" because Theosophy has these solutions.

A special appeal is made to teachers and parents 'not to be afraid' of broadcasting Theosophy. "Let us not be afraid of startling the world too suddenly with the gracious truths of Karman, Reincarnation, Cycles, Brotherhood and Love. We are not living in 1875!"

To quote from an address made by Miss Helen Savage last year at Visingsö, Sweden, before the Lotus-Circle teachers of Scandinavia: let our endeavor be "to create a new psychology in regard to our Theosophy. We hesitate no longer to declare to the world that which has been for so long the inspiration of our lives. We are proud of our Theosophy, and we want the world to know that we have something that it is worth while for all men to study. We want our enthusiasm to set men thinking, so that they will be attracted towards a Movement whose adherents seem to have found some of the secrets of living. This is the new psychology, and it is this idea that Lotus-Circles should keep in mind."

*Vade Mecum* is published, as stated, in connexion with *The Lotus-Circle Messenger*, and while especially intended for teachers and parents it takes up the broad principles that all who contact children or young folk need to know. It will take up not only Lotus-Circle problems but also those of the Junior Section of the Theosophical Club.

\**The Lotus-Circle Messenger*; monthly, 16 pp., illus., 50c. per year (10 issues, the vacation numbers being bi-monthly). Where ordered in lots of four or more subscriptions to a single address, half price.

## Greek Mythology Lives on Classic Lomaland Stage

BY WALLACE MOODY

(Reprinted from *The San Diego Union*, Tuesday morning, Dec. 19, 1933)

**L**OMALAND SCHOOL at the Theosophical Headquarters on Point Loma gave one of the most delightful entertainments it has presented in recent years in the Rotunda on Saturday night, in the form of a symbolic play, 'The Gift of the Gods,' termed a Greek myth on the program. The play was based on the myth in which Prometheus bestows the fire from the heavens upon mortals to awaken them from their stupid earth dream to a realization of their powers.

The play, which deals with the evolution of the mortal to a consciousness of truth, service, compassion, wisdom, peace, hope, and love, itself was evolved at the school over a considerable time; it was the gathering together and the developing of ideas into play sequences which resulted in the final form of the really noteworthy production and performance.

In the prolog, Pallas Athena sends Prometheus for the divine fire. He returns and passes it on to the mortal concepts of the qualities mentioned above. The first scene is at the foot of Olympus in the Golden Age. Here youth finds happiness in the sports and games and dances of the children of the gods; all but Epimetheus, the Builder, the evolving soul who, with the help of Prometheus, is carrying on the work of evolution. Into the second scene, the home of Epimetheus, comes Pandora, the 'gift of the gods,' to bring love to the young Epimetheus — and trouble. She opens the forbidden box and woe descends upon the world. But out of the box comes Hope, also. Then she and Epimetheus, guided by love, set out to solve the problem of human evolution, until that time when man shall be reunited with the gods.

Save for two instances, all the characters were played by the children of the school. No names were given except those of the characters in the play. Histrionic ability of no mean order was displayed, especially in the characters of Epimetheus and Pandora. There is an outstanding gift of drama in possession of the young girl who played Epimetheus; she made a charming boy. Pandora was adorable as the gift of the gods. Other characters were Hermes, Gito, Damon, Telemachus, Lysander, Circe, Psyche, Hope, and many dancers, singers, participants in the games, children and sprites.

The three settings were artistic, the costumes the graceful garments of ancient Greece. The incidental music accentuated the Greek note, some very difficult passages in old musical forms being remarkably well sung by the children. Among other works, the Sibelius 'Song of the Athenians,' and 'Hymn to Apollo,' from the archaic Greek, were used. The classic dances were marvels of grace and motion; a perfect picture of well-trained children. The audience was large and appreciative.

---

**Gongs** for Theosophical Lodges made to order upon application. Write to FRITZ PULPANECK, Stimson Bldg., 129 West Third St., Los Angeles, California.

## International Theosophical Directory

### POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforum Theosophaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, 45 Fleet St. (First Floor), Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President: Arie Goud, Tolsteegsingel 29, Utrecht

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. C. A. J. van Dishoeck's Uitgivers-Mij, Bussum

**SCANDINAVIA**

**THEOSOPHICAL SOCIETY:** National President: Dr. Erik Bogren S:or, Drottninggatan 28, Helsingborg, Sweden

Vice-President: Mme. Anna Wicander, Djurgården, Stockholm, Sweden

Executive Vice-President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

**GERMANY**

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein Flottbek, Hamburg

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**EGYPT**

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

**AUSTRALASIA**

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

**SOUTH AFRICA**

**THEOSOPHICAL SOCIETY:** Information Bureau: P. O. Box 1038, Pretoria.

**DUTCH EAST INDIES**

**THEOSOPHICAL SOCIETY:** Representative: Dr. P. Peverelli, Dr. Vierspyck Mijnsenweg 2, Batavia, C.

**LATIN AMERICA**

**THEOSOPHICAL SOCIETY:** Representative: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

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; foreign, \$1.20. Single copies, 10c. Send remittances to *Theosophical University Press, Publications Dept., Point Loma.*

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

# Second Volume --- December, 1879, to May, 1881 Complete Works of H. P. Blavatsky

Large Demy 8vo, 352 pages, fully indexed. Bound in full cloth.

Price \$4.00

**T**HIS EDITION represents the result of more than seven years labor and research in the libraries of Europe, India, and America, and has been made possible only by the disinterested co-operation of independent students and members of different Theosophical organizations, all of whom prefer to remain anonymous.

Below are given the principal contents of the first half of Volume II. The remaining table of contents will be given in the February issue of THE FORUM.

## Principal Contents

1. Christmas Then and Christmas Now. 2. The Popular Idea of Soul-Survival. 3. "Lieut.-Colonel St. Antony." 4. Footnote to "A Strange Revery." 5. An Old Book and a New One. 6. Nocturnal Thoughts on Newspaper Clippings. 7. A Letter to the Editor of *The Banner of Light*. 8. Letter of Mme Blavatsky — Dr. Rotura's Discovery. 9. Introductory Note to "Yoga Philosophy." 10. Editor's Closing Note to "BRAHMA, Iswara and Maya." 11. Footnotes to "The Life of SANKARACHARYA, Philosopher and Mystic." 12. The Ensouled Violin. 13. Editor's Note to "Swami versus Missionary." 14. Editor's Note to "Nature-Worship." 15. Miscellaneous Notes. 16. Armenians. 17. Lo! The "Poor Missionary." 18. Footnote to "An Indian Aethrobat." 19. Footnotes to "Indra." 20. A Great Light under a Bushel.

21. Editor's Note to a "MUSALMAN ABDAL" (Yogi). 22. Comments on "SWAMI" versus Missionary. 23. A Land of Mystery. 24. Which First . . . The Egg or the Bird? 25. Cup-mark Inscriptions. 26. The History of a "Book." 27. Missionaries Militant. 28. Note to "Radiant Matter." 29. The State of Christianity. 30. Footnote to "KALIYA MARDANA." 31. "A Personal Statement of Religious Belief." 32. Cock and Bull. 33. Journalist versus Missionary. 34. Footnote to "Puzzles for the Philologists." 35. A Case of Obsession. 36. Mr. Whitworth's Gauntlet. 37. Madame Blavatsky and Her Opinions. 38. The Revival of Mesmerism. 39. The Christian Art of War. 40. The Number Seven.

41. The Theosophists at Maligawa. 42. The Theory of Cycles. 43. Notes on "A Land of Mystery." 44. Our Second Year. 45. Spirit Pranks INTRA CAUCASUS. 46. Sobs, Sods and Posies. 47. The Bewitched Mirror. 48. Introductory Note to "Rahatship." 49. Comment on "The Theosophists in Ceylon." 50. Closing Note to "Address of the President of the Ionian Theosophical Branch at Corfu." 51. Footnote to "Nanga Baba of Gwalior." 52. Russian Superstitions. 53. The Decadence of Protestant Christianity. 54. Stone-Throwing by "spirits."

*Address all communications and remittances to:*

**Theosophical University Press** (Publications Department)  
Point Loma, California, U. S. A.

Enclosed find \$..... for ..... copy (copies) Volume I, ..... copy (copies) Volume II,  
THE COMPLETE WORKS OF H. P. BLAVATSKY (price \$4.00 per volume).



# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY  
Point Loma, California, U. S. A.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## A Message from the Leader

[Extracts from the Leader's Message to members and probationers of the T. S., in the Los Angeles District, read at a 'get-together meeting' held in Los Angeles, California, on January 17, 1934.]

**W**E have entered upon a New Theosophical Era of expansion and therefore of growth. This era, which it is now customary to call the New Era, was inaugurated very shortly after the passing of our beloved Katherine Tingley and upon the assuming from her strong hands by myself of the duties as Leader of the Theosophical Society.

While it is true that, due to the financial depression which has lain heavily upon the world since the autumn of 1929 and its consequent train of doubt and uncertainty, the hearts and minds of all have been deeply affected, this has in no wise prevented the steady forging ahead that began when the New Era opened. It has simply meant that we have been faced with difficulties both unusual in kind and unusual in number; but up to the present we have successfully overcome them one after the other as we faced them; and this applies not only to our own dear International Headquarters — as dear to any one of you as it is to the officials resident here — but it applies likewise to the Theosophical Society as a whole. . . .

What we need above everything else in the Theosophical Society, my beloved Companions, is field-workers; and I hope that as time goes on these field-workers will be forthcoming, not at all — or at least not wholly — from the International Headquarters, but will spring up from the fruitful soil of the Theosophical Lodges themselves. It is my most earnest wish that every Theosophical Lodge have a care, not only of its own territory, but in a sense also of territory contiguous to its own particular field of effort. I mean that it is my hope that every lodge will, so to speak, branch out and extend its sphere into villages or towns near its own established center in an endeavor to build up new lodges or to found new clubs — such newly-found lodges or clubs becoming, as time rolls on, in their turn new fields of expanding activity, somewhat after the idea of the traditional snowball which grows progressively larger with each new turn.

Never be discouraged by the difficulties that may face you at any time. Re-

member always that as lodges and as individuals you are all members of one body-corporate, limbs of one mystical union; and that we are backed by the tremendous spiritual power which is the heart of the Theosophical Movement, and upon it any genuine Theosophical worker may draw endlessly, if he so will, for continuous inspiration and energy.

I ask you also to remember the great dignity of our Theosophical work, which, as everyone knows, should not only rise out of personalities of any kind, but in which it is expected that every member shall subordinate, in as far as humanly possible for him or her to do so, the personal wishes or preferences for the common good, for the common weal, for the common welfare, of the Theosophical Society.

Remember, likewise, that devoted workers, your brothers, are active in many other parts of the world, and that they are attempting to do exactly the same work that you are trying to do.

## Leaves of Theosophical History

[The following is printed *verbatim et literatim* from a copy in William Q. Judge's handwriting of a letter from Mohini. This copy is now held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. On the back of the MS. appear the following words, also in Mr. Judge's handwriting: "Copy, Old letter from Mohini."]

### CORRESPONDENCE

Oct 16, 1886.

Dear Editor:—

I beg to submit to you the following extract from a letter just received from a Hindu theosophist upon the subject of the theosophical movement. He says:

“. . . As for methods, I accept or reject neither the one nor the other, for the method is merely the human adoption of the truth, and may be good today and tomorrow bad.

“I look upon the Theosophical Society as the body in which the spirit of Theosophy may incarnate itself if the conditions are suitable. If the conditions are not forthcoming why, a new body will come in its place. Let each man, knowing this, strive his best to do his work. It is a violation of the Divine Law of Economy, as far as that law can be violated, if we do not do what we feel to be the right thing. Even the most exalted beings are thus conditioned, except those whom we call *Avatars* and *Jivanmuktas*. They are not bound by the law for the law is their will. The Initiates are themselves but the embodiment of the law and we understand them by understanding the law. To judge of their *intention* by an examination of their acts or the impressions received about them by others very much like ourselves, is like a monkey's attempt to understand the nature of a delicate piece of machinery by seeing it manipulated from a distance. In every case, therefore, try to see the hand of the Law.

“There is the stream of spirituality perpetually flowing towards us from the unseen, & it only requires a receptive nature to feel its influence. This stream is such that it cannot be measured by words or acts. But look for it within &

there it is. The Sage is not the body, nor the acts of the body, but is *gnâna-rupi* (wisdom formed). Think of it & you will see how much you are profiting by the gift that the Master is ready to make you — of himself.

“The Master is always ready, but we are not. The process of making ready is what is of the utmost importance to us. But do you suppose that this process consists in outward acts or in an inner change? Therefore I say to you that it useless to think much about the things on the external planes, and all that you perceive — whether your own acts or anybody else’s are on the external plane. There is a power which acts through all creatures. Look for the power and not the acts which are dead before they are born.

“Everything on this plane is death and illusion. Put no faith in it. But know that so long as there is Karma in you to act, act you must. But be sure it is your own act you are doing and some one else’s act. The power by which action is produced in ordinary men is the delusion of egotism. The student must recognise this and then only will he be capable of performing his duty — the behests of the Lord within. Otherwise he will constantly follow the path that is pleasant fancying it to be the proper one. Surrender your acts to the power within, feel yourself filled by his presence and then your acts will be all duty-moved. How can we know our duty even if we are prepared to do it? The behests of the indwelling Lord are our duty, and to surrender our acts to The Law, call it what you like, the will of God, Providence or Karma — and then you are free, yes free to be dutiful.

“In ordinary life we do not remember that one breach of duty renders a man as undutiful as a hundred. Therefore has it been said: ‘He, amongst you who is sinless, let him throw the first stone.’

“As for myself, I study the Bagavad Gita and try to explain it to others and I have such a faith in it that I find my duty ends with that explaining and communicating to them my faith.”

---

I have given so much of the letter, because it seemed very excellent, and hope it may do your readers as much good as it has done me.

Fraternally, M.

## Questions and Answers

(Questions 200-204 were answered by the Leader at the meetings of the Headquarters Lodge of the English Section)

### QUESTION 200

*Regarding the physical atoms composing our present bodies: Do I understand aright that the chemical elements and physical elements of our present bodies are the same as those which constituted our former bodies? That seems difficult to understand in view of the constant breaking up of the atoms through disease — by fire, for instance — the physical body is destroyed by fire after death, as was the case with the ancients. Then the elements would go back to their atomic state; and when we are incarnating centuries later would they be the same elements gathered together out of the ether to make a new body?*

*G. de P.* — I will try to elucidate that point. In the first place, fire has no hold on the life-atoms, not even on the chemical atoms. Fire sets the chemical atoms free. Fire destroys the molecules composed of atoms, but the atoms themselves are untouched by fire. Fire is an electrical phenomenon. Its influence is usually disruptive, but it is also the great constructive builder of the Universe. And that is why some of the ancients worshiped fire. It is a manifestation of prânic electricity, vital electricity.

Now, then, when I speak of the same atoms coming back, I refer more particularly to the life-atoms. Life-atoms are what the ancient Hindûs called *paramâmus* or ultimate or primal *anus*. These life-atoms are, as it were, the souls of the chemical atoms. The chemical atoms disintegrate as our physical bodies do. A life-atom is a manifestation of a Jîva; a Jîva is a Monad; and the heart of a Monad is indestructible, because the heart of a Monad is divinity itself — it is the heart of the Universe. The very atoms now making this body of yours are the identic atoms that formed your last earthly body. These very atoms in the next incarnation that you and I shall have will make the bodies that then we — you and I — shall respectively have; and this applies not only to our physical bodies, but to all our vehicles or *sarîras*, no matter on what plane, and to all the sheaths of consciousness of the sevenfold constitution of man. Each one of these sheaths or vehicles is formed of life-atoms, these Jîvas therefore making up the hosts of entities composing the microcosm — the complete man — through which the inner god works. You remember what is said in one or more of the Hindû Upanishads about Brahman sitting at the heart of the atom — that Brahman which is smaller than the smallest, and greater than the greatest, encompassing the Universe.

*Questioner*—*These life-atoms then are attached to us like a stream of karman?*

*G. de P.* — Yes, you can so express it. They are parts of us, not so much 'attached' to us, but are integral parts of our stream of karmic existence, prânic children of the Brahman within each one of us, which is for each one of us respectively the inner god.

#### QUESTION 201

*Is there progress for the ego in Devachan?*

*G. de P.* — The answer to this question is a curious one: Yes-no, or No-yes. It depends upon what is here meant by progress. If progress means the assimilation and the digestion of all that the entity in his last incarnation has learned or experienced or gathered into its consciousness, then we may call it progress; in the same way as the growing child may be said to progress from childhood to manhood. But if it means, on the other hand, that Devachan is an origin of causes, where causes are originated, by which we unfold or evolve farther, then the answer is No. Even in the Devachan we progress because we have stored up experiences which in the Devachan we are experiencing anew, digesting, assimilating, making part of ourselves; so that when we return we ought to be a little farther advanced than when last we died. But if it means that in the Devachan we undertake new adventures in life, evolve new causes, then the answer is No.

It is exactly like sleep. When a man sleeps, his body repairs itself, the body

recuperates, and in a sense you may say the next morning when the man arises to his daily duties that he is evolved somewhat more than he was the evening before. But during sleep the brain is not actively originating causes of action, making the man strike out into new fields of effort.

QUESTION 202

*Can you regard the various monads all down the evolutionary scale as in any sense phases or stages of Consciousness, phases of the highest?*

*G. de P.* — I would certainly, even of the highest, because after all isn't it true that whatever is, is a part of the Boundless? You cannot get out of it, you cannot leave it. The infinite is everywhere. I should say that everything that is, is a phase of the Boundless, even physical things. And see how this softens the heart, see the purifying influence of this idea! It casts egoism out of us; it leads us to see that we owe a duty even to the meanest things; and charity becomes not only a pleasing *devoir*, but an honor and a beautiful thing. Of course your question is an abstract one, and I have answered it in a somewhat abstract way, trying to make it a bit complete.

*Questioner* — *It was more or less clear until you wrote "Fundamentals," and then you mixed me all up again! Each of the various monads coming down evolves for itself and apparently creates the atoms composing its own vehicle; but when it gets to the bottom and it becomes a question of the physical body, there appears to be a difference. The life-atoms from previous incarnations, from the lowest body — is there any vital difference between the two lots of atoms?*

*G. de P.* — A very pertinent question. The answer is No. They are the atoms of previous incarnations simply because they have been our children in other incarnations; and each incarnation we are continually pouring forth new floods of atoms. As a matter of fact, we are doing so all the time; we are not only pouring them forth, but absorbing them. There is a constant interchange of atoms. I don't know how many thousand billion atoms have come into me since I came into this room. But the life-atoms which build up a man's physical body are not only the life-atoms which flowed forth from him as his children in former lives; but also a great many of them, hosts of them, have flowed forth from him as new creations. Creation is a bad word, you know, but as new 'pourings forth.'

QUESTION 203

*What is the difference between the life-atoms which form the physical body and the atoms which apparently the higher monads, so to speak, create to form their vehicles?*

*G. de P.* — Ah, that is quite a different idea. No, they are not the same. Every part or principle, to use our old word — and by the way there is a lot to say about this question of principles — every part or principle of the human constitution, every part of his consciousness, throws forth from itself, or pours out from itself, as a fountain pours forth water, life-atoms on its own sphere or plane; and this is the same in all parts of man's constitution, down to the physical body. Each part of man's constitution sends forth children appropriate to its own

sphere, just as the body sends forth life-atoms or children appropriate to its sphere.

But this is not all. There is a constant interchange or peregrination of these various life-atoms of man's constitution throughout the entire sphere or range of his constitutional being. Think how marvelous that is. For instance, a life-atom flowing forth from my Buddhic principle, the Buddhi in me, belongs to the Buddhic-plane, the Buddhic plane; but that life-atom has a destiny of its own. It is as much a part of Nature as we are, as a god is; it is a learning, growing, evolving entity; and once it flows forth from us, once our constitution gives birth to it on any plane, on the Buddhic plane in this instance, it begins a series of peregrinations from plane to plane, doing exactly what we do when we incarnate or ex-carnate. It comes from the buddhic plane, into the mânasic plane, into the kâmic plane, into the astral plane, into the physical body, and then ascends again.

I tell you that man actually is a microcosm or little world, a copy in the small, of what our Galaxy or our Solar System is in the large, in the great; and man is merely a more evolved life-atom. Man is a life-atom which is attaining self-consciousness. A god is a life-atom which has attained divine self-consciousness. Every god has been a man, every man has been a beast — you know what I mean by that, I am not teaching Darwinism, please — but I mean that he has manifested as a beast in some manvantara, *not in this*; and every beast has been a plant in some manvantara. Every plant has been a mineral life-atom; every mineral life-atom has been an elemental life-atom, and so on. In other words, to follow the old Qabbalistic axiom: The stone becomes a plant, the plant a beast, the beast a man, the man a god.

If you have studied my book, *Theosophy and Modern Science*, you will understand the meaning of this. It means that the soul of the life-atom manifests in different bodies on different planes. The soul of a life-atom, for instance, is at one time a mineral life-atom. The soul of the same life-atom at a later date is a plant life-atom. The soul of this life-atom after a while imbodyes itself in a beast-body. The soul of the same life-atom later imbodyes itself in a human body. The soul of the same life-atom later imbodyes itself in a god; and so on. This does not mean the teaching of Darwinism, not at all. Darwinism means the idea that by self-transformation bodies become other bodies, and it is not true, and the biologists today are beginning to recognise that. But I am talking of spiritual-psychic entities, monads. The soul of a life-atom is a monad, a pilgrim of eternity; and every monad is but the outer shell of interior and superior monads wrapped up within it, just as the egg is the life-germ, and the life-germ is the carapace or vehicle or body of something more ethereal and advanced, and this again the outer covering or vehicle of something still more ethereal, and so on to the inner god.

There is an inner god within and above every electron of every physical atom. This table which I now touch is imbodyed consciousnesses, manifesting in the form of wood. That wood will never become flesh; but the individual monads, the electrons, the electric particles, when the wood is burned or when it decays, when they peregrinate, will be attracted to other bodies and finally to human bodies as they themselves evolve. Do you get the idea? Growth is

from within, and the bodies are merely vehicles in which the growing and learning life-atoms live and move and have their being for the time.

QUESTION 204

*May I ask whether our thoughts become monads or entities?*

*G. de P.* — Yes, they do. The questioner is a trifle confused, but has grasped a certain light. Your question, I take it, could run: "Do our thoughts eventually develop forth the power of the monadic essence within them?" They certainly do. And, as a matter of fact, I am going to tell you something which may astonish some of you, but to me it is a beautiful thought. Every one of us human beings, every god in space, every spiritual being, every deva, was once the thought of some thinking entity. A thought is a mânasic elemental sent forth on a pilgrimage, a mental vibration; and this elemental is as much a living thing as we are. Thoughts are things because thoughts are matter, thoughts are substance, they are substantial. Thoughts are things; they are elementals; thoughts originating on the mânasic plane, and they begin their peregrinations therefrom. They come to us as monads from other planes, from other beings, pass through our brains, we give them birth again.

I have never been so egoistic as to imagine for an instant that the thoughts which flow through my brain are my own. The idea is ridiculous. No man has a right to appropriate to himself, because it is wrong, any of the products of his consciousness. He has a right to obtain the benefits that come to him from being the vehicle, from giving birth to these things, but he is not the owner or creator of them. Just as every god was a man in former manvantaras, and just as every man has been a life-atom, in other words an imbodyed elemental — for that is what a life-atom is — just so our thoughts are elementals passing through that one particular phase of their development as thoughts, running through the mind of you or of me or of some other thinking being, and thereafter they may become imbodyed on this plane.

QUESTION 205

(Questions 205-209 were sent from The Hague, Holland)

*Page 93 of "Fundamentals of the Esoteric Philosophy" mentions as the term of a Round-Manvantara including the Sandhi, a number of 308,448,000 years. How then can one come to the length of 4,320,000,000 for the Mahâ-Manvantara?*

*La Fayette Plummer* — The number of years in the Round-Manvantara, or the Reign of 1 Manu without adding the Sandhi is 306,720,000 years. Adding the Sandhi, as you have said, gives the figure, 308,448,000 years. Let us consider the problem without the Sandhis, first, and add them later. There are 7 Rounds, and between Rounds, there is an *obscuration period of equal length\** so that 7 Rounds plus 7 obscurations, gives a period 14 times as great as that of 1 Round, in other words, 14 Manus, or 4,294,080,000 years. Now, it would seem that as there is a Sandhi between two periods of 306,720,000 years, there will be 14 Sandhis in the period of 14 Manus, but the fact is, that there being a Sandhi before the first Manu, and one after each of the 14, there will be 15 Sandhis in all.

\*This is so as regards periods after the 'Days.'— *G. de P.*

15 times 1,728,000 years makes 25,920,000 years, the 'Dawns and Twilights' mentioned in *The Ocean of Theosophy*. This, added to 4,294,080,000 years makes a total of 4,320,000,000 years, the Mahâ-Manvantara, or the Planetary Manvantara. This in no way conflicts with the statement that the Round-Manvantara of 306,720,000 years becomes 308,448,000 years when the Sandhi is added.

*G. de P.*— Mr. La Fayette Plummer's answer to this question is generally correct. But I must point out that the references to time-periods in *Fundamentals of the Esoteric Philosophy* were in no case intended to be actual calculations of chronological epochs or time-periods, but hints as to lengths of and to the manner in which such time-periods were calculated. Evidently, however, the hints have been misunderstood. As a matter of fact, the time between the first evolution on Globe A and the close of the same Round on Globe G is very much longer than the 306 odd million years. This calculation refers to the time-period or epoch of one Manu or race-stock Progenitor; but it must be remembered that there are several such race-stocks evolving on a planetary chain at the same time, and that the general time-periods of all these must be calculated if one desires to arrive at the duration of a single Round, not even to speak of the length of a Day of Brahmâ. Remember this: That the reign of any one 'human' Manu is 306,720,000 years, or, with the addition of the necessary Sandhi, we have the full period of one Manvantara amounting to 308,448,000 human years.

Another suggestion that may be helpful to the student in this connexion is the fact that some 320,000,000 years more or less have elapsed since the beginning of geological sedimentation in this Round on this Globe D, which time-period would take the student back to the primordial epoch in geology, to the Cambrian, possibly even to the Laurentian; and that this would include the re-appearing of the astral prototypes of the mineral, vegetable, animal, and human kingdoms from their different beginnings in this Round more or less to the present mid-point of the Fifth Root-Race. We thus see that a whole manvantara or time-period of one Manu so far as mere duration goes, has elapsed since the awakening of this Fourth Globe in this Fourth Round, although we are at present only a trifle more than half way through this Fourth Round.

There are two great difficulties in all these calculations with which every student of esoteric chronology has to deal: (1) There are 'Manus' for every one of the great evolving stocks: what we may call the mineral 'Manu' or Logos which opens the evolution of the mineral kingdom; a vegetable Manu doing the same for the vegetable kingdom; an animal Manu doing the same for the animal kingdom; and the human Manu doing the same for the human kingdom. (Of course the term 'Manu' should be restricted to the human kingdom. It is used here only in an analogical sense.) These Manus, as should be obvious, do not appear all at once on a planet which is beginning its Manvantara, *i. e.*, awakening from its obscuration; but these Manus appear successively. This complicates the matter enormously. And (2) All definite figures with regard to esoteric calculation or chronology have always been most carefully reserved and guarded by the Teachers — for very good reasons too! The best that a student can do, therefore, is to use his intuition to its utmost, carefully to study the teachings and to avoid the supposition that because he cannot reconcile all the teachings, mathematical or otherwise, therefore the teachings are contradictory.



It merely means that such a critical student's knowledge of the philosophy is as yet imperfect. It is high time that this last be pointed out, because I for one am growing bored and tired with the mental attitude of those imperfectly understanding minds who, because they cannot reconcile all points of the teachings and reduce them to the compass of their own understanding, therefore place them on the procrustean bed of their own imperfect knowledge, pulling and lopping the teachings in accordance with their own wills, and doing so on the utterly erroneous assumption that the teachings *must be* 'contradictory,' because forsooth they cannot understand them all! It is their own imperfect understanding which is at fault, and their egoism.

Mr. Plummer has shown genuine intuition in the answer hereinbefore given by him, and has demonstrated a grasp of the intricate mathematical relations involved, which few possess.

QUESTION 206

*Are the ensouling entities of the men of the Second Race (Root-Race) of a Globe Round the same entities as in the First Race, and further advanced and so on through the Seven Races?*

*La Fayette Plummer* — Yes, I believe that is the case. I recommend that you read P. G. Bowen's article in *The Theosophical Path*, October, 1933, entitled 'The New Age.' I think that you will find there the answer to your question.

QUESTION 207

*It has been said that there is likelihood that the Theosophist may become a-social (non-social). This statement was ascribed to the fact that the Theosophical teachings give an idea to the student of the eternity and boundlessness of life, and that in the course of time the student becomes conscious of this. Consequently he would see the relativity of everything, or of many things, and this might lead to a tendency to hold non-social feelings. My question is: Could it do harm or be deleterious to the real man, the inner man — with a view to his evolution on this earth — if he keep away from the society of this world, in which there is no doubt much evil? I do not mean that a man should lead a life as in a monastery, but rather that he should remain in a town, for instance.*

*G. de P.* — There is not the slightest chance or possibility of a genuine Theosophist becoming a-social either in outlook or in feeling, if he follows the lines of teaching of the ancient Wisdom-Religion of the gods as given to us by the Masters of Wisdom and Compassion first in recent times through their Messenger, H. P. Blavatsky. All religions, all religious philosophies, and all philosophies with a religious tendency, are bound to arouse in a certain cast of human intelligence a desire to separate themselves off from the rest of mankind, and, as it were, to feel the need of a personal advancement on the road of spiritual and intellectual progress quite apart from one's duty to one's fellow-men. When this mistaken view prevails, then we have the phenomenon of monasticism and the conventual existence, such as grew to be so important at one time in the early medieval history of Christianity.

Of course it is true that by thus separating oneself from the world, one can free oneself to a certain extent from temptation, and make a kind of spiritual

progress; but after all, it is a purely selfish progress and therefore in the end defeats the very object which this kind of life hopes to attain. True Theosophy does not approve of this kind of thing, for it shows us that we are all brothers, members of the human family, that we have intimate karmic responsibilities, one to all and all to one, and that the proper way to lead the Theosophical life is to live in the world but not to be of the world, *i. e.*, to do one's whole duty by family and country and by one's fellow-men throughout the world, but yet in so doing to make of this very fact the means of inner spiritual growth. The Theosophist does not and should not flee from temptation. It is his duty to overcome and to conquer and not to run away. The very fact that the Theosophist by his study and life gains a keen understanding of the relativity of all things is the very reason why the Theosophist feels his duty so strongly, and realizes that the quickest way in spiritual progress is by using every faculty that he has in accordance with the highest ethical principles, and with a feeling of deep and intense interest in the welfare of his fellow-men, and of compassion for the sufferings and troubles of our fellow human beings.

Therefore I think that the questioner is correct in saying that it could be bad for the inner real man to remain outside human society. The reason is that every man is an individual unit in human society, and he has a duty to human society; and therefore he should fulfil this human duty.

Of course there comes a time for every human individual when he may feel the urge to follow the lonely path of chelaship, of discipleship; but every true disciple or chela realizes that this path of seclusion is followed only up to the point where the disciple becomes a Master of life; and thereafter more than ever before does he become a servant of the law of Compassion and a servant of the world in the sense of devoting his whole life and all that is in him to awakening the spiritual and intellectual consciousness of his fellow-men.

I speak of the life of training that a disciple must pass through as a 'lonely' path; but this is a mere manner of speech. It is somewhat like a student in a University who has a difficult examination to pass; and in order to get the freedom from anxiety and distractions that otherwise would be upon him, he secludes himself in his rooms for a while until he has mastered the tests before him. Then when he has taken his degree, he comes into the world again and does his duty by his fellow-men — or at least he should do so.

I hope this answer is clear; and from it it will be readily seen that it is utterly wrong to say that Theosophists have a tendency to become a-social, *i. e.*, non-social in the proper sense of the word 'social.' Also please note carefully that this has nothing whatsoever to do with politics of any kind. It is a question of morals, ethics, and of intellectual and spiritual growth and improvement.

#### QUESTION 208

*During life on earth, man has his seven principles. Are these principles also connected after death, when the Higher Triad has been separated, by some tie? I am thinking of the lower four: Can, for instance, one of the lower principles influence the higher? Can the astral body hinder the real man, the triad, on its pilgrimage?*

*G. de P.* — This is a thoughtful question and the answer involves a great

many interesting Theosophical teachings which the questioner can easily find in our published Theosophical books. But I will try to give a brief answer.

At death the seven-principled entity called man breaks up or dissolves as a unity. The four lower principles automatically separate or dissolve, very much as the chemical atoms which form a man's body separate and dissolve when the body decays. The Higher Triad of course is freed by this dissolution and goes to the Devachan as the Spiritual Monad, where it has its long and beautiful rest-period — a period of rest and recuperation. Hence from what has just been said, it becomes obvious that the four lower principles which are the physical body, the vitality, the astral body, and the kâma-manas or lower mind, are not held together by a tie except for a very short period after the death of the body in what we call the Kâma-loka; and this holding together of the remaining three principles — leaving the body aside — we call the kâma-rûpa. This kâma-rûpa also in a brief time falls apart, or 'dies,' or is dissolved, just like the physical body. The reason for this is that all these four lower principles of man's sevenfold constitution are made of life-atoms, just as the body is formed of life-atoms or chemical atoms.

Hence, the Higher Triad, the real man, is not hindered in any sense by the astral body, because the astral body very soon dissolves and goes to pieces just like the physical corpse does.

It should be stated however, that when the reincarnating entity, or when the Higher Triad, comes back to reincarnation, it gathers to itself again the same life-atoms that composed its four lower principles in the previous earth-life. These are attracted to the Reincarnating Ego when it comes to Earth anew by what we may call psycho-magnetic attraction.

QUESTION 209

*On page 335 of "Lucifer" (November-December, 1931) there is an illuminating passage about the pilgrimage of the Monad after death, and the Reincarnating Ego during its devachanic rest. Something puzzles me in this, namely:*

*(a) How is it that the Monad can only make that pilgrimage after the person has died on this earth? In what way can the Reincarnating Ego influence the Monad?*

*(b) If, as "The Key to Theosophy" states, the Reincarnating Ego, both on account of the karman made and of the magnetic attraction of the skandhas, must reappear on this earth at a FIXED time in a new incarnation, must we then conclude that the pilgrimage of the Monad has ended exactly at the time that the Ego is drawn to the earth again? (See "Lucifer," p. 335) And how does this tally with the idea that a certain Ego may have made for itself a shorter Devachan?*

G. de P. — Answering the first part of this question: The questioner here has partly misunderstood the teaching. The Monad lives in its own spiritual realms untrammelled really by what happens to its 'reflexion' or body on Earth or to its lower vehicles in the more material realms. I say untrammelled, but this does not mean uninfluenced, because of course as long as a Monad is connected with the lower realms it is influenced to some extent by those lower realms. Nevertheless, the Monad *per se* pursues its own evolution and has its own won-

derful spiritual experiences in a manner independent of the lower realms with which it is connected.

It is this tie of influence which to a certain extent controls but does not trammel the Monad in the Monad's own evolution; and it is only from our standpoint as men on Earth that we speak of the peregrination of the Monad with the Reincarnating Ego asleep in its bosom. As a matter of fact, the Monad makes its pilgrimage continuously, and one of the phases of this pilgrimage is *the experience of the Reincarnating Ego in our own Earth-Chain*. It is only in this sense that the Reincarnating Ego influences the Monad. The Reincarnating Ego is as it were a ray from the Monad which the Monad sends forth from itself into the Earth's Planetary Chain. When the Reincarnating Ego has had its experience on this Earth and the body of the man dies, then the Reincarnating Ego is gathered again into the bosom of the Monad; or to put it in another way, the ray from the Monad which is the Reincarnating Ego is withdrawn into the Monad, and then the Monad is temporarily freed from its tie with Earth and pursues its pilgrimage onwards.

I hope this will make the matter a little more clear. I must add that in this query the questioner has asked a question which can be answered only in our E. S. or Esoteric Section, where deeper teachings are given which it is not permitted to explain in full to one who is not an esotericist.

Answering the second part of this question, I must say that this questioner is a very thoughtful and intelligent man, and should make a splendid Theosophist, for he seems to have an intuitive perception of some of the more recondite aspects of these matters. Here too he asks a question which can be answered in full only in the E. S., but I will endeavor nevertheless to make the matter a little clearer for him.

In the first place he should not look upon reincarnations and the beginnings and endings of the pilgrimages of the Monad in too mechanical a way. The truth is that the Reincarnating Ego cannot enter a new body on Earth until the Monad has reached that part of its pilgrimage which brings it to Earth again. But so wonderfully and naturally are these spiritual and psychical processes adjusted, or rather so wonderfully and naturally do they all work together, that it almost invariably happens that when the Reincarnating Ego has ended its devachanic sleep, the Monad at just the same time is reaching that part of its pilgrimage which brings it to the Earth-Chain. Consequently, an Ego having a short Devachan, or an Ego contrariwise having a long Devachan, has no difficulty in either case, because the Monad is influenced by the spiritual condition or quality of the Ego; and therefore the pilgrimage of the Monad is to a certain extent controlled as regards the time passed in this pilgrimage.

Consider a professional man as an illustration, a doctor of medicine let us say. He makes his daily round of visits, and he has some dangerous cases to care for, and other cases which are not dangerous; and there are times when he has no very dangerous cases, and then he can be a little more free in his visits to his regular patients. He goes to patient after patient, and he manages to do this and yet to do his other duties also, such as his family-duties, or his duty to his state or country, etc., etc. He even has his time of recreation and rest, and yet everything works out as a rule in a reasonable and fairly easy way. Just

so is it with the Monad and the Reincarnating Ego, with this Ego's long or short *Devachan*.

The doctor is not obliged by Nature's laws to call at the house of his patients at exactly this hour or that hour; but the doctor makes his adjustments according to his duties. This illustration perhaps is not very good, but it will give the questioner some idea of how there is a flexibility in the natural working of these combinations of circumstances. Everything co-operates with everything else in the spiritual and intellectual worlds. I hope that this answer will at least give the questioner some new views.

## Theosophical Press Service

In *The Nassau Daily Review* of December 15, 1933, there appeared this article by Comrade Clifton Meek. *The Nassau Daily Review* is the most important newspaper on Long Island.

### Misconceptions Regarding Theosophy

(EDITOR'S NOTE — *This discussion of Theosophy is published by request of a Freeport reader who is interested in its teachings. He requests that it be published "to bring to public attention the many misconceptions concerning the Wisdom-Religion embracing all creeds, science and philosophy."*)

**T**HE history of every great religious and philosophical movement has been the same in at least one respect. All have suffered, not alone from antagonistic and reactionary influences from without which always resent the presentation of new ideas which are not in strict accord with the established beliefs of the day, but they have also suffered from internal misunderstandings, due to the imperfections of human nature and to misinterpretation. Unfortunately, man, in his present and imperfect state of evolution, invariably corrupts the things with which he comes in contact — political and economic — and even his religion has not escaped. The great religions of both the Orient and Occident have suffered alike, Christianity, for example, being split into three hundred different creeds and sects, while the teeming millions of the East, from the misguided fakir in the market-place, to the much sought, but elusive Adept or Master, follow their respective modes of worship. It is obvious that there can be but one truth regarding the super-laws of Nature, and the multiplicity of exoteric religions in the world today is due to human misunderstanding and the misinterpretation of the one primordial and parent doctrine.

The Theosophical Movement is no exception. Until the time of the formation of the Theosophical Society in 1875, the Eastern teachings were practically unknown and unheard of in the Western world — with the possible exception of the translations of Sanskrit literature made by Professor Max Müller and others who had no knowledge of their esoteric values. It was in 1873 that two members of the Eastern Brotherhood, also known as the Trans-Himâlayan School, decided to send one of their chelas, H. P. Blavatsky, an advanced student of the occult sciences who had been under their tutelage for many years, to the Occident for the purpose of giving to the Western world the basic teachings of the

Ancient Wisdom from which all of the great religious founders have derived their knowledge.

That particular time was chosen by the Eastern Teachers for a very good reason. Science and religion in the West were at swords' points. Religion, to a very great extent, had become moribund theological dogma, which thinking and intelligent inquirers could no longer blindly accept, while Western Science postulated a purely materialistic doctrine which not only ignored, but denied spiritual values. Between these two diametrically opposed schools of thought, or rather blind faith and materialism, there sprang into being another movement to which many thousands turned, the illiterate and intelligentsia alike. It was at this particular time that a great wave of psychism, known as 'Spiritualism,' swept over America and England, attracting many thousands of devotees. Neither science or religion had any explanation to offer regarding the manifestations which were taking place, and they were both denied and ridiculed.

It was into this field of conflicting thought that H. P. Blavatsky stepped at the behest of her Eastern Teachers, to offer a logical explanation regarding the phenomena; and much to the chagrin of the spiritualistic group — to warn against them. Thoroughly acquainted with a knowledge of the higher laws of Nature through the study of Occult science for many years, and with the sole aim of enlightening the less informed, she fearlessly pointed out the dangers in dabbling with psychic forces. She likewise pointed out the weak spots in both Western science and religion, with the result that she was bitterly assailed by all three schools.

The teachings of Theosophy presented new ideas to Western minds, and it was inevitable that they would be misunderstood by many.

Foremost among those misconceptions was the idea that the Theosophical Society was a school for the investigation of psychic phenomena and dabbling in 'magic arts,' and many misinformed people are today under the impression that such is the case, and that Theosophy is closely akin to Spiritualism. Nothing could be farther from the truth.

#### THEOSOPHY NOT PSYCHIC

Theosophy not only does not endorse psychic practices, but strongly advises against them in no unmistakable terms, pointing out the dangers to which dabblers in psychism subject themselves. It is not the desire nor intention of the writer to criticize the beliefs or convictions of others, but in simple justice it is necessary to make some statements of a clear-cut and definite nature. It is not denied that such phenomena exist, as the countless experiments of the Society for Psychical Research have proven by investigating thousands of cases in recent years, regardless of the fact that such investigations have proved very little as to origin and causes.

What is called Spiritualism today is nothing new. It has been known in all ages, particularly in ancient Egypt and India, as the 'worship of the dead.' The unfortunate fact is that its devotees do not distinguish between the lower, psychical forces which have their origin in the intermediate and passional nature of man, and the spiritual faculties which can only be brought to the surface by the practice of those unselfish virtues which have been the corner-stones of all

great religions worthy of the name. It is comparatively easy for anyone to develop 'psychic powers,' which are no indication of spiritual growth, and they are often possessed by those who have little or no regard for right ethics and morals. In fact, a medium has no 'powers,' but surrenders himself or herself to entities and forces which more often than not are 'below par' as far as human standards go, but which are mistaken for spirits of the departed simply because they originate in a sub-plane beyond atomic matter.

#### FOREIGN TO PSYCHISM

It is not here denied that there are many people of fine character and sincere aspiration who are interested in spiritualistic phenomena, but the persistent following of such practices will eventually place them at the disposal of forces which are far from being the spiritual influences they imagine them to be. One of the motivating reasons why Madame Blavatsky was sent to America at that particular time was to counteract the wave of psychism which threatened to engulf thousands and do untold harm. It was for that reason that she first appealed to those within the spiritualistic movement. There is plenty of authoritative literature available to prove that Theosophy is something entirely foreign to psychism, but Theosophists are continually called upon to correct wrong notions in this regard in the minds of misguided students and those entirely outside of the movement who have persisted in misrepresenting Theosophy for obvious reasons.

Probably more harm has been done to the cause of Theosophy and the progress of the movement by misguided students than from any other cause. No few have joined the movement in past years with the vain idea of becoming adepts over night, only to meet with disappointment. Personal and selfish ambition have prevented many otherwise noble characters from attaining a high place in even worldly affairs, but they become insurmountable and complete barriers for the student of occult knowledge who is motivated by them. These withdrew from the Society, some starting groups of their own, not hesitating to use the name of Theosophy and even the names of the Eastern Teachers themselves to attract followers. The result has been that in recent years many pseudo-theosophical groups have come into existence which have proved to be of no credit to the cause of Theosophy. Strange and weird teachings which were no part of the original doctrines of Theosophy were promulgated under that name, which served only to create a totally wrong impression in the minds of right thinking and intelligent investigators.

#### THEOSOPHY, A WAY OF LIFE

Unfortunately, there are always those who are seeking 'occult powers' rather than searching for a 'way of life,' and learning the great spiritual truths underlying Nature, and putting them into practice in their daily lives. It is the latter which constitutes true spiritual growth, the only way by which the individual may hope to enter upon the Path of Attainment. As long as there are those who are interested only in the glamor and tinsel of the East, there will always be self-styled teachers to mislead them. Turbaned visitors are still extracting good American dollars from otherwise sensible people who imagine that knowledge of the super-laws of Nature and 'occult powers' can be purchased for a price.

Theosophy offers the opportunity by which those who are prompted by the right motives may have the benefit of the learning and knowledge, to the degree that they are worthy, of teachers who are advanced ahead of the race in general, and who have attained their present status by self-directed evolution. Their only aim is to elevate the race by showing men a nobler way of life, and in helping them to find for themselves the things of spiritual and lasting value. The Theosophical Society is the channel through which the Masters, or Elder Brothers, of the Trans-Himâlayan School disseminate their teachings to the world at large. There are no salaried workers in the Theosophical Society, nor have there been during the 58 years of its existence, nor does anyone derive any personal profit or benefit other than the privilege of allying oneself with a spiritual, intellectual, and ethical movement. The Society is non-political and unsectarian, and its members are drawn from many races and religions. The only prerequisite for fellowship is the assent to the principle of universal brotherhood.

## Theosophical News

**American Section — Western District:** Between January 14th and 29th, 1934, Mr. Iverson L. Harris, Regional Vice-President of the Western District, was engaged in an intensive Theosophical propaganda-campaign in the Los Angeles District. The Leader sent a message to F. T. S. and Probationers in that district, from which the following is quoted:

"I am looking forward with a great hope, indeed an increasing hope, to the results of the present effort in propaganda-work and expansion, of which Mr. Harris's present tour is but one of the signs. . . . It is the first branching out into field-work following a definite policy which has been in the back of my own mind as Leader for the last five years and which, due to the magnificent co-operation of President J. Emory Clapp, so ably seconded by yourselves, is now evolving forth or developing into the first real effort. . . ."

"It is my hope that within a year or eighteen months, possibly in 1935 — because I fear that in 1934 I shall not be able to bring it to pass — it is my hope, I say, that I myself may be able to undertake a tour of the lodges and centers of the American Section of the T. S. I have made as yet no plans or arrangements to this end with President Clapp, although when I was in Boston last October I talked the matter over with him and found him grateful for the suggestion, and, indeed, very sympathetic to it; and I know that he will do his best to aid me in this future lecture-tour when the time comes for me to embark upon it.

"The territory of the Los Angeles Theosophical District is rich and almost virgin soil for our work and should bring forth from the seeds planted in it fruitage to be calculated in the thousandfold ratio before many years have passed, if we do our duty now and do it well and do it impersonally. It is, therefore, as I said when I began this my greeting, with great hope that we send Brother Harris forth on this his tour, and I look to great results to follow from it."

During Mr. Harris's campaign public meetings were held in Pasadena, Los Angeles, Eagle Rock, Redlands, and Fallbrook; new Theosophical study-groups were organized in Long Beach and Hollywood, and foundations for one laid in



Glendale; good newspaper-publicity was obtained; many fresh contacts were made, and old Theosophical ties revived; new probationers were enrolled, many interesting inquiries elicited and answered, better methods of public work instituted, and additional impulses given for individual activities on the part of members of the different lodges visited. Lodge-officers and members everywhere expressed themselves as highly gratified over the results achieved.

On Monday evening, January 15th, members and their friends from Pasadena, Los Angeles, Hollywood, Glendale, Eagle Rock, and Huntington Park assembled at the Green Hotel in Pasadena to attend Mr. Harris's lecture on 'The Real Meaning of Universal Brotherhood.' The *Pasadena Star-News* published an excellent report thereof, quoting Dr. de Purucker's definition of 'Universal Brotherhood' from his *Occult Glossary*. The meeting was held under the auspices of the G. de Purucker Lodge, of which Mrs. Mary Lester Connor, 53 East Pine St., Altadena, is President.

On January 17th a 'get-together meeting' for F. T. S. and Probationers was held in the home of our new Comrades, Mr. and Mrs. Robert H. Austin and Mr. and Mrs. Herbert C. Aldrich, 831 North Mariposa Ave., Hollywood, where a Theosophical Club has since been organized and now meets every Wednesday evening at 8 o'clock. This 'get-together meeting' was well attended and fruitful of constructive work. Among the definite actions taken and plans set on foot may be mentioned the following:

Mrs. Mary Lester Connor was heartily endorsed by all present to act as Chairman of a Committee of Lodge-Presidents in the Los Angeles District, to meet at times for the consideration of better ways and means of conducting Theosophical work.

Presidents of Lodges and F. T. S.-at-large were invited to call to the attention of the press the articles issued by the Theosophical Press Service, of which Clifton Meek, Silvermine Road, Norwalk, Conn., is Director. Copies of these may be had, without cost, from Mr. Meek or from Mr. Harris at Point Loma. A suggestion was made to select one person in each lodge to be responsible for trying to secure newspaper-publicity, as it is not right that the Presidents of lodges should be expected to do everything.

Mention was made of the fact that samples of Theosophical publications in foreign languages may be obtained from Mr. Harris, in order to submit them to foreign periodicals in the Western District in the effort to get these to make extracts therefrom for publication, as is regularly done in San Diego.

Mr. Clarence Q. Wesner, 220 North Ave. 63, Los Angeles, has been appointed as book-salesman for the G. de Purucker Lodge in Pasadena. Each lodge was urged to appoint one man to be in full charge of selling Theosophical literature.

It was pointed out that any member who does not read the periodicals issued at Point Loma is depriving himself of a great intellectual and spiritual treat as well as a liberal education. Each lodge should have, if possible, all four of our publications: *THE FORUM*, *Lucifer*, *The Theosophical Path*, and *The Lotus-Circle Messenger* for children. If members can afford it, they should try to have these magazines at home; if they cannot afford it, then let the members of each lodge club together and order them.

All official Theosophical business should be conducted through the Lodge-

President, except in the case of the book-agent, who should deal directly with the Theosophical University Press, Publications Department, Point Loma. All other matters should be taken up with the President of each Lodge, and through him, if necessary, with the Regional Vice-President, who will refer matters to higher authorities, if necessary. This, of course, does not apply to such things as President Clapp has requested Lodge-Presidents to take up directly with him.

Let the older members encourage the younger ones to take responsibilities, and let the younger ones profit by the experience and help of the older ones.

Let the lodges become better acquainted with each other and co-operate at each others' meetings. Speakers could be invited from one lodge to another. Meetings can be and should be made intensely interesting if properly conducted. If a lodge is not attracting people, let us get together and find out why.

On Thursday, January 18th, Mr. Harris had an agreeable visit with Mr. and Mrs. J. Henry Orme and on January 19th, he attended the regular fortnightly public meeting of the New Century Lodge, Room 240, Douglas Building, cor. Spring and Third Sts., Los Angeles. At the close of the meeting, at the request of President Paul Henning, Mr. Harris conducted the initiation-rites for the admission of Probationers into Full Fellowship in the T. S.

The New Century Lodge announces the following officers elected on January 12th for the current year: President — Paul Henning, 520 Court St. (Telephone, MU 6637); Vice-President — A. Lawton, 5308 Victoria Ave. (Tel. VE 7694); Hon. Vice-President — Axel E. Gibson, D. O. (leaving Los Angeles); Recording Secretary — Mrs. H. A. Anderson, 2043 Huron St. (Tel. CA 8394); Corresponding Secretary — Mrs. Margaret Langanfield, 2043 Huron St. (Tel. CA 8394); Treasurer — Fritz Pulpanek, Stimson Building, 129 West Third St.; Librarian — S. E. Hill, 1614 S. Grand Ave. (Telephone, AT 9463).

On January 20th, a promising gathering was held at the home of Nico van Wingen Jr., 1021 Coronado Ave., Long Beach — present: Mr. and Mrs. van Wingen Jr., Mr. and Mrs. A. Spencer Allen, Mr. A. J. Reilly (an old student from W. Q. Judge's time), Mr. M. V. Moulton, and Mr. Harris. There was an hour's discussion on Theosophy, starting with the first lesson of 'Theosophy for Beginners.' This study will continue every Saturday evening at 8 o'clock at the same place. It is expected that a lodge will soon be chartered in Long Beach.

On January 21st a most successful forum-lecture was held at the Trinity Building in Los Angeles. The audience was serious, thoughtful, sympathetic, and appreciative. A lively question-and-answer period lasting about three-quarters of an hour followed the lecture. Concerning this meeting, Dr. Axel Gibson wrote to the Secretary General enthusiastic comments. He said in part: "Brother Harris surely did not only conquer the devil, but he also conquered a lot of good people who did not know they were following false lights. He won the hearts of all — friends or foes — by his poised, gentle, non-irritating explanations. . . . We don't realize the powers at work at Point Loma, until the different workers are singled out — one by one — with their own background and merit."

*The Los Angeles Times*, with its huge circulation, published a conspicuous advance-notice of this meeting, including a photograph of the speaker — also a shorter notice of the preceding meeting and of the following one held at Eagle Rock on January 23rd at the home of Mrs. Constance Allen, 5157 El Río Ave.,

President of our Eagle Rock Lodge. At this meeting, besides our own members, there was a goodly number of cultured and sympathetic people present, all of whom appeared to be genuinely interested. Mrs. Allen wrote: "Our meeting was a real success. Mr. Harris did splendidly. We have every reason to feel proud of his talk. It interested everyone present, for the comments were more than favorable. We also had some excellent music; two delightful violin solos, and Mr. Matheny's wife sang two very beautiful selections. A little hand-painted greeting card was presented to each person. Each card had a different quotation, and each quotation was from Dr. G. de Purucker's messages. Miss Eunice White did the painting, and I selected the quotations and did the typewriting. It was surprising what interest this created."

On January 25th, Mr. Harris lectured in Redlands on 'The Theosophical Movement and its Message.' Interested inquirers from San Bernardino and Riverside, and from Pedley, some 21 miles distant, drove in to attend the meeting, which was held in the American Legion Hall. One man not affiliated with the T. S. walked some 18 miles from Oak Glen, and wrote afterwards to a friend: "Altogether the evening was a delightful experience; especially Harris's natural sense of the beautiful, ripe understanding of ethics, and absence of 'chip on the shoulder' towards people of ideals who differ from him in method." The speaker held his audience for over an hour in the closest attention. The *Daily Facts* of Redlands and the *Sun* of San Bernardino both published good notices of the lecture. Lawson Scott, President of the Redlands Lodge, presided.

On January 28th Mr. Harris spoke at the Boy Scouts' Hut in Fallbrook. While there he was the guest of Mr. and Mrs. Kurt Reineman, whom he had known for many years in Lomaland. Mr. Hans Olsen, President of our Fallbrook Lodge, presided. A long and accurate report of the meeting was published in the *Fallbrook Enterprise* of February 2, 1934.

Through the initiative and energy of Brother John Swinscoe, 1620 Trenton Avenue, Chevy Chase Drive, Glendale, plans are under way for the definite organization of a Theosophical Study-Group or Club at Glendale. Brother Swinscoe, at his own expense, inserted advertisements in several local newspapers, from which he received a number of responses from people interested in Theosophy. The following is a copy of the admirable double-column two-inch display-advertisement published by him in the *Glendale News-Press*:

"THE THEOSOPHICAL CLUB — The object of the Theosophical Club is not social: it is humanitarian. It 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.' All work in harmony with this object is encouraged. Theosophy is the Ancient Wisdom of all races, of all times: it is truth about the structure and operations of Atom, Man, and Cosmos. Members of the Theosophical Club have a unique opportunity of studying this noble philosophy in friendly fellowship. Those interested in furthering this great work please write, care of Box 425, Glendale News-Press."

Brother Swinscoe's example is highly recommended to F. T. S. everywhere.

The following is the proposed schedule for the meetings to be conducted by the Regional Vice-President next month in the San Francisco Bay-District:

Oakland, Friday, March 16, 8 p. m.: Public Forum-Lecture at Madison St.

Masonic Temple, 1433 Madison St. Oakland. Subject: 'The Real Meaning of Universal Brotherhood.' Auspices: Oakland Lodge, T. S. All welcome.

*Oakland*, Tuesday, March 20, 2 p. m.: Public Forum-Lecture at 1090 Ardmore Ave., Oakland. Subject: 'The Life of Discipleship.' Auspices: Women's Section of the Oakland Theosophical Club. All welcome.

*San Francisco*, Tuesday, March 20, 8 p. m.: Public Forum-Lecture at Hotel Whitcomb, 1231 Market St., San Francisco. Subject: 'The Theosophical Movement and its Message.' Auspices: San Francisco Lodge, T. S. All welcome.

*Berkeley*, Wednesday, March 21, 8 p. m.: Public Forum-Lecture at Private Teachers' College Building, 2419 Haste St., Berkeley. Subject: 'The Mysteries of Sleep and Death.' Auspices: Berkeley Lodge, T. S. All welcome.

*Petaluma*, Thursday, March 22, 8 p. m.: Public Forum-Lecture at the home of Mr. and Mrs. Grove Fisk, 418 6th St., Petaluma. Subject: 'The Theosophical Movement and its Message.' Auspices: Petaluma Lodge, T. S. All welcome.

*Oakland*, Friday, March 23, 8 p. m.: Public Forum-Lecture at the Madison St. Masonic Temple, 1433 Madison St., Oakland. Subject: 'The Four Links of the Golden Chain — Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation.' Auspices: Oakland Lodge, T. S. All welcome.

*Oakland*, Sunday, March 25, 6 p. m.: Initiation of Probationary Members into Full Fellowship in the Theosophical Society at Madison St. Masonic Temple, 1433 Madison St., Oakland. *Only F. T. S. (Point Loma) will be admitted.*

*7 p. m.:* at same address, meeting for Fellows and Probationers of the Theosophical Society (Point Loma) called for the purpose of discussing, 'How may we best spread Theosophy and build up our Society in the San Francisco Bay-District?' Admission to this meeting will be by membership-card or at the invitation of the Regional Vice-President. *A full attendance of F. T. S. and Probationers is requested.*

Final arrangements for the Regional Vice-President's public forum-lectures in Oregon, Washington, and British Columbia, will be announced in the March issue of THE THEOSOPHICAL FORUM.

For further information concerning *regular* meetings in the Western District, see the Lodge-Directories published in the December and January issues of THE THEOSOPHICAL FORUM. Since then the following changes have been made:

**Berkeley:** The President of the Berkeley Lodge, Mrs. May Goodall Darrow (2229 Blake St.) announces that lodge-quarters have been obtained at 2419 Haste St., Berkeley, where public forum-lectures are held every Wednesday evening at 8 o'clock.

**Oakland:** The following officers have been unanimously elected for the year 1934: President — Mrs. Margaret S. Ellis, 319 Monte Vista Ave., Oakland (Telephone, Piedmont 2214); 1st Vice-President — Mr. Clarence V. Smith, 1910 Virginia St., Berkeley (Telephone, Ashberry 9780); 2nd Vice-President — Mr. Louis Posnet, 1226 Franklin St., Oakland (Telephone, Glencourt 0150); Recording Secretary — Mrs. Doris Mason, 1749 16th Ave., Oakland (Telephone, Fruitvale 9172-J); Corresponding Secretary — Mrs. R. D. McCarty, 1221 Shattuck Ave., Berkeley (Telephone, Ashberry 6450); Treasurer — Miss Edith White, 2801 Russell St., Berkeley (Telephone, Berkeley 4429-J).

**San Francisco:** President — Mr. V. F. Estcourt, 305 Yerba Buena Ave. (Telephone, Delaware 7608); Secretary — Miss G. M. Smith, 798 Post St. (Telephone, Prospect 0258); Treasurer — Mrs. H. H. Somers, 4212 Fulton St. (Telephone, Bayview 5845); Librarian — Miss L. Somers (same address).

**Ocean Beach, Calif.:** *The Ocean Beach News* of December 22, 1933, announces that a study-group for beginners in the study of Theosophy has been organized at Ocean Beach. The group meets on Thursday evenings at 7.30 in the bungalow of the Ocean Beach School with George Simpson, Treasurer of the Katherine Tingley Lodge, conducting the class. The organization of this group was largely due to the efforts of a group of enthusiastic ladies of Ocean Beach, who were regular attendants at the public meetings in the Temple of Peace at Point Loma on Sunday afternoons. Every assistance was rendered them by Mrs. E. W. Lambert, T. S. Representative in the Secretary General's Office. *The Ocean Beach News* states: "This is a rare opportunity for those who are prompted by right motives to benefit by the learning and experience of teachers advanced somewhat ahead of the average run of mankind and everyone interested will be most welcome to join the group."

**San Diego, Calif. — Katherine Tingley Lodge (2772 4th Ave.):** Mrs. Maurice Braun, President (505 Silvergate Ave., Point Loma, Calif., Phone Bayview 0573-W) reports that the "Katherine Tingley Lodge added 25 enthusiastic new members in 1933, bringing the present membership to 114.

"In conformity with suggestions from Headquarters during the past year the meetings every Friday evening are now arranged for members only, with the exception of the last Friday of each month, when a special lecture, with music, is open to the public. This new plan has proved to be a great advantage in serious study. Beginning with the New Year, one hour of the first Friday in each month will be devoted to the study of the Sanskrit words that are most used in Theosophical literature. Miss Judith Tyberg, who is instructor of Sanskrit at Theosophical University, Point Loma, will conduct this class.

"The special program for December was a happy occasion, when Mr. Iverson L. Harris, Regional Vice-President of the Western District, was the guest-speaker, taking for his subject 'The Esoteric New Year.' He brought a rich fund of information which, with the inspiring spirit of his talk, created lively discussion and led to many questions after the lecture."

The Katherine Tingley Lodge conducts a public study-class for inquirers every Sunday morning at 10.30 o'clock. The Theosophical Club holds public meetings on the second and fourth Wednesdays of each month at 7.45 p.m. at the same address.

**Central District:** Mr. E. L. T. Schaub, Regional Vice-President for the Central District, has been very active in organizing and inspiring Theosophical centers in Ohio and Michigan since his appointment a few months ago. His work has resulted in the formation of one Lodge, besides other centers where study-classes have been formed. Mr. Schaub plans to extend his energies farther afield and during the latter part of February make a trip through Indiana, which will include Ft. Wayne, Kendallville, Indianapolis, and Bloomington. He will then proceed to St. Louis, Missouri, where he will lecture under the auspices of

the Lodge, of which our new Publicity Manager, Mr. Lucius H. Cannon, is President.

On January 14th the Toledo Lodge, Ohio, had a visit by Mr. Oliver J. Schoonmaker, a member of the Boston Lodge. Mr. Schoonmaker took part in the meeting, to the great satisfaction of the members and all of them enjoyed his visit greatly.

**Minneapolis Lodge:** At the annual election of officers held on January 9th, the following were elected: President — Mrs. W. H. Milligan; Vice-President — Mr. Leroy V. Alwin; Treasurer — Miss Else Jache; Secretary — Mrs. Norma H. Alwin. It was urged that members submit letters and articles for publication in the newspapers in order to inculcate into the minds of the public Theosophical principles, for which there is such great need during these trying times. It was voted to place *Lucifer* in the Minneapolis and St. Paul Public Libraries for the year 1934, and to place Theosophical text-books in the University Library. *The Theosophical Path*, *Theosophy and Modern Science*, and other volumes are already on the shelves of the Public Libraries. They also contributed to purchase 400 of the new propaganda leaflets worked out by the Regional Vice-President of the Western District, and these will be used as wisely as possible to cover as great an area as is feasible.

**Eastern District: Boston Lodge** has entered upon intense activity, as is evidenced by the number and variety of public meetings which are being held each week. Starting with a Sunday Study-Class for the public held at 10.30 a.m., a Lotus-Circle is held in the afternoon at 2.30, followed by a Round-Table Discussion at 4.00 o'clock, conducted by the President of the Lodge, after which the President keeps an hour open for talks with inquirers. The regular Public Meeting of the Lodge is held on Sunday evening at 8 o'clock. Every week-day the Lodge-room is kept open from 2 to 4 p.m., for the benefit of inquirers or those who wish to obtain books from the free Loan Library. On Thursday afternoon at 2.30 an hour is given to 'Informal Talks and Queries,' these, of course, being devoted to the subject of Theosophy, and on Saturday evening there is a joint meeting of the Theosophical Club, part of which is devoted to the study of technical Theosophy.

Another report tells us that last November Mrs. J. E. Southwick gave a series of addresses at the Boston Center, the subject of the first of which was our Theosophical motto, "There is no Religion Higher than Truth." Mrs. Southwick showed that truth is an achievement of *perception* — which perception depends on the development of intelligence through sincerity, and the practice of obedience to the truth we *see*. The emphasis was put on the pronouncement of Theosophy that the truth comes from *within* — sincerity and unselfishness will lead to the perception of truth. Theosophy points the way by its consistent exposition of all elements of life; and its teaching awakens awareness of the meaning of experience, as well as the unity of the whole universe.

The second address was on 'The Wisdom-Religion,' showing that the wisdom of life is in the right manifestation or expression of Truth; and that the teachings of the wise men — tested for ages — can furnish instruction that will enable the faithful and obedient disciple to learn the wisdom of human develop-

ment so as to shorten the struggle and hasten the attainment of the harmony essential to happiness. "To live to benefit mankind is the first step" — to practise the virtues of unselfishness and self-command — the true path. The divinity of man is revealed in his highest consciousness, and aspiration is the lifting of desire toward ever higher standards of perfection.

In an address on 'The Justice of the Universe,' the aim was to show the essential beauty of the Great Law — Karman, which, ever insisting on the universal harmony of action in all its parts, checks the evil and rewards the good, giving to each one the ultimate good as it is realized through experience and aspiration. The struggle of it all develops power, awakens character, and enables the individual to realize his freedom, responsibility, and potentialities. We need only see that life is progressive and eternal — as implied in reincarnation or re-embodiment — to recognise the Justice of the Cosmic spirit! Under the subject 'The Purpose of Evolution' was developed the evidence of continuity of meaning, and the past circumstances. The *products* of experience are evident in all the content of character, and in the presence of tendency. Perfection is the goal; aspiration is the witness of the inner god-urge — and if we cease measuring universal life by the limitations of personal conditions, and estimate personal life in the light of universal potentiality, we would cease complaint and advance to heroic measures. Then, in speaking on 'The Mathematics of Universal Brotherhood' it should have been made evident that each working for the good of all implies or involves all working for the good of each — which eliminates the idea that one benefits by working for self against any other! Our confusion is due to the heresy of separateness!

**Bridgeport, Conn.:** The Lodge is continuing its activities through the medium of the public press, an interesting article on Theosophy being published by a local Bridgeport paper almost every week. Every one of the articles sent in has been accepted. In one issue two of the articles offered were published.

**York, Penn. — G. de P. Lodge:** At the meeting which was held on December 20th, it was decided to organize a Lotus-Circle, and Mrs. Paul Folkenroth was commissioned to do so. On the third Wednesday of last month the Lodge held a guest meeting, and had a devotional program appropriate to the season.

**English Section:** Sunday public lectures at 70 Queen's Gate, London, in January, were: Jan. 7th, 'The Divine Awakening,' Mr. A. Trevor Barker; Jan. 14th, 'Am I My Brother's Keeper?', Mr. A. H. Barlow; Jan. 21st, 'The Beauty of the Ethical Life,' Mr. Herbert Lewis; Jan. 28th, 'Myths and Legends,' Mrs. Mary Stanley.

**German Section:** Mr. Georg Saalfrank, President of the German Section of the T. S., writes that the new arrangement of the Theosophical work in Germany, as outlined in the December, 1933, issue of THE THEOSOPHICAL FORUM, is now in full operation, and that he is delighted with the care and devotion and diligence with which the comrades entrusted with the various offices are working for the Cause. He says in part: "I have a happy feeling that we have taken, in Germany, a great step forwards in our work by these measures and have gotten over a certain dead-point. As every Comrade feels himself now fully

responsible for each department, everyone can devote more attention to the details, and this is taking place in a splendid way."

**Netherlandish Section:** Bro. H. Oosterink writes to the Leader: "Our work in Bussum is going on with great activity. This year, September, 1933, to July, 1934, will probably be the most active one we ever had, and the whole Lodge is busy with all kinds of activities.

"Yesterday we had a very happy day for we received our first applications from the Club—two for full membership and one member for inner work. This was a good harvest for one day. But we finished our day in the most beautiful way by a meeting of Lodge-presidents. Really this was a historic meeting. At certain times we have a combined meeting of the Dutch Board with the Lodge-presidents, but at the last meeting the need was felt for having a meeting of Lodge-presidents, to speak about new lines of work in order to carry on the message in a better and more effective way, and to come into touch with each other. So yesterday we had this first meeting in Bussum. Bros. Arie Goud and Jan Venema were fully in accord with this meeting and were present also. We realized that this meeting would certainly be in full accord with the spirit of co-operation and mutual understanding and love which you want in our work, and we felt you very near to us that evening, so to speak. The gathering had an esoteric spirit, a spirit of harmony and understanding and we did not need many words.

"We understand the need of Theosophy just now, at this time, and the need of co-operation. So we agreed to continue our public work as usual, but also to create a club, as soon as we find people interested in Theosophy, just as we do in Bussum, under the guidance of a club-director with some helpers,—a club of six or seven members, who begin a *continued* study of Theosophy. We will try to do this in as many towns or villages as possible, creating Lodges everywhere. These Lodges can grow and do the same work in their turn. Now the greater Lodges with more members are going to see how many men they can find in their midst suitable for club-directors, and those are sent for a whole year on duty to a certain town or village. The club-directors get their instructions every time from their Lodge-president as to what to say and what to do at every meeting, and the whole organization is put into the hands of one man, the publication-agent, Bro. Jan Venema. We hope in this way to give a great push to the work. *L'union fait la force.*

"Bussum has been successful and happy with this method. We have now three clubs in Bussum, one in Bilthoven, one in Deventer, one in Blaricum (with the co-operation of Madame de Lange), and one in Hilversum. We have the idea that by giving a man a task for which he is responsible, he develops his faculties in a natural way. Every man likes to create and to build, and he gets his chance: so does van Dishoeck, so does Bonset, so does de Vries,—and they do it brilliantly. When you come back to Holland we hope to have conquered Holland for the Theosophical Cause. When you were in Bussum we had 20 members, now we have 27 and in the coming months we expect many to come in. This year we have 36 club-members, 27 members of the Lodge, 16 members of the 'Fundamentals-club' and within a few weeks 14 members for the inner work."

Mr. Venema, President of The Hague Lodge, reports steady growth and ex-



pansion of the Lodge-work. He writes: "Our Lodge is growing; five new probationers last Wednesday and two new Club-members with sixty people around the table, studying the subject of that evening — '*The Secret Doctrine* and H. P. B.' . . . Next Sunday our new member, Mr. Crabbendam, a fine speaker, will deliver his first lecture at our public meeting. A young Amsterdam student has been sending out three thousand circulars to young people in order to try to form a new study-class."

**Swedish Section:** Ingeniör Claes Annerstedt of Saltsjöbaden, Sweden, writes: "At Visingsö an intense printing work is going on. Our *Lucifer*, *Forum*, *Lotus-Bladet*, *Frågor som vi alla göra* ('Questions We All Ask') and other matters are printed there, all done by our comrade, Mr. Th. Holmgren, assisted by Mr. Sandblad. Mr. Holmgren says that the spiritual, harmonious, and healthy atmosphere at Visingsö is most encouraging and gives him unthinkable capacity for work."

**Theosophy in Wales:** by P. G. Bowen, President of the Irish Section, *The Theosophical Society*. Seven days in Wales! Five lectures delivered: at Cardiff, Ferndale, Tonypany, Merthyr, Pontypridd! Numerous talks with Theosophists and others Theosophically minded. These experiences leave me with certain impressions. Were I free to choose a field in which to sow the seed of Theosophy, I should without hesitation take Wales as possessing the most fertile soil I know. Indeed, I think no sowing is needed there; the seed lives in the National Heart; dormant, perhaps, for the most part, but germinating and sprouting healthily in many directions. The soil needs but judicious cultivation to help it bring forth an abundant harvest.

It is a joy to talk Theosophy to a Welsh audience; the more Welsh it is, the greater the joy. One does not *talk to* Welshmen: give them the keynote, and they do one's thinking, even one's word-choosing, for one. This is not extravagance, but just as I felt when lecturing.

I have mentioned the National Heart. Though Celt myself, it was a revelation to find in Wales a national entity as distinct as one would find in China or Morocco or anywhere. True it is but an infant in its new imbodiment, but it is ancient and strong in its true inner nature. To guide the evolution of that nature in its new growing body is the task of Theosophy: a weighty one, but one which my Welsh brother-Theosophists are tackling worthily. It is my hope that the opportunity I have had of trying to aid them will not be the last I shall have. — Reprinted from *Y Fforwm Theosophaidd*, 'The Welsh Theosophical Forum,' November, 1933.

## Lighting the Path

**S**INCE our last issue several additional 'silent teachers' of Theosophy have been placed on duty in libraries. The Public Library at La Mesa, California, now receives *The Theosophical Path*; the Philosophical Library at Berkeley, California, and Deneente Bibliotheek, Rotterdam, Holland, both have *Lucifer*. THE THEOSOPHICAL FORUM is in the public libraries in La Jolla, Los Angeles, and San Diego, California; Harvard University Library, Cambridge, Mass.; Public Library, Minneapolis, Minn.; Public Library, St. Paul, Minn.; and Chestnut Hill Public Library, Philadelphia, Penn.

## Lars Erik Bogren

ON January 29th the Leader received the following cable from Helsingborg, Sweden: "Bogren passed peacefully away January 29th"; to which this message was sent in response: "Erik's noble Theosophic life remains imperishable monument our hearts. All is well. Loving sympathy all.—PURUCKER."

And in a letter to the Vice-Presidents of the Scandinavian Section, Mr. Torsten Karling and Madame Anna Wicander, the Leader said: "We have lost in Erik a magnificent worker; but, just as I have said, my two beloved Comrades, in my reply-cable to Helsingborg, his life and work have combined to leave an imperishable monument which will live in the hearts of us all for hundreds of years probably, and which therefore, because it is composed of the fabric of the Spirit and of the Soul of our people, will be far nobler and far more enduring than any monument of stone or metal.

"Personally I feel as if I had lost a beloved Friend in Erik, for I felt, as did our beloved Katherine Tingley, that in him the Leader of the T. S. had one who would never, indeed could never, fail either in devotion or in duty."

Doctor Bogren was in his 86th year, and had been a member of the T. S. since November, 1891. Under all of the four Leaders, H. P. Blavatsky, W. Q. Judge, Katherine Tingley, and G. de Purucker, he was the same absolutely loyal, devoted Theosophist. He was a member of the Leader's Cabinet, and up to his death was the President of the Helsingborg Lodge and also President of the Scandinavian Section of the T. S. Under his wise and unselfish guidance his Lodge grew and flourished until it became one of the largest in the world; and the help and support he gave to the other lodges and members of the Scandinavian Section cannot be estimated—for how can Love, Compassion, Wisdom, be measured? He was a pillar of light and strength, to whom all turned as to the Sun.

Dr. Bogren supported the Theosophical Movement financially and otherwise to the utmost, and was untiring in finding ways and means of spreading Theosophy. In this work he had the great happiness of being sustained by his wife and his daughter Ruth. The latter, after spending seven years as a young art-student in Lomaland, devotes much of her time to the Lotus-Circle activities and those of the Club and the Lodge at Helsingborg. Villa Gunnebo, the Bogren home, has been for many years the meeting-place for Theosophists from all parts of Europe and America—a hospitable center from which radiated the harmony and peace so characteristic of the Bogren family.

Up to the last Dr. Bogren daily practised his profession, greeted with smiles on every hand as he passed by, looked on by the townspeople, beloved by children, as one whose presence gave blessing to all whom he met. Utterly modest and unassuming, he will be remembered as one whose whole life "is a history of noble deeds, days well spent, years of holy striving"—in the truest sense of the words, a holy man.

Dr. Bogren was well known at the International Headquarters at Point Loma, where he made several visits, and where the benediction of his gentle presence is a cherished memory and his steadfast service will ever be a strong challenge. He gave his life to the Masters' Work, and was a true Disciple.

## The Lomaland Public Speaking Class

THE Lomaland Public Speaking Class undergoes constant evolution. From a large and somewhat sketchy collection of rather casual speakers under almost equally casual criticism it has developed into a two-hour class of intensive weekly work. The number of students is now limited, and is divided into two sections — a Junior Section of those just starting on their work as speakers and a Senior Section, made up of students with some experience in addressing the public. These sections are again divided into two groups each one of which trains on alternate Friday evenings, so that every student in the class has strenuous practice once every two weeks in publicly answering questions on Theosophy. From each group is selected a speaker who opens the subject for the evening for his group with a ten-minute talk. When possible the subject chosen for the talk and questions is that to be presented the following Sunday at the Forum-Lecture in the Temple of Peace.

First, then, each Friday evening, the Junior Group of five or six opens the class, the Lomaland Family serving as audience, a group of five trained speakers of the Headquarters Staff being the Critics. There is the speech, and then for forty minutes impromptu questions are asked by the audience, followed by ten minutes of criticism. Another hour follows similarly occupied by one of the Senior Groups. Later on, the Senior Groups will probably be asked to open the evening in order to exchange the opportunity of profiting by the first hour of questions. The criticisms of the Senior Section are designed to be more severe and searching than those of the Junior Section. This present plan, being the suggestion of the Leader is expected to bring excellent results.

## The Magazines

**Lucifer\*** — In the issue for March, 1934, the plow-point of progressive thought receives a further impulse forward. Dr. de Purucker discusses 'creation,' the 'group-soul' and 'evolution' in answer to questions put by members of foreign Theosophical Clubs during his recent European sojourn. 'Heredity, Evolution, and Karman,' by Arthur A. Beale, M. D., links fundamental teachings of Theosophy with modern ideas and conceptions. E. J. Dadd approaches 'Evolution' from a different, more whimsical, viewpoint. In the 'Short Biographies' series the life and work of Pythagoras are depicted. H. P. Leonard gives us an illuminating talk, 'On Being Perfect.'

Evidence that some plain Theosophical teaching is being introduced to the public by way of the daily press through the efforts of Club-members is given in the article 'A. B. C. Theosophy,' reprinted from the *Nassau News*, Freeport, N. Y., for December 22, 1933. 'Hope,' is beautifully defined in this month's 'Definitions.' The Observing Entity gives suggestions on Public Speaking. 'Helps for Students' presents interesting matter on the Great Pyramid; and in 'Theosophy for Beginners' the lesson on 'Who are the Mahâtman?' is concluded.

Among items of Club News we read that a new Branch-Club, No. 60, has

\**Lucifer*; per year, \$1.00; foreign postage, 20c.; single copy, 10c.; 6 copies (one issue), 50c.; 13 copies, \$1.00

just been formed at Hollywood, California, the moving spirit being Clarence Q. Wesner. From abroad come reports of the Munich and Nürnberg Clubs, showing steady progress and the addition of new members. — M. S.

**The Lotus-Circle Messenger\*** — 'February — Month of Purification,' 'Artemis of the Silver Arrow' (another episode in the Story of Dion), 'A Light-Magnet Journey to the Stars,' 'The Magic Carpet again in Australia' (piloted as before by Emily I. Willans), 'Strange Australian Animals and Birds,' by Uncle Sol, the answer to 'Were there Great Teachers in Lemuria?' 'The Turn of the Wheel' from the story by William Quan Judge, are only part of the feast of good things in the February *Lotus-Circle Messenger*. *Vade Mecum*, a supplement, gives much of help to parents and teachers. Since the addition of this monthly Supplement the magazine has a wider appeal to those who want help in 'stepping down' Theosophy to the inquirer or the child. Among letters commending it for this is the following, from Mrs. Jalie Neville Shore of San Diego (quoted with permission):

"Our Junior member is not the only one in the family who reads (and enjoys!) *The Lotus-Circle Messenger*. Father and mother, and sometimes even grandfather, read it with enthusiasm and sincerely feel it helpful, not only for the stronger building of our Theosophical understanding, but for the cultural information to be obtained. It is not a talking down to the little folk (or to big folk either!) but a simple exposition of Great Truths put in such a direct and dignified manner that the Lotus-Buds feel themselves to be not merely embryonic entities, but entities quite capable of grasping the subject-matter before them. We older ones do not feel it beneath our dignity to read and study the *Messenger*; rather do we feel the urgency of understanding the truths that are so utterly comprehensible to those little ones, so fresh from the realms of Real Truth."

**De Lotus-Cirkel** (Groningen, Holland, J. A. Bouvet, Editor) begins the year with new contributors, new articles, and a beautiful national touch. 'For the Little Builders,' written and illustrated by Mr. W. Tholen, describes the ancient 'rude stone monuments' of Holland, in a fascinating way; J. A. Bouvet as 'Frau Holle' enlists the aid of fairies and nature-folk in an instructive series on 'Myths and Legends'; Diet Slierendrecht of The Hague writes on 'Sanskrit, an old, old Language,' and a beautifully illustrated 'Kerst-Symposium' tells of the Christmas-festivals held at Amsterdam, Groningen, Steenberg, Utrecht, and The Hague. There is 'The Children's Key to Theosophy' on Karman, and even the babies have their story and their picture.

**Der Lotus-Zirkel Bote** (Klein-Flottbeck, Hamburg, Germany, Frau Klara Kirsebom, Editor) also strikes a distinctively national note, and we find a new contributor in Gunvor Kirsebom, whose delightful stories we shall hope to see often. In this issue she shares with us 'What the old Fir-tree Told.' Among other articles is a chapter from 'The Strange Adventures of the Atoms'; Uncle Sol writes on 'The Power of Sound'; and the Story of King Sigurd gives the New Year's touch.

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

*Lotusbladet* (Malmö and Visingsö, Sweden, Miss Anna Månsson, Editor) is the first issue of what promises to be a permanent Lotus-Circle magazine for Sweden. The editorial office is at Malmö, and it is published on the new press at Visingsö — beautifully printed, and artistic in format and arrangement. An editorial gives the aim of the paper; there is a Symposium on 'The New Year' by Naema Roth, who is Miss Månsson's assistant; and other articles include 'The Clock of the Universe,' 'The Law of the Stars,' and 'Lotus,' a dialog. Congratulations and every good wish to *Lotusbladet!* May the 'Gray Fairy of the Sagas' bring it all her gifts, including long life and — *success!* — G. K.

## The Mighty Mite

[These lines are reprinted in THE THEOSOPHICAL FORUM at the request of the Treasurer-General, who earnestly asks every reader to apply it to himself as though it were written for his own country instead of merely for Wales. Other National Sections are requested to reproduce it in their own official organs.]

THE strength, well-being and success of your Lodge depend upon the strength, well-being and success of the Welsh Section; which in turn depend upon the strength, well-being and success of the Theosophical Society as a whole and of its headquarters. Members therefore should not think that if their own Lodge meets its expenses, in some cases very small, they need not trouble further. The Section is now making an effort to start a new Lodge at Pontypridd, where three very successful meetings have been held and good interest has been aroused. It must be some time yet before the collections at these meetings can be relied on to pay the rent at the Y. M. C. A. room we use; and therefore the other Lodges should be prepared to put something by from their collections to help Pontypridd.

For the support of the International Headquarters, nothing is asked beyond any member's abilities. There are no dues that have to be paid by members of the Theosophical Society; but it is the right and privilege of every member to feel he is doing something to support the Central Office of this glorious work for humanity. Each member therefore is urged to use the 'Mighty Mite' boxes which Mr. Taylor supplies. Drop something into the box at a regular time each day; a coin when you can really afford it, however seldom that may be; at other times a slip of paper with some Theosophical thought or aspiration written on it. Thoughts are real things, and produce their effects on the material plane; thus you will build up and create on the thought-plane of the world the Will-to-support-Theosophy. That will created on the thought-plane, the material effect of it, the material support, can be relied on to follow in due course. You create the will and the habit, and someone who has money will be moved to give money. Things must be built up in thought before they can happen. A thought a day from each member, thus put down on paper and slipped into the Mighty Mite Box, backed up by a penny when you can afford it, will build up a Theosophical Wales and help to build a Theosophical World.— From *Y Fforwm Theosophaidd*, 'The Welsh Theosophical Forum,' November, 1933

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforwm Theosofhaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, 45 Fleet St. (First Floor), Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

**SCANDINAVIA**

**THEOSOPHICAL SOCIETY:** National President: (Post vacant until Dr. Bogren's successor is chosen.)

Vice-President: Mme. Anna Wicander, Djurgården, Stockholm, Sweden

Executive Vice-President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

**GERMANY**

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**EGYPT**

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

**AUSTRALASIA**

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

**SOUTH AFRICA**

**THEOSOPHICAL SOCIETY:** Information Bureau: P. O. Box 1038, Pretoria.

**DUTCH EAST INDIES**

**THEOSOPHICAL SOCIETY:** Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsenweg, Batavia, C.

**LATIN AMERICA**

**THEOSOPHICAL SOCIETY:** Representative: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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

Second Volume --- December, 1879, to May, 1881  
Complete Works of H. P. Blavatsky

Large Demy 8vo, 352 pages, fully indexed. Bound in full cloth.

Price \$4.00

THIS EDITION represents the result of more than seven years labor and research in the libraries of Europe, India, and America, and has been made possible only by the disinterested co-operation of independent students and members of different Theosophical organizations, all of whom prefer to remain anonymous.

Below are given the principal contents of the second half of Volume II — the first half of the table of contents being published in the January issue.

Principal Contents

55. The Number Seven and Our Society. 56. Comments on "A Treatise on the Yoga Philosophy." 57. Madame Blavatsky on the Theosophical Society at Bombay. 58. A Letter to the Editor of the *Bombay Review*. 59. The Pralaya of Modern Science. 60. On Rahatship.

61. Occult Phenomena. 62. What is Theosophy? 63. Sir Richard Temple and Our Society. 64. Pranks of "spirits" among Laymen. 65. A French View of Women's Rights. 66. A Year of Theosophy. 67. A Word with Our Friends. 68. Transcendental Physics. 69. Electric and Magnetic Affinities between Man and Nature. 70. Questions answered about Yoga-Vidya. 71. Another Distinguished Fellow. 72. Hindustani Domestic Remedies. 73. The Missing Link. 74. Hypnotism. 75. The Imperfections of Science. 76. The Study of Russian by Indian Officers. 77. The Leaven of Theosophy. 78. Spiritual Miracles. 79. The Brahma Samaj. 80. The Brahma Leader and Yoginism.

81. Footnotes to "Cosmogony and Anthropology," by Alphonse Cahagnet. 82. The Signs of the Time. 83. The Alleged Real Meaning of Educational Missions in India. 84. The New Viman. 85. Madame Blavatsky. 86. A Berlin Mare's Nest. 87. Comment on Yakshri. 88. A Columnar Meteor. 89. Railway and Other Vandals. 90. New York Buddhist. 91. Nature's Human Magnets. 92. An Archaeological Drink. 93. Footnotes to "Radiant Heat, Musical Vapours and Fairy Bells." 94. A Hindu Professor's Views on Indian Yoga. 95. Logic versus Peripatetic. 96. The most Ancient of Christian Orders. 97. Footnote to "The Bishop's Manifesto." 98. Count Saint Germain. 99. An Important Biblical Error. 100. A False "Witness."

101. Comment on "A Hindu Story of Reincarnation." 102. Note to "Ancient and Modern Chemistry." 103. Human Life at High Altitudes. 104. Footnotes to "True Religion Defined." 105. A "Medium" Wanted. 106. Ancient Doctrines Vindicated by Modern Prophecy.

Address all communications and remittances to:

Theosophical University Press (Publications Department)  
Point Loma, California, U. S. A.

Enclosed find \$..... for ..... copy (copies) Volume I, ..... copy (copies) Volume II,  
THE COMPLETE WORKS OF H. P. BLAVATSKY (price \$4.00 per volume).



# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY  
Point Loma, California, U. S. A.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

"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 no way to temptation. When you know you are right, then stand as 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. . . ."

— G. DE PURUCKER

## Leaves of Theosophical History

[The following is reprinted from a pamphlet entitled *In Honor of William Q. Judge*, being a series of newspaper reports of meetings held in Fisher Opera House, San Diego, Calif., on March 29th and April 1st, 1901. The extract which follows is taken from an address given by Robert Crosbie at one of these meetings, his subject being 'Some Facts in the History of the Theosophical Society.' See pp. 46-47 of the above-mentioned pamphlet.]

IT should be noted here that the Leaders of the Theosophical Movement did not become so by virtue of an election by vote — nor were they self-appointed. Mme. Blavatsky was the first leader, by the force of her wisdom and power of leadership, and all the true students of Theosophy accepted her as such. And when she appointed William Q. Judge as her successor, his leadership was accepted for the same reason — and so, too, with Katherine Tingley, who was appointed by William Q. Judge as his successor. And when she dies she will appoint her successor who will be followed by the faithful members — And thus is preserved the line of teachers and the continuity of the Movement.

It may be seen from this how utterly at variance with the spirit of the Society the claim of the gentleman referred to, is for recognition as Leader. But egotism and personal ambition go hand in hand, and these qualities are pre-eminently active in the enemies of our Organization who call themselves Theosophists — blinding them to patent facts. The plotters and those who followed

them have kept up a vilification of the Leader and members of this Society — the present Leader has fallen heir to all their maliciousness.

Detrimental statements in regard to this Society are continually being traced to this special class of enemies who have the effrontery to call themselves Theosophists in the face of such conduct.

Their speakers talk philosophy, and decry the efforts of the Universal Brotherhood to give expression to that philosophy in daily life — to make Theosophy a living power in the life of humanity.

It is because Theosophy is a living power in the lives of our members that the many educational and humanitarian features are coming into visible expression at Point Loma. Self-sacrifice and devotion to the needs of humanity has alone produced these results — results which, under this spirit, will continue to grow, and remain as lasting monuments to the life-work of the immortal three — H. P. Blavatsky, William Q. Judge and Katherine Tingley.

---

[The following extracts are quoted from a typewritten letter now held in the official archives of the Theosophical Society, at the International Headquarters, Point Loma, California. On both sheets of the letter is printed the following: "Robert Crosbie, 24 Mount Vernon Street, Boston, Mass." It is dated February 2nd, 1898, and is written to Katherine Tingley whom the writer addresses as "P," which is the initial of a name given to Katherine Tingley by William Q. Judge, and well known to those who were closely associated with her at the time. The words "As ever" and the signature "Robert" are in Mr. Crosbie's handwriting.]

Dear P:—

I received your good long letter of Sunday — it was a good one indeed. . . .

I will arrange a "Friends in Counsel" for Boston, and have them get to work along the lines suggested — hope to start on Saturday.

The folly of the "plotters" is incredible, they seem to have lost all anchorage, and to be driving against the rocks — and all in the name of conservatism and common-sense. Well — as good people as they have done it before — will do it again — yet it seems as though they might have learned something from the lessons of the past.

. . . . .

I remember that the day I first saw you, I recognized you as the O. H. without hint or introduction as such, and in spite of the fact that I was not looking for a woman's form in that connection. During that day you and I were the only ones in the E. S. room, and you came and sat down at the table at which I was working, and told me a great many things, saying that you did not know why you told me these things, but that it was doubtless for some purpose. . . .

. . . . .

All is well here. We are steady, confident and patient — yet ready to act at the word.

With heart's love yours,

As ever

[Signed] ROBERT

[The following is from a confidential but *not* an E. S. document which therefore cannot be quoted *in extenso*. It is held in the official archives of the Theosophical Society, at the International Headquarters, Point Loma, California. The main body of it is typewritten, with certain words added in handwriting. The signature "Robert Crosbie" and the date are in Mr. Crosbie's handwriting.]

I, as an upright man . . . , and recognizing the person called Purple as being the agent of the Master I serve . . . do hereby unreservedly pledge myself, by my Higher Self, to unquestioning loyalty, devotion and obedience to her and to her support and defence as such agent, under any and all circumstances and conditions to the extent of my available means, utmost exertion, and with my life if need be.

So help me my Higher Self

[Signed] ROBERT CROSBIE

Witness my hand, this 22nd day of May  
Eighteen Hundred and Ninety-seven.

[Attention is also called to Robert Crosbie's article 'The Sifting Process,' originally published in the *Search Light*, Vol. I, No. 1, New York, April, 1898, and re-published in the August, 1932, issue of THE THEOSOPHICAL FORUM. The following extract from this article is printed below as bearing upon Katherine Tingley and her work.]

Foolish are those who are attempting by legal technicalities to hinder the work, who cry "autonomy" for themselves, and yet would hinder and cry out against autonomy for others, who hope to establish "brotherhood" by assumptions of their own paramount intelligence, and the mediocrity of all who differ from them; who never were workers in the true sense; for all who know the Leader best, who have worked the closest to her, are the ones who are most energetic in carrying on the work at Headquarters, and the most unswerving in their allegiance to the Leader, and certainly their judgment is worthy of the most weighty consideration, for no others are so well qualified to judge.

## Questions and Answers

### QUESTION 210

*I am not a member of your Society, but read your THEOSOPHICAL FORUM with interest. I like "G. de P." very much. I think he is an Initiate. I would like very much to become an Initiate if possible. I am ready to make any sacrifice. I have read many Theosophical books, but I don't seem to progress. Will G. de P. who is an Initiate and whose books I have read, tell me what I must do? I shall be grateful for an open answer in the FORUM. Perhaps this answer will help others who like myself desire more light.*

*G. de P.*— I am sorry, but I can do nothing at all to help this aspirant to initiatory honors in the manner that he — or is it a she? — seems to expect. This may sound a bit harsh, but the harshness is not in me. Initiation is simply

something that cannot be conferred. It is a matter of inner growth through many lives; and I had better speak openly once for all, and 'with the gloves off,' for it is the kindest thing in the long run.

The querent is on the wrong track entirely. Initiation comes only after lifetimes of service in Humanity's cause, and after a complete dedication of the whole being of the disciple to the behests of Truth under any form, and however unwelcome that Truth may seem at first sight; and second, by an unwavering following of the moral law. I consider it cruel, indeed a wicked thing, to mislead honest souls or earnest inquirers by teachings, called Theosophical or otherwise, which lead such inquirers to suppose that Initiation is a mere formal affair which can be conferred, somewhat after the fashion of a University-degree after the completion of the necessary course of study.

Every Theosophist should aspire towards chelaship, for this means leading the Life Beautiful. It means a life of constant progress and increase in understanding, and a developing of the spiritual, intellectual, psychical, and ethical elements in one's constitution; and it is thus seen that Initiation is the sublime reward gained only as 'a result of inner growth.' No one, neither Master nor chela, nor ordinary Theosophist, whatever his official rank in any Society may be, can possibly confer Initiation upon anyone else. Initiation is attained, not conferred. It is won by inner evolution, by inner growth, by inner striving.

I do not know why this questioner, who seems kindly enough, should call me an Initiate. I have never made any such claim. What I am I am, and what I am not I am not; and it is nobody's business except my own, save in so far as my position as Leader of the Theosophical Society makes me a public character, and therefore gives to my various pronouncements a certain stamp of *official* authenticity.

To speak quite plainly, I loathe the claiming for oneself the garments of esoteric or mystic dignities. Why cannot these good people understand that no claims to esoteric privileges or dignities or initiatory honors are worth a snap of the fingers, unless they are solidly based on inner moral credentials, on inner values, indeed, on inner growth of character, in other words. I go farther: True Initiates never advertise themselves as such, publicly or privately; and those who do advertise themselves as such, whether by solemn whisperings or by open announcement, in my judgment are *de facto* impostors, frauds, pretenders. And more: the only value of a Theosophical book, whether my own or any other man's, resides in the book's inner worth, in the appeal that it makes to the spiritual and intellectual and moral faculties of the reader. In other words, the proof of truth of any Theosophical book is in the book itself; and consequently, it should be critically and impartially examined for what truth may be found within it. No Theosophical writer and no Theosophical book whatsoever is to be believed in or accepted merely because claims are made for him or for it. Only too often, alas, claims to possess initiatory dignity carry with them the usually unexpressed thought that the writer of such books is virtually 'infallible'; and this idea is mischievous beyond words to express.

I regret to speak after this manner; but at times my heart revolts within me, and I feel that I simply must point the way back to sanity and reason to those, like the present inquirer, whose minds are grievously distorted and whose feel-

ings, alas, have evidently been pathetically injured. Fortunately, in our Theosophical Society, we have no such imposturous claimants, as far as I know; and they would receive scant attention and short shrift, both from me and from our Fellowship, were they ever to appear. Our platform of course is a free one; but this does not mean that we give our lives to Theosophy for the purpose of allowing mystical or quasi-mystical cranks of various kinds to air their views in our Lodge-rooms.

There are, it is perfectly true, a fairly large number of unusually evolved men and women in the Theosophical Society, who have my profound respect; but I can say in candor and without fear of contradiction that the more evolved these men and women are, the more averse are they from posing as possessing or as having achieved a spiritual rank beyond the norm. They are just the ones to detest and to repudiate claims of any kind, and their lives are models of sobriety, modesty, and of hard work in the Theosophical Cause.

For my own part, and speaking for myself alone, for I have no right to speak for any other individual, I stand squarely and immovably upon the same platform that H. P. B. built, and where she herself stood. I call your attention to her words as found in her *The Secret Doctrine*, Volume II, page 640:

“. . . No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way . . . those of us who pretend to teach others more ignorant than ourselves — are all liable to err. Thus mistakes have been made in ‘*Isis Unveiled*,’ in ‘*Esoteric Buddhism*,’ in ‘*Man*,’ in ‘*Magic: White and Black*,’ etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, ‘This is verily a work without sin or blemish in it!’ But, so long as the artist is imperfect, how can his work be perfect? ‘Endless is the search for truth!’ Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers’ ends, even upon one minor teaching of Occultism?”

These noble words of H. P. B. have been my own rule of conduct in guiding the policy of the Theosophical Society in so far as our Constitution authorizes me so to do. Our platform is free and open for the expression of any honest philosophic, religious, or scientific opinions, provided that these opinions fall within the boundaries of the Objects of the Theosophical Society; but this does not mean that the platforms of our Lodges should at any time be given over to ‘queers’ and ‘cranks’ of the myriad kinds who now flourish.

Some Theosophists seem possessed with the notion that the Theosophical Society has failed, or partly failed, because it does not make ‘a big noise’ in the world. They are utterly wrong. Our main objective as a Society is profoundly to modify the minds and hearts of men through their intellect and moral sense; and work like this obviously does not appear in the forms of newspaper-notoriety, nor as emotional religious, or quasi-religious, revivals which may or may not sweep over communities, and of which history has presented too many sad ex-

amples; nor, again, in and by mushroom-growths due to the efforts of self-seeking propagandists. The influence exercised by the Theosophical Society is like that of the Spirit in the Christian tradition, entering *slowly* and *silently* and powerfully into the hearts and minds of men, and changing their lives thereby radically and completely; and this the Theosophical Society has been doing steadily, and will, I pray, continue to do. Of course there is always room for improvement, and we are striving continually to increase our influence, and to perfect the efficiency of our work.

I should be alarmed were I to see any other kind of effects produced by our work, for I would consider it to be unhealthy, bad for the well-being and stability of our Movement. All Nature's great works are done in the quiet and without noise, and usually without visible effects appearing possibly for many decades of years. The storm-defying oak is no mushroom, and it requires centuries before it spreads its boughs over the field.

Let me say one final word to this kindly questioner: If G. de P. were an Initiate, he never would say so; and were he to say so, the querent can be pretty well convinced that the claim would be fraudulent. G. de P. and his books, or any other Theosophist, high or low, and his books, including H. P. B. and Judge and K. T. and even the Masters themselves, do not gain in authority or dignity from claiming to possess this, that, or something else. And mark you, it is precisely the Masters and H. P. B. and others like them, who have never made such claims, but who always have shown the true modesty that is the invariable concomitant of greatness.

I suggest that this querent study our standard Theosophical books, such as are issued by our Publications Department, and probably also by some of the other Theosophical Societies. These books are not to be read as dogmatic works, nor because they were or were not written by 'Initiates'; they are to be read and judged on their intrinsic merits alone; and by the help that they give to hungry hearts yearning for truth and light, and help in moral guidance.

QUESTION 211 (From a member of the Theosophical Club at The Hague)

*The first proposition of "The Secret Doctrine" about the Immutable Principle on which all speculation is impossible is indeed a beautiful thing to ponder about. Yet it makes one think of what many Christian dogmatic people say: You've got to ACCEPT that; it is ABOVE THE POWER of human conception!*

*(a) In what respect is there a difference between this first fundamental proposition and its being beyond the range and reach of thought as H. P. B. has it AND my Christian's conception of the work and decrees of 'God' being above human speculation?*

*(b) Does not also the Theosophist — after studying the eternal manifestations and the progressive stages of the Monad to greater and greater perfection — sometimes heave a sigh and say, WHY? WHY?*

G. de P. — (a) There is no similarity except a superficial one in that both say, the Christians of their god and the Theosophists of the immutable THAT, that both are beyond the range and reach of any human conception, imagination, or similitude. It should be obvious that the Christians would have to say this of their divinity, because if such a supposititious divinity is not infinite

and eternal, both of which are unthinkable by human beings, he would be a finite deity, a mere small god. Next, and most important, the Christian God is a creator, a demiurge; whereas the THAT of the Theosophist and of the Vedic Sages is no more a creator than he is a non-creator. It is simply a word expressing the utmost abysses of infinitude and of frontierless duration; and we let it go at that — boundless space and boundless time, without any attributes; because if we limit it by attributes we thereby introduce an illogical conception into our first postulate, that it is unthinkable and therefore cannot be described.

Contrariwise, the Christians describe their God, and they say that he was the creator of the world; that he is all-good, all-powerful, all-loving, all-merciful, albeit, illogically enough, infinite and eternal; and yet mercy, and pity, and goodness, are all human attributes which we ascribe to noble human beings. The Christian divinity with all the human attributes given to him by the Christians is seen to be an illogical contradiction and therefore an impossibility.

The Theosophists in common with all the ancient sages, simply say of the utterly unthinkable mystery, out of which all came and into which all shall return again, that it is beyond all reach of human or even divine thought — unthinkable and therefore unspeakable.

This does not mean that all the vast range of space and time between the unthinkable and us humans, for instance, is emptiness. Just the contrary: our teachings fill these endless realms with innumerable hierarchies of beings in all stages and grades of evolutionary development.

As regards the decrees, so-called, of the Christian God, we leave it to the Christians to explain how utter infinity and endless time can decree anything, although their New Testament tells us that every hair of a man's head is counted and every sparrow that falls is noted. We, too, say that, but in a very different meaning. Our THAT or our unspeakable and unthinkable, issues no decrees; for a decree is an action of a law-giver. Our THAT — to use the Vedic word — is endless, boundless, life-substance-consciousness, and we fill this endless, boundless, life-substance-consciousness with an infinitude of evolving hosts of beings ranging from unthinkable divinity down to us and beyond us in the other direction.

The Christian deity is an evolution from the thundering Jehovah of the Jews, who likes the smells of the sacrifice and whose heart waxes wroth in anger, similar to the exoteric Zeus of the Greeks or the Jupiter of the Romans, to the modern theological Christian divinity who seems to be as colorless as any human conception could be.

Furthermore, if we admit a personal God, as the Christians do, who is all-good and all-powerful, we must admit that he was the creator of the world, as do the Christians; and therefore he created evil as well as good, and therefore is the author of evil as well as of good, and every being which he, this supposititious divinity, made, was made under his almighty hand and with an infinite wisdom and foresight as to what the creature would do; and thus we have a god, as the Calvinists say, creating some creatures unto eternal damnation and creating other creatures unto eternal bliss; and we Theosophists look upon a divinity of this type as a cosmic demon and deny his existence.

The Christian trinitarian idea, or the idea of their God being three persons in one Godhead is but an echo of the old mystical teachings of the Mystery-

Schools. There were many triads in ancient days, and the Christian triad or Trinity is but a modernized copy — and an imperfect one at that. So little do the Christians know or agree upon the attributes of their own divinity that the question of the procession of the persons from the Godhead was the rock upon which the Church split in twain, becoming the present orthodox Greek Church and the Church of Rome. The Greek Church said that from the Father proceeded the Holy Ghost, and from these two proceeded the Son. The Roman Church followed the belief that from the Father proceeded the Son and from these twain proceeded the Holy Ghost; and this is the meaning of the famous 'Filioque-clause,' meaning 'and from the Son.'

(b) Yes, the Master Koothoomi, I believe it was, in *The Mahatma Letters to A. P. Sinnett*, does this very thing, and even utters an exclamation to the effect: How divine it would be to have eternal rest, instead of a ceaseless round of manifested life! It is natural that human beings should long for their divine home, where all manifestation sinks out of its mâyâvi existence into the state of *Paramârthasatya* — meaning boundless, utter reality the abstract essence of the cosmos before manifestation began — pure consciousness.

But such feelings are only temporary. It is a glorious feeling that we hold our destiny in our hands, being of divine origin, and that at the heart of each one of us lives a god, and that we can climb the ladder of life higher and higher and higher, for ever extending the range of our consciousness and the sphere of our activities from planet to a solar system, and from a solar system to a galaxy, and from a galaxy to a universe, and from a universe to other combinations of universes, increasing ever, endlessly in expanding consciousness, power, wisdom, and love.

#### QUESTION 212

(Questions 212-217 were answered by the Leader at Inquirers' Meetings during his lecture-tour in Holland in June, 1933)

*The question has been asked, whether we Theosophists claim to be the only pathway along which truth can be found. Could you enlighten us about that?*

*G. de P.* — I will answer this question by using the words of the great Frenchman, Victor Hugo: "In the night I accept the authority of the torches, although I know there is a sun." If Theosophy, in explanation, is the formulation in human language of Nature's operations and laws, therefore it is truth and utter truth; and the more we know of this truth the more we shall know our Theosophy. But there are certain human minds and certain human hearts for whom the glorious sun is too bright. They like the authority of the torches. They like the smaller lights because the smaller lights are more easy to follow, more indulgent, easier to understand. But some day they will walk out of the shadows where their only lights are the torches, out of the cave which Plato spoke of, where men saw only the dancing shadows on the wall. They will walk out into the sunlight. Then the torches will be laid aside.

#### QUESTION 213

*Have you some personal experience beyond the physical Universe?*

*G. de P.* — How would you answer this question? Let me tell you, my



friends and brothers, no Theosophical teacher ever speaks of possessing any unusual powers or faculties. It is against our law. Only to chosen pupils is it ever permitted to him even to allude to the fact that he can do or have certain things that the average man has not; and even then the fact is a case of extreme rarity, if ever it happens; but never unless commanded to do so by his own spiritual superior does a Theosophical teacher state such a fact *coram publico*.

But now that I have said this, I will answer from another standpoint, and say, Yes, but so have you! Don't you think? Don't you love? Have you never felt pity and compassion? Has your heart never been stirred by the love of beauty and of honor and of truth? Do these things come from so-called dead matter which cannot move itself? No, they come from the Spirit within man; and every one of you knows what thought is, and what consciousness is, and what love is, and what peace is, and what happiness is. You all know what honor is; you all understand self-sacrifice, and the beauty of giving up oneself for others. Here speaks the voice of the god within us, the voice of the divine of which we all are sparks. The heart of the Universe is working through us. And in proportion as you or I or any man lives the life beautiful, the life of self-conquest and of purity, and studies and disciplines his mind and his will: in proportion, I say, as a man does this, can he learn more about the hid mysteries of Nature and discover its wonderful laws and secrets and use them. This is just what the great Sages and Seers have done. Any great man today, although he be not so great as the great Sages, if he examine himself knows perfectly well that there is flowing within him something of value which does not come from the body.

When you consider what our ultra-modern scientists today are teaching, that the fundamental thing in the Universe today is 'mind-stuff,' consciousness, and that matter is but an illusion; and therefore that our bodies, the physical world, are but an illusion; you will realize that as creatures of mind, beings of consciousness, there is no frontier beyond which we may not pass. It depends upon me, it depends upon you. Live the life and you will know the doctrine. Train yourself in the things of the spirit, and you will discover Nature's mysteries and hid secrets.

QUESTION 214

*Please tell us something about the doctrine of twin souls.*

*G. de P.*—This sounds very romantic, my Brother! But our Brother is right in asking this question, just the same, because this doctrine has caused mischief in the Theosophical Society in past times. Many people have misunderstood it, and there have actually been cases of immorality, due to a misunderstanding of this doctrine. I do not like this term 'twin souls,' because, as a matter of fact, not only are all human beings sons of Father-Sun; but just as the human race is divided into families, so certain portions of mankind belong as it were to certain respective spiritual energies or forces, which in their aggregate make the Spiritual Sun.

Some Theosophists call these energies, Rays. This is not a very good word because it reminds one of the physical rays of the sun, and that is putting the idea on a material plane; but nevertheless 'Rays' we can use if you wish. I pre-

fer the word 'Energies' or 'Forces.' Now certain races of mankind, or certain bodies of men, belong to the same Energy, to the same Ray; other bodies of men belong to other Forces or Rays. There are ten principal Forces or Rays, and we can thus divide mankind into ten principle Families. These are the same as the ten classes of the Monads that H. P. B. speaks of. And on this wonderful mystical idea, a fact of Nature, is based this mistaken idea of the twin souls.

How did this idea of the twin souls arise? Simply from this fact: That between two human beings who belong to the same Energy of the Sun, the same particular Solar Force, there is a quick and instant sympathy, a feeling as if they had always known each other. And taking the affairs of our ordinary human life, the cases of genuine, real love between a good man and a good woman are based on this fact.

Now that is all there is of truth in the doctrine of the twin souls. It is a very dangerous doctrine as commonly understood, because it can be so easily misused. But when understood, as you see, it is a doctrine which is full of profound truth.

#### QUESTION 215

*Man is master of his own destiny. He has the faculty of exercising his free will. Now, how can we reconcile this with the karmic law which teaches that everything that happens is an effect of karmic law? If that is so, where then does free will come in? I find myself in a quandary here, because above all I could not let my free will go; whilst on the other hand I feel the karmic law through the Universe. Consequently I feel somewhat uneasy between these two, and I am sure you would help me out.*

*G. de P.*— You have asked me a question that has often been asked of me, and that I have often answered, and if I wanted to be very lazy I would say: Read my books, and you will find the answer there! But I do not feel lazy, and I am going to give you the same answer, but in new words, because there is only one answer, and that is the truth.

What is karman? Is it something outside of us, that rules us, as the old-fashioned God was supposed to rule the world? It is not so far as the individual is concerned. Karman is a word which means 'action,' a technical word in philosophy signifying consequences, consequences following upon causes set in motion by some entity—by you, or me, or someone else. There can be no karmic consequences unless some free will has set causes in motion.

Karman is not outside of us, karman is ourselves. We ourselves are the fruits of our thoughts, of our feelings, of our actions. We make ourselves to be in the future what now we think, feel, do. We are the consequences, or karmic results, of what in the past life and in past lives we have thought, felt, and done. No power in the Universe can affect me unless I myself have called into operation by my thoughts, by my feelings, by my acts, Nature's laws which apply in point.

Karman, therefore, is a result of free will. The free-willing entity thinks, or feels, or acts, or thinks and feels and therefore acts, setting in motion a train of results; and these results, because we are one with the Universe, some day flow back upon us as consequences. They could never have touched us unless we as entities having free will set those natural causes in action. Example: I put my hand into the fire. My hand is burned, but I by my free will caused my hand to

be burned. I drink poison and I die. Suicide! I used my free will to do this crime, and part of the consequences, the physical death, results; but there are other consequences with this, because, choosing to commit suicide, I do a crime upon myself and therefore there are ethical principles involved, as well as physical, spiritual, and intellectual causes which have been set in motion. I have weakened my character by being a coward and being afraid to face life and face the things which I myself have put myself into; and consequently because I am one with the Universe, sooner or later the ripples or vibrations will reach me again and I shall feel, as consequences, as my karman, the result of this act.

One of the results is obvious: By giving way to the evil impulse to be cowardly and to commit suicide, I weaken my will—one of the ethical and psychical consequences. Instead of facing the difficulties which caused me to commit suicide, I turn my back, I am a coward, I kill myself. My mind would have been strengthened had I lived and faced the difficulties like a man. My ethical principles would have been strengthened; but I do the opposite, I choose the path of evil doing, commit a crime upon myself; and my whole being is correspondingly weakened, degenerated.

There is no difficulty in this question. Karman is not something outside of ourselves. I am my own karman. You are your own karman. The Masters of Wisdom and Compassion are the results of their karman, they are their own karman. Of course there are such things as mixed karman, and I will try to illustrate this. I belong to a certain people by birth. So do you. Let us say that those people living in the land of my birth undertook to wage war, and the young men of the land are called to the colors. Let us say I am one of them. I don't want this war, I don't make it, it is not my fault. And yet I am called to the colors. It is not fair that this body perhaps shall be shot upon the battlefield, or horribly mutilated, rendered unfit, if I live, to earn an honest livelihood, and to care for my wife and children. But this is not thinking deeply enough. The fact is that by my past karman I have put myself to be born among that people.

Everything that I am is the result of everything that I have thought, that I have felt, and that I have done. Justice is the heart of the Universe. There is no injustice anywhere; and the sooner we men of the Occident learn this the better for our civilization. The Occidental world is in rebellion, for it has no secret Wisdom to guide it. It is high time that we men of the Occident learned a few simple truths. There is justice in the world, and not a sparrow falls to earth, not a leaf drops from the tree, except by some proper and right cause. No man dies essentially unjustly. Some who do not think much perhaps, may say: "Ah, that is such a hard doctrine! I like an easier doctrine, I like the comfortable feather-bed and to sleep all day long." But I tell you, if anyone of you has that thought, the time will come when you will no longer be happy to live the life of the oyster; you will want to be up and doing, and taking your part in the work of the world like men, facing like men the just retribution, the just reward, of what you have thought and done. We are willing enough to take the good things of life, and we have earned them; but we forget that what we call the hard and difficult things of life we likewise too have earned.

Justice rules the world, and a man's karman is himself. He had made himself

by his own free will in the past; he has chosen, he has thought with his will, he has felt with his will, he has acted with a will. Shall we complain because what we thought and did comes back upon us? No, my Brother, there is no contradiction in your question.

#### QUESTION 216

*May I ask you about sleep? Sleep is part of our everyday life, so much so that very little, if any, thought is given to it. Still it is one of the greatest wonders that recurs every day and that brings the living man in closer touch with the mystery of life and death than anything else in our daily routine. Would you think it fit to elaborate a little bit on the mystery of sleep?*

*G. de P.* — The mystery of death and sleep — one of my favorite topics! Isn't it a wonderful thing that we human beings, as indeed also entities of the vegetable kingdom and of the animal kingdom, pass so large a part of our time unconscious? It seems a terrific waste of time when we think about it. We go to bed. I sleep about five or six hours a night if I can. But I have known many people who sleep seven, eight, even nine hours every night, or more; and then when we are awake we accomplish so little!

What is this wonderful thing we call sleep which is so necessary for the body to keep in health, to keep it fit and clean, which is so soothing to our tired nerves also; and as Shakespeare says in his *Macbeth*, Act II, Scene 2, "Sleep, sweet sleep, which knits up the ravelled sleeve of care"? Sleep and death are one. That is a paradox and yet a very profound truth. ὕπνος καὶ θάνατος ἀδελφοί, said the Greeks: "Sleep and death are brothers." But I tell you that sleep and death are not twain, but one. The only difference, as I have said before, between sleep and death is this: Sleep is an imperfect death. Death is a perfect, complete sleep.

And now I will go a big step farther, and since I feel genuine sympathy in this question, I will speak as I would if we were fellow-Theosophists, indeed a little more, I will give you just a little of our esoteric teaching. When a man dies he sleeps. When a man sleeps he dies — but imperfectly, so that the golden thread of life and consciousness still vibrates and quivers during the sleep. The link of life is still there, so that the ego, the soul to use a popular word, which during sleep has left the mind and the body behind and is soaring among the — soaring out into the spaces, returns along this golden vital thread linking the Âtman-Buddhi-Manas or Monad to the astral-vital brain of the body. When a man dies it is just like falling into a deep sleep, utter, sweet unconsciousness; and then like the sounding of a soft golden note, the soul is free. Death is inexpressibly beautiful, inexpressibly sweet and kindly; and of course in death, which is a perfect, utter, complete sleep, because this golden link or thread is broken, the soul does not return to reanimate the same physical body in the morning, as it does when a man sleeps.

Shall I say a little about dreams too? There are three kinds of sleep: complete sleep, utter unconsciousness, which perhaps is the finest of all: that sleep in which the body gets its greatest rest, which is the best repairer of a tired body. This is the sleep of utter unconsciousness. Then there is the sleep of dreams — of two kinds — the dreams of the right-hand path: beautiful dreams,

kindly dreams, gentle dreams, holy dreams; and the dreams of the left-hand path: evil dreams, horrible dreams, nightmares.

The kind of dreams that a man dreams when he sleeps depends almost wholly upon the life he lives. The little child, for example, has no dreams of any kind. Its experience in this incarnation is not great. Its mind, its brain, is not yet formed. A good man never has evil dreams — and when I say a good man I mean a holy man, a grand and noble human character. When he dreams at all, they are dreams of inexpressible beauty and peace. On the other hand, an evil man, a wicked man, a man who is so selfish that there never enters into his thought or feeling a kindly thought for his brothers, a man of this kind when he dreams is in hell, and he is tortured by his dreams. His own thoughts come home to roost and afflict his dreaming mind. Thought makes the dreams: the thoughts of evil, the thoughts of selfishness, the wicked thoughts, the horrible impure thoughts that he had when he was awake, haunt his brain and produce these horrible nightmares. But the man of holy life, of lofty thinking, the man who yearns to help his fellows, who is highly intelligent, impersonal, a leader in spiritual and intellectual things: such a man dreams dreams that the gods might envy!

Now then, we turn to death a moment. If a man has lived during his last life, the life that he has just lived before he dies, a good life, a manly, fine, up-standing life, containing nothing that is crooked, nothing that he really would be ashamed of, this man when he dies enters the Devachan, the heaven-world, which is simply the after-death sleep-state; and his devachanic condition is one of inexpressible beauty. Every noble yearning, every spiritual hope or aspiration, every desire to do good to his fellows, that he had when he was alive and could not fulfil perhaps because his life was not long enough, or because his opportunities were not favorable — all these unfulfilled yearnings and aspirations and hopes of a beautiful kind, now after death, in Devachan, find in his consciousness their opportunity; and his after-death state is filled with a perfect glory of all that he hoped to do and could not do. All that he yearned to do and could not do, he now does in his consciousness, and rests. The Devachan is the condition of the consciousness in which it is resting like the most beautiful dream, glorified a thousand times and lasting for hundreds of years, ringing change after change with all the beauteous play of intellectual and spiritual color, the nuances of consciousness, but all inexpressibly beautiful, until the time comes to return to reincarnation — and this is the right-hand Path.

Contrariwise, the man who during his life just lived has been a man of evil character, selfish to the core, weak, self-indulging, arrogant, unkind, cruel, doing mean things, causing wretchedness to others, therefore in other words what we call a man of criminal type who does not care a snap of the fingers for the world, or for his brothers, or for anything except himself — when this man dies his condition is like his last life; and this is the only hell that we Theosophists know anything about. It is not eternal, it simply lasts like an evil dream. The man's consciousness rings the changes through several hundred years of an evil dream upon the thoughts the man had, the feelings he had, the actions he did, when alive — and this is the left-hand Path.

You see how logical this is. A man during life has had beautiful thoughts,

beautiful feelings, and done beautiful deeds. When he dies he has the Devachan beautiful, holy, sweet, and restful. On the other hand, a man while he lived did evil deeds, wicked deeds, deeds which made him continually angry, hating, hating, hating. When he dies, is it humanly possible for a consciousness like this to be happy? Nature is infinitely just. This man receives the karma he has made himself to be, and his after-death state is one of a consciousness filled with evil dreams, nightmares. Ergo: Be good, Brothers, while you live!

#### QUESTION 217

*What do you think about the wonderful miracles performed by Jesus?*

*G. de P.*—If the great Master of Palestine were here present I would say, Brother, ask him! But as he is not here, but as the Christ-spirit is within each one of us, I will appeal to this Christ-spirit of wisdom and answer as Theosophy teaches. The answer is this: There are no miracles. A miracle is an impossibility, for a miracle would mean that the laws of the Universe are set aside for the working of a marvel. On the contrary. Theosophy teaches that the spirit of man can work wonders on physical matter, because the spirit of man is at one with the spiritual Universe, and therefore can work upon it and move it in portions. Great Sages and Seers can perform wondrous marvels; but they rarely, if ever, do so. Even we men can work wonders.

Have you ever thought, my Brothers, what a wonderful thing it is when I say to my arm: Up! — Down! and the arm rises and falls! Here is a body of bone and flesh. Cut it off and it cannot move; but by my will, by my intelligence, I can take this so-called lump of dead matter and lift it, or lower it. The skilled workman can do wonders with his fingers. The musician can perform a beautiful symphony with ten or fewer fingers. Take a work of literature: a man sits at his table with pen and ink. He writes a literary work which moves the world, which causes men perhaps to separate themselves into parties, which brings about war, brings about peace. A marvel! It is so common we do not realize what a marvel this is.

Consider the savage. Bring him into one of our great European cities: London, Berlin, The Hague, Rome. Show him what passes around him. I go to the side of the wall and press a button. Presto, electric light! I talk into the microphone and my voice is heard for hundreds or thousands of miles. A marvel, two marvels! And the savage says: Verily, the white man is a god, he works miracles! Not so. It is no miracle. It is a using of the laws of the Universe by men who have found out how to do it; and this is what Jesus called the Christ did; also Gautama, the Buddha; also many others. Take the instance of Apollonius of Tyana who worked marvels likewise, apparently raising the dead, appearing in one place in Asia Minor, and in the afternoon of the same day appearing before the court of the Emperor in Italy. This can be done by the projection of the human *mâyâvi-rûpa* to different parts of the earth by him who knows how to use Nature's laws for the ends desired. There are no miracles. But the spirit of man, when employed for ends desired by a great Sage, can use the laws of Nature to produce wondrous things.

## QUESTION 218

*On the evening of the day of the Long Beach earthquake, I visited a Theosophist. There were several after-shocks that evening. When a strong shock came, I got up and went out of the house. The Theosophist said to me: "What you are doing is not Theosophical." I told him that when I came to California and inquired what to do in case of an earthquake, they told me: "Turn off the gas—leave the house." "It is not Theosophical," the Theosophist repeated. "What you have to do is to sit down and be quiet, because you can never escape from what is coming to you." I am still wondering who is right.*

*What is the Theosophical way in danger: do nothing and let everything come the way it wants to or get up, be ready, and act?*

**H. T. E.** — The advice given by the 'Theosophist' was not at all what we understand by the term 'Theosophical'; it is the kind of thing which leads the innocent inquirer to surmise that Theosophists are 'queers.' We should say that the word 'Theosophical' is largely synonymous with 'common sense.' There is nothing in the Theosophical teachings, as we understand them, or among the Theosophists whom we know, that would prevent a person in an earthquake from conducting himself like a reasonable being. Fatalism is altogether foreign to Theosophy; it is nothing better than an excuse for inertia, bolstered up by muddy reasoning. The law of Karma works through human wills; the fates will have their way, whether we choose to play a man's part in the cosmic scheme, or to function as a piece of scum floating on a backwater. The 'Theosophist's' logic perplexes us not a little. If we cannot escape what is coming to us, why is that a reason for sitting still rather than for getting busy and making ourselves useful? Besides, how do we know what is coming to us? Thus we have a false premiss, followed by a conclusion which has no logical connexion with it. We suggest the following as an amendment: Since you cannot escape what is coming to you, ask the authorities and do what they tell you.

## The Theosophical Movement

BY WILLIAM Q. JUDGE

(From *The English Theosophical Forum*, November, 1933, reprinted from *The Path*, September, 1895)

**T**HERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for Theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the

great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved Theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshiped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshipers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H. P. B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be



received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to Theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our Theosophical property as freely as he wishes. Those who desire to keep up H. P. B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

## "A World of Flux"

BY CLIFTON MEEK, Director, Theosophical Press Service

**I**N a recent newspaper editorial appearing under the above heading, the writer stated as follows: "This seems to be a day in which nearly all of the old certainties are getting wobbly on their bases. So far this year we have been trying to get inured to the idea that the things we used to be sure of in economics and politics are only partly true. Now, just to symbolize the perplexity of the era, comes the report that the last certainty of science likewise has gone by the board. The famous Michelson speed-of-light measurements have been finished at Pasadena, California, by two scientists who have been working on them ever since Prof. Michelson's death in 1931; and these men have made the amazing discovery that the speed of light is not constant, but fluctuates . . . variations ranging through a margin of twelve miles per second — and the lone certainty in modern physics is a certainty no longer. This discovery has an aptness, a peculiar and ironic timeliness, that makes it stand as an illustration of the perplexities of our time in all walks of life . . . it is a fitting symbol of an era that has to figure everything out anew."

With no desire to belittle the untiring efforts of eminent investigators, it may be said that we have had 'a science of flux.' Its dicta of fifty years ago were something to swear by. Its pronouncements were unquestioned and swallowed wholesale, while theories were advanced as 'established facts.' Nature was 'a fortuitous concurrence of atoms,' devoid of intelligence, purpose, and plan. All life and intelligence sprang from 'dead matter.' Man was the orphaned grandson of an ape, who was told that some day his long-lost father, the 'missing link,' would turn up somewhere.

Those who have followed the trend of ultra-modern science have heard these, together with other findings, seriously questioned, and in many instances disproved. The positive and dogmatic pronouncements are now rarely, if ever, heard, and ample allowance is left for revision and change.

It may be pointed out that this serious fermentation in modern scientific thought had its inception at approximately the beginning of the last quarter of the nineteenth century, coevally with the appearance of Madame Blavatsky and the advent of Theosophy in the Occident. It may seem a far cry to some that there could be any possible relationship between these two movements — that a strange Russian woman who had spent seven years of her life in Tibet when few

white men were permitted to enter its borders in those days, and whose dramatic appearance attracted followers and aroused foes — could have altered, in any way, the face of Western Science. She dared, when in those days to question scientific dicta was considered intellectual treason, to challenge cold, intellectual materialism and the soulless theories of Western Science. While certain aspects of her teachings, like those of every other religious founder, have suffered mutilation and distortion at the hand of professional followers, her crowning achievement, *The Secret Doctrine*, a synthesis of Science, Religion, and Philosophy, is being vindicated year by year by the findings of ultra-modern science. In the preface is found:

“The aim of this work may be thus stated: to show that Nature is not ‘a fortuitous concurrence of atoms,’ and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. . . . It is written in the service of humanity, and by humanity and the future generations must be judged.”

The close proximity to which Western Science has been gingerly approaching what has always been known and taught in the East, is illustrated by the fact that recently a savant of Modern Science estimated the age of man as being twenty million years. Many years ago Theosophy gave the age of man — in his present physical state — as being eighteen million, but that this was preceded by a vast period of Involution, in contradistinction to Evolution, in more subtil forms, as our globe gradually condensed and crystallized, figuratively speaking, into atomic matter with which we are now familiar, and man descended deeper and deeper into matter. This is the scientific explanation of the allegorical Biblical statement that man was given “a coat of skin.”

Theosophy repudiates the Darwinian theory that man was sired by an ape, but postulates that the very reverse is true, and that the latter is the degenerate offshoot of human stock of the Lemurian and Atlantean periods. Today, there are as many eminent men of Science who repudiate the materialistic Darwinian theory as there are those who support it.

It is little known that what was probably the first great important discovery to undermine the materialistic concepts of Western Science was the direct result of the investigations by an eminent scientist of the Theosophical teachings and Occult Science of the East. The discovery of the electronic nature of the atom by W. Crookes, F. R. S., was brought about by his open-minded inquiry into these doctrines and did more, in all probability, to change the entire aspect of Western Science than any other single thing. Prof. Crookes, like Thomas Edison, was a member of the Theosophical Society shortly after its inception. In this connexion there is a very interesting passage to be found in *The Mahatma Letters to A. P. Sinnett*, a little known work outside of Theosophical and Occult circles. The letters were written to A. P. Sinnett, Editor of the Simla (India) *Pioneer*, during the years of 1880-84 by two of the Eastern teachers of Madame Blavatsky, with whom she studied for some years in Tibet before coming to America. The particular letter to which reference is made appears on page 341

and was written in July, 1883. It states: "So the great Mr. Crookes has placed one foot across the threshold for the sake of reading the Society's papers? Well and wisely done, and really brave of him. Heretofore he was bold enough to take a similar step and loyal enough to truth to disappoint his colleagues by making his facts public. When he was seeing his invaluable paper smothered . . . and the whole Royal Society trying to cough him down, metaphorically if not actually . . . he little thought how perfect a revenge Karma had in store for him. Let him know that its cornucopia is not yet emptied, *and that Western Science has still three additional states of matter to discover.*

"If Mr. Crookes would penetrate Arcana beyond the corridors the tools of modern science have already excavated, let him *Try*. He tried and found the Radio-meter; tried again and found Radiant matter; may try again and find . . . its *fifth* state."

Thus it will be seen that one eminent and open-minded Western scientist was permitted to garner one little truth of Nature from the Wisdom of the East.

## Theosophical News

**American Section — Western District:** The Regional Vice-President, Mr. Iverson L. Harris, has addressed a circular letter to all F. T. S. and Probationers in the San Francisco Bay-District, calling particular attention to the 'Get-together Meeting' scheduled for Sunday evening, March 25th, at 7 o'clock, in the Madison St. Masonic Temple, 1433 Madison St., Oakland. The purpose of the meeting is to discuss 'How may we best spread Theosophy and build up our Society in the San Francisco Bay-District?' The following extracts from the letter referred to are of general interest:

"Let us remember that under the Constitution of the Theosophical Society, each Lodge is autonomous within the provisions of the Constitution; *i. e.*, it may pass its own by-laws, elect its own officers, determine its own policy, arrange its own programs, pursue its own methods of study, etc., etc., without interference from the Regional Vice-President, the National President, or even the Leader, provided it does not violate the provisions of the Constitution.

"The Leader has repeatedly declared that each lodge shall be upheld in its right to maintain an open platform for the discussion of any subject that is not in contravention of the objects of the T. S.; but with equal emphasis has he urged our lodges to avoid politics and to seek in the actual study and promulgation of genuine Theosophy the opportunity for the fullest service to their own members and to their community."

On Sunday afternoon, February 11th, a 'Get-together Meeting' for all Lodge-Presidents and Group-Leaders and their associates in San Diego County was called by the Regional Vice-President in the Theosophical Club-Room at the International Headquarters. The following representatives of Lodges and Study-Groups, etc., were present: Mr. Maurice Braun, National Club-Director; Mrs. Maurice Braun, President, Katherine Tingley Lodge; Miss Alice Peirce, Secretary, Headquarters' Lodge; Mr. John Harrison, President, Hermes Lodge; Mr. H. B. Champion, Mr. Benjamin Bryant, and Mr. George Simpson, Study-Group Directors. Other members of the various groups named were also present.

Mr. Harris read the following extracts from a letter from Mr. J. Emory Clapp, President of the American Section:

"I think these Get-together Meetings are a splendid means of increasing the interest and inspiration of all the Lodges participating. . . . It takes us back to Judge's days when some strong Center was surrounded by several smaller Centers or Lodges, and where a corps of lecturers took turns in lecturing at the different Lodges. The main Lodge also became a center at which all met on occasion in something that was similar to your Get-together Meeting in Hollywood, where the general work of a section was discussed and fraternal co-operation the rule. I think something of this sort should be carried out in every locality where there are two or more lodges near enough together to follow this plan without inconvenience."

Mr. Harris stated that our two main objectives are expansion and unity. He also suggested that lodge-presidents and group-directors should give as much responsibility as possible to the various members of their organizations in order to stimulate their interest and encourage individual initiative. A discussion followed, in which it was agreed that a united and co-operative effort should be made to establish centers or groups in the various communities adjacent to San Diego and that existing lodges and groups should provide speakers and directors for the same. The Regional Vice-President requested all lodge-presidents and group-directors to impress upon their membership the importance of reading our current Point Loma publications, and especially *THE THEOSOPHICAL FORUM* and *Lucifer*, in order to be thoroughly acquainted with all Theosophical activities and the best methods of work.

The Regional Vice-President's schedule of public work during March in the San Francisco-Oakland Bay-District was published in the February issue of *THE THEOSOPHICAL FORUM*, pages 179-80. Below is the continuation thereof:

*Tuesday, March 27th:* Organization of study-group in Eugene, Oregon. (For particulars, address O. F. Bevere, 1391 Franklin Blvd.)

*Wednesday, March 28th:* Public Forum-Lecture in Portland, Oregon. (Address C. C. Laughlin, 1036 S. E. 13th Ave.)

*Thursday, March 29th:* Closed meeting for F. T. S. only, at Elgin, Oregon, for the purpose of initiating Probationers into Full Fellowship. (For particulars about this meeting and those scheduled until April 4th, address H. H. Hug, Elgin, Oregon.) Public Forum-Lectures will be given as follows:

*Friday, March 30th:* Union, Oregon.

*Saturday, March 31st:* Cove, Oregon.

*Sunday, April 1st:* La Grande, Oregon.

*Monday, April 2nd and Tuesday, April 3rd:* Elgin, Oregon.

*Thursday, April 5th:* Spokane, Wash. (Address Mrs. Caroline S. H. Olson, 15th Ave. & Ray St.)

*Sunday, April 8th:* 8.15 p.m., Fischer Studio Bldg., Seattle. (Address Mrs. Florence Wickenburg, c/o Northwestern Mutual Fire Association, 3rd & Pine Sts.)

*Tuesday, April 10th:* 8 p.m., Unity Hall, 641 Granville St., Vancouver, B. C. (Address Bion A. Welbon, 16--173 East 3rd Ave.)

*Thursday, April 12th:* Victoria, B. C. (Address G. F. Jeanneret, P. O. Drawer 876.)

*Sunday, April 15th:* 2.30 p.m., Community House, Vashon Island, Wash. (Address Geo. Sheffield, R. D. 1, Box 49, Burton, Wash.)

*Sunday, April 15th:* 8.15 p.m., Fischer Studio Bldg., 1519 Third Ave., Seattle. (Address Mrs. Wickenburg, *supra*.)

*Monday, April 16th:* Centralia, Wash. (Address Mrs. Elin Cole, 1112 West First St.)

*Friday, April 20th:* 8.15 p.m., Oakland, Calif., Madison St., Masonic Temple, 1433 Madison St. (Address Mrs. Margaret S. Ellis, 319 Monte Vista Ave. Telephone, Piedmont 2214.)

*Sunday, April 22nd:* 11 a.m., Oakland, Calif. (Address Nils Amneus, 707 63rd St.)

*Monday, April 23rd:* 8.15 p.m., Petaluma, Calif. (Address Mrs. Grove Fisk, 418 6th St.)

*Tuesday, April 24th:* 8.15 p.m., San Francisco, Calif. Hotel Whitcomb, 1231 Market St. (Address V. F. Estcourt, 305 Yerba Buena Ave.)

*Wednesday, April 25th:* 8.15 p.m., Berkeley, Calif.: Private Teachers' College Bldg., 2419 Haste St. (Address Mrs. May Goodall Darrow, 2229 Blake St.)

*Thursday, April 26th:* Patterson, Calif., High School Auditorium. (Address Mr. and Mrs. C. V. Smith, Route 1, Box 61.)

Members having friends or acquaintances likely to be interested in Theosophy and living at or near any of the places listed in the above schedule, are earnestly requested to send their friends' names and addresses to the respective sponsors of the lectures. A personal letter written to such friends telling them of the lectures in their vicinity will also be conducive to good audiences and the more effective spreading of the message of Theosophy.

**Fallbrook Lodge, California:** At the annual election, the following officers were unanimously elected: Kurt Reineman, President; Mrs. Letha M. Olson, Vice-President; P. W. Jones, Secretary and Librarian; Charles Leighty, Treasurer.

**Point Loma, California:** The following are the subjects announced for the Sunday afternoon Forum-Lectures in the Temple of Peace, beginning March 4th: 'The Real Meaning of Universal Brotherhood'; 'The Problem of Self'; 'Karmic Threads from Life to Life'; 'Man, the Mirror of the Universe'; 'Man the Creator'; 'The Spiritual Background of Science'; 'This Transition Age'; 'Common Sense about Reincarnation.'

**Central District:** On February 22nd E. L. T. Schaub, Regional Vice-President of the Central District of the American Section of the T. S., began a tour of his district with a visit to Fred Stevens, an old member in Indianapolis. He met also Mrs. John A. George, who is interested in starting a study-class. The same evening in Rushville, Ind., Mr. Schaub addressed an enthusiastic audience at a meeting in the Whetsell Sanatorium, conducted by Dr. Leon E. Whetsell. Mr. Schaub's subject was 'The Sublime Destiny of Man.' Mr. Schaub writes with high praise of Dr. Whetsell's energy and hospitality.

On February 23rd Mr. Schaub called on Mrs. Thomas Snyder of Indianapolis, former president of Hypatia Lodge (Adyar) and still an Adyar member, who arranged for him to address the Indianapolis Lodge (Adyar) on February 26th. February 24th and 25th Mr. Schaub spent in St. Louis, Mo., where he held con-

ference with Bros. Lucius Cannon of St. Louis, Charles Klingel, R. F. D. No. 3, Mascoutah, Ill., and Henry Kolb, 315 E. Washington Ave., Bellville, Ill., and on the Sunday evening, during a blizzard, addressed an interested audience. In St. Louis, as was to be expected, Mr. Lucius Cannon was the indefatigable host.

On Feb. 26th Mr. Schaub addressed the Indianapolis Lodge (Adyar) on 'The Sublime Destiny of Man'; on the 27th visited Mrs. E. H. Merritt, 225 Woodland Ave., who has been debarred from Theosophical activity by illness.

Mr. Schaub's trip paved the way for further visits, as, wherever he spoke and met those interested in Theosophy, he was urged to return and assist in spreading the teachings.

**Ann Arbor, Mich.:** The public efforts of this Lodge are expressed through the medium of Lodge Public Meetings and Club Public Meetings, held on alternate Wednesday evenings. Among the subjects discussed at these meetings was 'Fear of Life versus Joy of Life.' Two evenings were devoted to the study of Karman.

**Eastern District:** In a letter from Justin C. Gruelle, Regional Vice-President of the Eastern District, he states that he has several ideas under consideration to help and expand the work of his District. It is hoped that next month further details regarding these plans will be available.

**Boston Lodge:** At the annual meeting held on January 4th, the following officers were elected for the ensuing year: J. Emory Clapp, President; Hiram A. Benedict, First Vice-President; Mrs. Jessie E. Southwick, Second Vice-President; William S. Shorter, Recording Secretary; Mrs. Alice O. Benedict, Corresponding Secretary; G. Donne Millett, Treasurer.

Since the meeting of the Convention which was held in the new Lodge-room, several new Probationers have joined the Lodge. The public meetings of the Lodge, numbering four each week, not including the joint meeting of the Theosophical Club, help to keep up and increase the interest of both members and guests, and the chief meeting of the week which takes place on Sunday evening is usually very well attended, even on stormy nights. An interesting series of subjects was presented during February, as follows: Feb. 4th, 'New Lives for Old,' by J. Emory Clapp; Feb. 11th, 'Why Study Theosophy?', by Mrs. Rissah Lebowitz; Feb. 18th, 'Our Complex Human Nature,' by Mrs. Jessie E. Southwick; Feb. 25th, 'Is Natural Law Beneficent?', by Mr. A. G. Allbee.

At the weekly Lodge meetings studies are conducted by G. Donne Millett. *The Ocean of Theosophy* is taken as the basis on which to build with material derived from other Theosophical works.

**Rochester, N. Y. Phoenix Lodge:** The subjects for the public Lodge meetings during February were as follows: 'The Mystery of Good and Evil,' 'Man his own Salvation,' 'Occultism and Psychic Phenomena,' and 'The Magic of Will and Thought.'

The members of Phoenix Lodge are now making plans for the forthcoming North American International Inter-Theosophical Convention to be held in Rochester in June of this year. This will be the second of these Conventions, the first having been organized by Mr. Cecil Williams of the Canadian Section of the Adyar Society and carried on with great success and enthusiasm by members of both Point Loma and Adyar Societies in June, 1933.

**Australasian Section:** Mrs. Emily Willans, Secretary Lodge No. 1, Australasian Section T. S., reports that Lodges, Clubs, and Study-groups have kept up their usual meetings with unabated interest, during the fall of 1933. She writes: "At 18 Victoria Chambers, Sydney, 'Fundamentals of the Esoteric Philosophy Class,' conducted by Mr. T. W. Willans, National President, for Lodge-Members and Members-at-Large, has increased its membership, and the members of it are more deeply interested than ever, in their endeavors to carry out the Leader's suggestion that all make themselves well acquainted with the technical Theosophical teachings; likewise with the class held in Lodge No. 1, at Karong, Toongabbie. Correspondence has been carried on with members in the country, in New South Wales, in Victoria, and in New Zealand, keeping them in touch with the work."

**Netherlandish Section:** Jan H. Venema, President of The Hague Lodge, reports steady growth of Theosophical activities along various lines. The following extracts from one of his letters speak for themselves:

"There is much interest here all the time. At Sunday morning public meetings almost all the chairs are taken (about 80 people) and the Wednesday study-class continues very lively. We generally have over 50 people -- members and inquirers -- at the table. The Juniors have made a special effort to increase their section and one of the young men drew up a circular which was sent to a good many schools and to various addresses. The result is that we shall start another study-class once in a fortnight, on Monday, exclusively for young people. I think they will begin with over 20 young people, if everyone turns up. It was quite an inspiring thing to talk to them at the first 'propaganda-meeting' and the questions which came up were indeed marvelous. . . . We have also here an English study-class where we study Judge's *Letters That Have Helped Me*. I asked one of our members, Mr. Schut, to act as President . . . and Miss Stoutjesdijk is Secretary. It has been my special effort to enable the more intellectual members to get something more and it proved to be a success. The meetings are unusually uplifting. . . . As I told you last summer, we have for some years already invited to our public meetings good speakers from other Lodges here, so that nearly every fortnight people hear another Comrade at Pulchri Studio. The other Lodges have now followed this system. . . .

"Brother J. C. Onnes has been translating *The Mahatma Letters to A. P. Sinnett* for some months, I helping him especially with English idioms. Brother Barker is kind enough to give his opinion now and then and I dare say that Brother Onnes will succeed wonderfully well in preserving the atmosphere of this great work. . . .

"On December 30, 1933, we had, at Brother Oosterink's suggestion, a beautiful meeting of Lodge-Presidents at Bussum. We were all very glad to be together and to discuss the lines of action for the future; after the meeting I sent a report of all the proceedings to the Boards of the Lodges and to those members who may in the course of time form a Lodge, so that there may be concentration and co-operation and so that we may all see the lines clearly before us. The three main points of my report were as follows:

"1. We shall try wherever possible to help form in our Clubs and Lodges 'Leaders' with a Message to pass on, by giving those who are fit independent work

and responsibility and sending them out to places in the neighborhood to pass on what they have learned in the study-class, so that from an existing 'focus of light' smaller but growing foci may come.

"2. It is of importance to have very good speakers in our Society, who can pass on Theosophy in the way in which it is required, and after the Leader's example. They must have a good intellectual training and know the Theosophical teachings well, so that they can answer questions properly. They should pass on Theosophy exclusively and when explaining the teachings mention the word Theosophy in its right sense. Though we cannot all suddenly become Ciceros or Gladstones, the responsibility of these younger speakers was pointed out.

"3. It is most desirable to go on exchanging speakers between the various Lodges; in many places it has appeared to be of great value, both for the members and the public. This also applies to places where not yet sufficient public work is done, so that a study-class can be established.

"It was found desirable to have such a meeting of Lodge-Presidents at least twice a year, seeing what a good result such a mutual discussion had.

"In the course of this month I have outlined a plan with which Brother Arie Goud agrees, to prepare a sort of Theosophical 'campaign' in Holland, through which such places would be reached, where we have not yet worked and where there are, no doubt, brothers who are seeking light; neighboring places of some importance would be assigned to existing Lodges and their co-operation would be asked in starting and preparing work there, so that afterwards one of us can do more effective work. . . ."

## The Theosophical Club

**T**HE general field of activity of the Theosophical Club as a liaison-body between the general public of inquirers, seekers in the occult, and earnest searchers for truth, on the one hand, and the Theosophical Society on the other, has proved its value; and in leaving the technical and more advanced study of Theosophy to the Lodges and concentrating on an approach to the public that is sympathetic, friendly, and informal, the Club is doing a splendid work in simple exposition of the truths of Theosophy and in practical demonstration of their applicability.

The world-wide activity of the Theosophical Club is reflected in the establishment during the past year of twenty-five new Branch-Clubs. This brings the total number of Branch-Clubs to sixty-four.

Since the appointment of Mr. and Mrs. Maurice Braun as Director and Assistant Director of the Clubs in the U. S. A., new impetus has been given to the work in this country, and new Branch-Clubs have been founded at New York City, and in Patterson, Hollywood, Ocean Beach, and La Mesa in California; and others are in process of formation.

The work in Europe has proceeded rapidly. England has now twelve Clubs, and it is to be noted that there, under the able supervision of Dr. A. Trevor Barker, it is not long before a Club grows into becoming a Theosophical Lodge.

A new Club in Dresden brings the number of German Clubs to five, which, added to the sixteen Theosophical Lodges there, indicates the deep interest



in Theosophy that has been awakened in that country. The National Director, Mr. Georg Saalfrank, works through the channel of the German Parent Club situated at Nürnberg. This Club carries on intensive propaganda work, is in charge of the distribution of all Theosophical literature in Germany, translates articles from *Lucifer*, and distributes them to the other Branch-Clubs in Germany, and in this way keeps them informed of the important events relating to the international organization.

Professor Anders Lindblad of Göteborg has been appointed Director in Sweden, to succeed Dir. E. A. Gyllenberg, who passed away last December. Under Prof. Lindblad's competent aegis, and with the able assistance of his wife, we are expecting to see stimulated growth in Scandinavia. The Swedish *Lucifer* (*Lucifer Ljusbringaren*) is a vital factor in unifying the activities of the Swedish Clubs, and provides a focusing-point for splendid Theosophical propaganda. The Editors are to be congratulated on the January-February issue, which contains among other interesting articles Dr. de Purucker's illuminative replies to the following series of questions: 1. 'The Suicide and Devachan'; 2. 'The Importance of Motive in Suicide'; 3. 'On the Increase of the Earth's Population'; 4. 'Is War Necessary?'; and 5. 'Is it Right to Pray for the Dead?'

Mr. F. A. Lindemans, National Director of the Clubs in Holland, is supported by enthusiastic presidents and members of seven Branch-Clubs. The Dutch *Lucifer* (*Lucifer, de Lichtbrenger*), with 1934 issued monthly, is an ideal Club-magazine, a model of taste in content and format. The aim of its Editors is that every member in Holland shall become a contributor. New features of the magazine, which we find already imbodyed in the issues of January and February, contain a Dutch 'Rising Tide of Theosophy,' conducted by Mr. G. J. Lindemans, reporting Theosophic thought in papers and magazines in the Netherlands; a monthly list of five questions on Theosophy which all Club-members should be able to answer; Club news from the various Branch-Clubs; a series entitled 'How We Work in Different Centers,' giving in turn to each Club opportunity to explain their methods of work; Theosophy Explained: a monthly column giving simple answers to questions on Theosophy; and each month a task is set for the younger members of the Club, asking them to take note of striking statements they may hear while attending public lectures or study-classes.

Club work in Ireland is under the direction of Captain P. G. Bowen. A splendid nucleus is established at Dublin, and much is expected from the co-operation of *The Hermetic Society*. Capt. Bowen writes that this joint work is carried on at the express invitation of the members of *The Hermetic Society* and with the whole-hearted approval of Mr. George W. Russell (better known as Æ), its President. "Mr. Russell's great influence in Irish life will help our cause immensely," writes our Irish National Director, and adds: "Up to date our joint meetings have been well attended, and they promise to be increasingly successful."

Mr. T. W. Willans, Director of the Club in Australia, writes that the work there is going forward steadily in its one Branch-Club at Sydney, and that soon they are hoping to have other centers established.

The Parent Club magazine, *Lucifer*, is becoming more and more internationally recognised. Readers are referred to its pages for monthly reports of Club activities, for clear exposition of Theosophical doctrines, and for timely com-

ment on world-conditions as relating to Theosophy. Regular features contain: monthly study-programs, suggestions and hints for the conduct of meetings, 'Helps for Students' in the study of H. P. Blavatsky's teachings and modern discoveries in Science and Archaeology; 'The Rising Tide of Theosophy'; 'Sanskrit Study-Class'; 'Theosophy for Beginners'; and short biographies of Sages, Seers, and Mystics. Club-members write that they find *Lucifer* increasingly indispensable.

— W. E. S.

## Theosophical Correspondence Class

*Point Loma, California.* March 15, 1934.

**A** THEOSOPHICAL CORRESPONDENCE CLASS has been started at our International Headquarters. It is open to all inquirers, Probationers, and to all newly admitted F. T. S. who feel the need of directed study and help in the understanding of the fundamental teachings of Theosophy.

Mrs. E. W. Lambert has been appointed by the Leader as the Secretary for this Class, and Mr. W. Emmett Small, Jr., as Assistant Secretary.

All communications concerning this Class should be addressed to: *Correspondence Class, Theosophical Society, Point Loma, California.*

## A Helpful Hint from an F. T. S.

**T**HE following extract from a letter received by the Leader contains items of value to those who are seeking how better to make our lodge-meetings interesting; and because of these valuable items, the FORUM prints this extract *in extenso*.

"I am more and more being convinced of the value of a positive attitude of mind, especially in enhancing the work of a Theosophical Lodge. There is nothing more ruinous than to have strangers come to a lodge or club-meeting where members sit with their heads in a haze and palpably show that they know little of what is being discussed. There is the sentiment that we should impress the stranger with the fact that we are all students, just beginners, no further advanced than he — lest he take fright and stay away. This attitude may be all right when we receive into our midst a stranger who is already a convinced Theosophist; but the average stranger, as he comes, has to be impressed with the fact that we Theosophists have the truth and that we can answer his questions, either stated or recessive. This western world is milling around looking for something to become attached to, something that has a truer ring than the church, and that will restore its lost faith and hope. The mind of the seeker, by his very attitude, is negative. Therefore, you can hardly hope to impress him by being negative yourself. To stir his consciousness, your answers to his questions have to come with precision and with the positive force of a pistol-shot; and that means that Theosophists have to keep informed, that they have to be resourceful and imaginative to fit their knowledge to every question that is asked. They have to be absolutely sure; but, first of all, positive. And, believe me, it sometimes keeps me on the jump to have the facts to meet the questions that are asked, not only by strangers and club members, but often

by the lodge members. It is the positive attitude which carries conviction even where the questioner does not fully understand."

## Open Meeting by Lomaland Lotus-Circle

**S**TUDY has been the keynote of effort in Lotus-Circle work since Dr. de Purucker founded *The Lotus-Circle Messenger* in 1930, and Lomaland Lotus-Circle, under the Joint-Superintendency of Elizabeth Schenck and Professor C. M. Savage, has been a real school of elementary Theosophy, with a definite course of study and a definite aim. On March 3rd last, parents and friends were invited to an open meeting in the Rotunda of Lomaland School, arranged in the charming fashion of Lomaland, with lotus-crowned altar in the center, the nature-touch all about, and with national flags adding brilliant color on either side. After a brief welcome, by Ingrid Fick, which included a description of Lotus-Circle work and aims, the pupils marched in singing one of their favorite marching-songs, 'Come let us march in joyful array!' after which came the usual light-ceremony and tribute of flowers.

The study-program was opened by short graduating theses read by Charlotte Braun and Georgia Tripp, who recently graduated from the Lotus-Circle into the Junior Group of the Theosophical Club. Then came a surprise. In marched the 'Tiny Buds' group — three to six years of age — for their 'Lotus-Circle Forum.'

It should be stated here that the aim of the Lotus-Circle is twofold — not only to give the children the profound and beautiful teachings of Theosophy, but to prepare them for the Theosophical Club, and to keep this latter aim in mind and at the same time build for dignity and order, Miss Schenck some months ago instituted a 'Lotus-Circle Forum' for the older (or 'Torchbearers') group. The children of the next younger group (the 'Little Builders') begged to have their 'Forum,' too — and the tiny tots, hearing it, begged for theirs.

This is why a 'Lotus-Circle Forum' for the smallest children was a study-item of the program. And it was beautifully carried through, the Chairman repeating the questions as asked, the speakers addressing the Chair — all as it should be. "We are met to talk about the 'Seven Jewels.' A jewel is a very precious thing. We are now ready for your questions," said the Chairman, five years old. The children named and defined the Seven Jewels, without a mistake, and at the close two of them wrote on the blackboard *Karman* and *Punarjanman* in the Devanâgarî script. Under the sympathetic teaching of Mrs. Agnes Stevens even the little ones are becoming familiar with the beautiful Sanskrit terms which express the noble ethical ideals of Theosophy, for so many of which there are no English equivalents.

Followed the 'Little Builders,' with their 'Half Hour with the Great Teachers.' Each told the life-story of a Great Teacher who had been studied the past year. The story of Krishna, which had been read to them directly from the old *Purânas*, contained some things that were new to the audience.

A Symposium by La Fayette Plummer followed: 'The Strange Adventures of the Atoms' based on the *Messenger* serial of that name and splendidly given by the boys — an interesting story of evolution and the birth of worlds. Patsy

Ponsonby then took us on a 'Magic Carpet flight' around the world, stopping at the various ancient Mystery-Schools. Each was briefly described, with the help of a large globe. Sanskrit terms were then spelled and defined by the 'Little Builders' and 'Torchbearers' together, the questions requiring the spelling, definition, and correct pronunciation of such words as *Mânasaputras*, *Agnishwâtthas*, *Manvantara*, *Pralaya*, *Sishtas*, *Swabhâva*, *Âtma-Vidyâ*, etc. The older group then held their 'Lotus-Circle Forum' and one saw what 'preparation for the Theosophical Club,' really meant.

Such study of course does not make up the sum-total of Lotus-work, by any means, but on this special occasion the program focussed on it as a practical demonstration of the Leader's plan for a more understanding study of Theosophy in our Lotus-Circles. The program showed its power not only to interest, but to develop, the growing mind. — G. K.

### A Lotus-Circle Institute

**A** LOTUS-CIRCLE INSTITUTE will be held at Point Loma the coming summer for the benefit of Lotus-Circle teachers who feel the need of special training for their work. There will be lectures, classes in management and methods, and demonstrations by the children themselves. Full announcement, with date, will be made next month. — G. K.

### "The Theosophical Path" and the Newspapers

**T**HE practical use of our Theosophical magazines is of the greatest importance and there is much excellent material in the April number of *The Theosophical Path*\* for newspaper work. Just consider for example the leading article by Dr. de Purucker, 'Esoteric Teachings about Human and Animal Evolution.' The very nature of some of his startling statements makes them, in the hands of a wise and discriminating writer, the best kind of newspaper material. What he says about Dr. R. Broom on page 433, and what Professor C. J. Ryan says along the same lines in his 'Recent Scientific Discovery and Opinion' might be used to originate an article giving a new angle on the approach of contemporary evolutionary theory to Theosophy. 'Studies in Orphism,' not only this month but altogether, contains material of the highest interest to show how many of our Christian doctrines originated in the Mystery-teachings of Antiquity. (Look up also the subject of Mithras and Mithraism in Theosophical literature.)

When read in this light, 'Is Religion an Opiate?' by Dr. H. T. Edge, and Dr. J. H. Fussell's article, 'Theosophy: the Most Serious Movement of the Age' will prove fertile of suggestion, while Oluf Tyberg's 'The Science of Nature' sets forth a point of view not only fascinating in itself but which outlines the psychological foundation for present trends in scientific and philosophical advance. Book reviews in other publications which offer points for comment should be

\**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.

watched for. P. A. Malpas's 'Cagliostro' contains material which might have been used for a paragraph upon the appearance of a recent popular life of Marie Antoinette. 'Book Reviews' in the magazine itself offer excellent models for this type of work. Nor must we overlook Dr. Gertrude van Pelt's luminous contribution on 'The Hierarchical Constitution of the Universe,' a teaching which is not by any means unrelated to current thought in science and philosophy.

—L. L. W.

## The Lotus-Circle Magazines

The *Lotus-Circle Messenger*\* for April strikes one of the loveliest of the crystal key-notes of springtime in giving us fresh news from fairyland. Dr. de Purucker imparts much lore about the Fairies, who and what and where they are—in his own words, "not fairy-stories but fairy-truth"—but readers will prefer to discover these delightful confidences for themselves. Appropriately also we see much of Erin, home of the 'good people,' where our beloved W. Q. J. was born. 'The Magic Carpet' carries us to the enchanted Lakes of Killarney hallowed in legend and memory for so many hearts. There are poems, stories, a sketch of Mr. Judge's life by a 'Torch-bearer,' a charade for the Lotus-Buds, and more jeweled links in 'The Golden Chain' Correspondence-course for Lotus-Circles. *Vade Mecum*, its Supplement for Lotus-Circle teachers and parents, is the best yet, we think, because it not only gives much practical help in teaching children Theosophy, but vitalizes that help with a sane and constructive enthusiasm. This Supplement should be made to reach the mothers of young children all over the world.

—L. L. W.

**The Messenger's Daughter-Magazines:** *De Lotus-Cirkel* (in Dutch), *Der Lotus-Zirkel Bote* (in German), *Le Lotus* (in French) and now *Lotusbladet* (in Swedish) — month by month they come to Lomaland to knock at editorial doors. Published in different nations and in different languages, they are carrying the message of Theosophy for children and young folk to many places not reached by the parent-magazine, *The Lotus-Circle Messenger*. Without exception they are of high literary quality. Schools and classes can use them with complete assurance of this. *Le Lotus*, in fact, is now being used in the French classes of Lomaland School. Have you seen these magazines? If you speak Swedish, or Dutch, or German, or French, why not make their acquaintance?

**De Lotus-Cirkel:** J. A. Bouvet, Editor, Graaf Adolfstraat 44, Groningen, Holland.

**Der Lotus-Zirkel Bote:** Klara Kirsebom, Editor, Villa Auerhalt, Klein Flottbeck, Hamburg, Germany.

**Le Lotus:** Klara Kirsebom and Inga Sjöstedt, Editors, 3 Villa de la Réunion, Chardon Lagache, Paris, France.

**Lotusbladet:** Anna Månsson, Editor, Södra Promenaden, 35, Malmö, Sweden.

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



**Gongs** for Theosophical Lodges made to order upon application. Write to FRITZ PULPANECK, Stimson Bldg., 129 West Third St., Los Angeles, California.

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris  
*Welsh Theosophical Forum (Y Fforwm Theosofhaidd)*, Commercial Mgr.:  
R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, 45 Fleet St. (First Floor), Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

**SCANDINAVIA**

**THEOSOPHICAL SOCIETY:** National President: (Post vacant until Dr. Bogren's successor is chosen.)

Vice-President: Mme. Anna Wicander, Djurgården, Stockholm, Sweden

Executive Vice-President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

**GERMANY**

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**EGYPT**

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

**AUSTRALASIA**

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

**SOUTH AFRICA**

**THEOSOPHICAL SOCIETY:** Information Bureau: P. O. Box 1038, Pretoria.

**DUTCH EAST INDIES**

**THEOSOPHICAL SOCIETY:** Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsenweg, Batavia, C.

**LATIN AMERICA**

**THEOSOPHICAL SOCIETY:** Representative: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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

Second Volume --- December, 1879, to May, 1881  
Complete Works of H. P. Blavatsky

Large Demy 8vo, 352 pages, fully indexed. Bound in full cloth.

Price \$4.00

A BLAVATSKY COLLECTION

The Complete Works of H. P. Blavatsky. Volume II.

Edited by A. Trevor Barker. (Rider: 15s.)

(Reprinted from the *Sunday Referee*, London, January 7, 1934)

**T**HIS volume consists of periodical contributions, mainly, of course, from *The Theosophist*, which H. P. B. edited, from 1879 to 1881. The articles show her encyclopaedic knowledge. As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality.

In her many loves, her many hatreds, her astounding vigour of expression — not always 'elegant,' as they used to say, but invariably strong and terse — it is clear that it was she mainly who founded the Theosophical Society. Without her it would never have been; not one of her colleagues possessed her strength, wit, forceful 'push,' real knowledge.

This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the T. S.; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H. P. B. may be hailed as the greatest figure of her age.

Her personality is almost unique; as careless of personal consequences as of personal conventions, regarding as sacred only what she held to be truth, she assailed the religionists and the scientists of her day with quite unmistakable impartiality. Frequently she may have been wrong; she never failed to be intellectually honest.

With no friends save those she gained by her immense labours, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her message won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H. P. B.'s accomplishment. — V. B. N.

Address all communications and remittances to:

Theosophical University Press (Publications Department)  
Point Loma, California, U. S. A.

Enclosed find \$..... for ..... copy (copies) Volume I, ..... copy (copies) Volume II,  
THE COMPLETE WORKS OF H. P. BLAVATSKY (price \$4.00 per volume).



# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY  
Point Loma, California, U. S. A.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## LEAVES OF THEOSOPHICAL HISTORY

[The following is printed *verbatim et literatim* from the original, in H. P. B.'s handwriting, now held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. The MS. bears no date and is unsigned.]

### The Facts brought before Masters

THE party on Monday last, consisted of between 47 or 50 theosophists. Each had been asked to bring friends. The Countess & I. C. O. invited most of them, and of them I find two thirds of the guests interested in Theosophy and one-half of them having accepted tickets for "Thursday" meetings. All our home-Theosophists spoke Theosophy each trying to interest his group. I am told they worked admirably & Thursday next will show the results. Yet, as A. B. seemed dead against the thing, I got determined to get from the right quarters the opinions of Masters. I found I was right & there was nothing in the Mondays that could be brought against the T. S. or ourselves. It is the Countess & I. C. O. who bear the expenses, & as they do it for Theosophy they work in accordance with the programme.

### ANSWERS TO SOME QUESTIONS CONCERNING THIS.

Uncertain about the correctness of my own impressions I addressed the following queries and received the replies as here stated.

Q. Was I wrong in encouraging the proposed monthly receptions with the view of interesting some society men & women in the T. S. movement?

A. Not in the least. The time is short, & as the Sage says: "No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause, but *it is always wiser to work & force the current of events*

*than to wait for time.*" Unless sought for, no man or woman of the better classes & education will come to you at this stage of opposition and struggle; and by not coming they will never learn the truth about earnest Theosophists & their meritorious efforts to win the day and unveil the truth.

Q. Is it likely that the Theosophists who give these parties as those who help them should be regarded as frivolous?

A. If their motive is not frivolous, what should it matter, if they are? Let them fix their eye on the goal before them & never lose sight of it — and thus shall they be justified.

Q. Is it untheosophical to ask into the house persons of the world, rich & well to do people, who have their carriages and who dress fashionably?

A. To question the right of such or any other people to participate in the "movement," is in itself untheosophical. If Theosophists realize that every man is a component & integral part of universal brotherhood & of Humanity, then, whoever, he may be he is entitled to a trial at least. That which affects one, will act & react on all. The motto of the Headquarters of the T. S. should be — "rigid justice to all." If it is right to care for the poor & those who suffer, it is as right to care for the rich & all those who will unavoidably be brought to far greater sufferings, unless warned & shown the true cause of all such Karmic sorrows. The poorer a man, the more sad his life, the nearer he is to the end of his punitive Karma; the richer his neighbor, the more is full of pleasures his life, the nearer he is — unless he acts in the right path — his Karmic doom. Help the poor. but pity the ignorant rich.

Q. How much truth is there that the Monday party has filled the house with Elementals, with the spooks of frivolity etc..

A. You said yourself & very correctly that the Thursday meetings crowd was as bad, as most of the visitors come moved more by morbid curiosity than sympathy, by more latent prejudice and ill-feeling than interest in your work. Every crowd has its emanations: every gathering — & the larger it is, the more potent its occult excretions — its spook-creating effluvia. The gatherings at the "Club" are as bad; the crowds in Lecture Halls, still worse. The motive, however, for facing them in each case being meritorious & pure, no harm will be allowed to come to those who beard the "Elementals" with the holy object of doing ultimate good.

Q. Am I wrong in thinking that our Theosophists in doing as they did, have really made a sacrifice? That they have put their personalities to discomfort and taken upon themselves trouble, ex-

penditure of money, loss of time etc. for the sake, merely, of helping the movement, and spread of our ideas?

A. No; you are not wrong. It was no pleasure for most of them, but simply duty.

Q. They are not to be blamed then for such gatherings? I mean for trying to make these receptions attractive; for dressing & having music etc.?

A. I do not see why they should be blamed. Every Theosophist does what he can & ought to do it only on the lines he can work upon & knows how. One carries his energies among one group of people, works for one class of men. Another tries to do the same among those he sympathizes with the most. Every man is an embodiment of different ideas, & while he lives & moves on this plane, has to work through & with the help of his physical body which is the necessary instrument that enables him to come in contact with matter and to control it, to mix with other people & influence them. Why should they not dress their bodies? The personality should be neither exalted nor neglected. The T. S. may be compared to a human body. Each organ performs a different function, apart from others, yet all work for the body & help one another. Why expect the brain to digest your food and the muscles of your legs to think out ideas? Why should the heart say to the tongue — 'Move not, your jabbering disturbs me,' if the tongue performs its duty as allotted to it by Nature & for the benefit of the whole body? The *Self* is the Master of the body & it is his duty not to allow his mental equilibrium to be disturbed by anything that may befall his physical body, or to refuse its use under any circumstances, if that use be of any benefit to his neighbour. But it is also his duty to guide his heart-emotions and not let these emotions guide him. Tell those who surround you that they are each of them a Self different from the Self of his Brother or Sister, & that whatever the body of one may be led to do for the benefit of all & in an absolute spirit of unselfishness — is meritorious. . . .

Q. When it was decided that should the Master Himself give the orders to remain in the house or participate in these "frivolities" the Master's orders would not be obeyed, what should I have said?

A. Nothing. The party who declared being the only responsible one for the statement.

Q. Just so; but what I want *you* to state is the Occult aspect of such attitude, the Nidana aroused, so that I may repeat your own words. Was this remark right? or wrong? and if so — why?

A. Every one has a right to act according to his own conscience; but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a "pledge-order" come to do something base & criminal — for instance sell one's son or daughter, or rob in a legal way one's neighbour. Then no pledge could avail. The "order" would be something going entirely against a universally recognized law, a principle. But in the case in hand the situation is quite different: here the "Order" would concern something that was only a personal prejudice based on party-spirit. The pledged party cannot go against such an innocent thing as a social gathering in the name of Theosophy, but does so, opposing her co-students & colleagues on grounds entirely selfish & personal, a sin in itself. Were then, such an order ever given (which luckily for all concerned it never will) and the pledged person refused to obey it, though knowing that since it was given there must be something serious involved in it, then — you know, what the effects of it would be.

Q. I know, but then the "party" does not know it.

A. Then she ought to. A *direct* "order" is a rare thing indeed & a most serious one. You have no right to let any one of them remain in ignorance.

## QUESTIONS AND ANSWERS

### QUESTION 219

Some Theosophists today allege that when H. P. B. died, the Theosophical Society thereafter had no spiritual guidance save in her printed books, like the Christians have in their Bible, because there was no one to take her place; and they say that they base this allegation upon her own words, for instance: "No Master will appear after 1899, and no one will be sent by the Masters after 1899 to lead or to guide the Theosophical Society, until 1975, when the next Messenger will appear." They state in consequence that the Theosophical Movement is without spiritual guidance, that no one after H. P. B. remained as her Successor in teaching or leadership, basing this conclusion on H. P. B.'s own words. I have not been able to verify these statements of H. P. B.; and I am disturbed because it seems cruel in the great Masters to start a Movement, to make great promises, and then to have it fail because they would not extend a helping hand, to leave it like a piece of drift-wood to the mercy of the uncharted seas. Will not Dr. de Purucker enlighten me on this point?

*G. de P.* — The questioner need not be anxious. The statements attributed to H. P. B. as words are fairly correct as quoted; but she did not make the declaration which she has been misunderstood to have made. In other words, H. P. B. said nothing embodying the idea that has been mistakenly ascribed to her. There is a confu-

sion here, greatly to be deplored. I noted it some four or five years ago for the first time, and have watched its progression since, always hoping that some lover of truth, someone who revered and loved H. P. B. as I do, would for the sake of her holy memory, spring to her defense against some of her own followers, who, in their eagerness to prove the 'word,' have lost the spirit of it. But as no such defender has yet arisen, I determined, when this question was laid before me, to answer it at some length.

It is not astonishing that the questioner is unable to verify or to trace the source of the words or statements ascribed to H. P. B., because they are found in one of the documents issued only to members of the E. S. — a School for the study of the deeper teachings of Theosophy. Unfortunately, the paragraph of the document in which the statements ascribed to H. P. B. occur has been quoted in whole or in part in public print by those certainly who had no right to do so; and doubtless this partial or whole citation without the remaining context is one of the causes of the ease with which those who disseminated the mistaken ideas which they have wrenched from these, H. P. B.'s words, have succeeded in "getting away with it."

The original manuscript draft of this E. S. document is preserved in the archives of the E. S. It consists of a fairly bulky manuscript in two hand-writings, W. Q. Judge's and H. P. B.'s. It was W. Q. Judge who himself wrote this original draft of the manuscript, at H. P. B.'s request, when he was in London in 1888; and as shown by this manuscript, here in our archives, H. P. B. added extensively to that draft, forming what later was known as the "First Preliminary Memorandum" then submitted to her by Mr. Judge.

Furthermore, examination of this manuscript discovers the fact that the paragraph in which H. P. B.'s misunderstood statements are found, is not in this original manuscript — a most significant fact; it was unquestionably later inserted by H. P. B. herself when sending her final and approved copy thereof to the press.

Furthermore — and this is also a significant fact — the first printed document containing this "First Preliminary Memorandum," with other matter in the paragraph above mentioned, contained the words "still there remain but twelve years to the last hour of the term — namely, till December the 31st, 1899." In a later printing of this same E. S. document, this paragraph is of course included; but in it the word "twelve" is changed to "a few."

Will the questioner carefully note the following facts: In this "First Preliminary Memorandum," H. P. B. discusses a number of matters of high importance to the students of esoteric Theosophy, stating that the E. S. is no mere School for the breeding of Adepts,

that the first purpose of the School is forming a brotherhood in action, organized for the purpose of aiding the T. S., and that so far as the individual student is concerned, sincere altruism and forgetfulness of the *personal* self are the indispensable requisites for "White Adepts either in this or a future incarnation." She points out — and obviously I cannot cite this "First Preliminary Memorandum" in public print in its fulness — that the only way to succeed in esoteric progress is by rising to the spiritual realms where the Great Ones themselves are; and therefore that a sincere effort should ever be made by the individual student so to purify his life and to purge it of evil and selfishness, of envy, jealousy, and hatred, that the training and teaching received by him may fall on ready soil.

Speaking of the paragraph in question more particularly: H. P. B. points out that she is old, and that in consequence those who have been following her teachings, inner and outer, have but a relatively short time in which to profit by her presence amongst them; for during the last quarter of every century an especial impulse or effort is made by the Masters of Wisdom and Compassion to help the world, or rather humanity as a whole; and that this outpouring of a spiritual and intellectual impulse is a particularly important opportunity for esoteric students; and that they should not allow the remaining years of her presence with them to pass without straining every nerve to reach a certain point of psychic and spiritual development, *i. e.*, that point from which *begins the cycle of adeptship*. Otherwise, she says, those who fail so to strive, will advance no farther than the knowledge already acquired. Such sluggards, she pointedly declares — and I repeat this word — such *sluggards* will have to forgo all chance of advancing to chelaship in their present incarnation until the year 1975, the beginning of the last quarter of what was then the century to come.

She points with a warning finger to the fact that in 1897-1899, the first five thousand years — in other words the first fifty centuries — of Kali-Yuga will end: meaning fifty centuries in which fifty efforts have been made to establish the beginning of a reign of greater Light and of brotherhood on earth. The whole paragraph, in fact, has especial reference to the ending of these fifty centuries since the death of Krishna in the year 3102 B. C., when Kali-Yuga, the Age of Iron, began.

She calls particular attention to the fact that just because the last quarter of every century is the time of an especial spiritual impulse, it is a time of rare chance or opportunity for those who wish to advance in spirituality and in intellectual training; and states that no Master of Wisdom will himself appear or *send* anyone to Europe

or America after the date which she there gives, December, 1899, which is the end of the twenty-fourth year of the last quarter of the Nineteenth Century.

The questioner will note that there is not one word in this paragraph, the substance of which I have here reproduced in essential points, supporting the grotesque and to me wicked idea that the Theosophical Society was left deserted when H. P. B. died, without spiritual guidance and without the direct link or connexion with the Great Lodge. She does not say, nor has she ever said, that with her death the link would surely be broken. It is said that her final words were, before she drew her last breath in London: "Keep the link unbroken," which keeping could only be done by means of human hearts and minds devoted to the Cause which she ever so grandly served.

Furthermore, not only in the Introductory to *The Secret Doctrine* it is said that "In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom, to give final and irrefutable proofs that there exists a Science called *Gupta-Vidyâ*"; but in this very paragraph in the "First Preliminary Memorandum" under discussion, after stating that her own life was well nigh worn out, she envisages clearly the possibility, nay, the high probability, in fact the certainty, that she was not "the sole and only," by her stating that if her place was filled up, "perchance by another worthier and more learned than herself," still there remained but a few years till December, 1899, when the particular cycle she had in mind closed. Notice H. P. B.'s wonderful modesty and self-effacement in this suggestion, a mark of true greatness.

One wearies of the needless misunderstandings and inaccurate allegations, so evidently arising from a lack of analysing the statements made by H. P. B. herself. It is so easy to cite a passage or two from H. P. B. in support of one's particular hobby or pet theory, and wilfully to ignore other statements made by her, when probably such other statements lie in the very paragraph cited from in support of a pet theory, thus distorting not only H. P. B.'s meaning, but often her words.

Now, then, with these preliminary observations, let G. de P. make a few statements, allegations, asseverations, averments, call them what you please. Every word, I say, in this particular paragraph of H. P. B.'s is accepted, believed in, by us, and it always has been so since H. P. B. wrote them. Never a word has been said by us in contradiction of it.

Of course no Master of Wisdom will appear from the East. We know this as well as anyone. Has any such Master appeared since H. P. B.'s passing? And further, no Master will appear in 1975 either.

There will be thereabouts the appearance of another one in the line of Successors, *i. e.*, of those who in serial order hold aloft the banner of the Theosophical Society; and if the Society remain true, as we all hope it will, for the next forty years, it will be the ready and fit instrument for that Messenger's particular and difficult work, as pointed out by H. P. B. in the concluding pages of her *Key to Theosophy*.

Furthermore, we know as well as anyone, that the Masters of Wisdom have not 'sent' anyone to Europe or America since H. P. B.'s passing in 1891; and no claim has ever been made that a chela coming from Tibet or India or China, in other words no physical body enclosing a human spirit-soul, has ever appeared on the scene as 'sent' from the Great Lodge. It is preposterous to allege any such thing as being held by us, for we do not hold it. It is contrary not only to the facts, but to what we know of the doctrines and the methods of our Great Teachers.

There is not a word in this much discussed paragraph of H. P. B.'s, which opposes, is antagonistic to, or weakens, the force of the obvious truth that the Theosophical Movement (and minds drawn to the Theosophical Movement) have always and continuously help from the Teachers. It is utterly wrong to say that Masters do no continuous work in the world; this idea is wholly aberrant from the truth. It is wrong to say that they encourage no individual striving human beings, guide none, help none, teach none, except during the last quarter of each century. As a matter of fact, the exact contrary is the case. The Masters have Envoys in the world all the time; and for all we know many such Envoys are working in the silence, working possibly unknown of men, but working among them always. It is during the last quarter of each century, however, that an especial and public impulse is given along spiritual and intellectual and ethical lines, during which period there are particularly favorable opportunities for inner growth. These statements or words of H. P. B. so badly understood and so often misquoted, were then written for her students at that time, and in particular for and addressed especially to the "sluggards," who would not seize the opportunities then so greatly theirs, to set their feet at least on the beginning of the Path whence *begins the rising "cycle of adeptship."*

Now, let me ask a question: How many hundreds, possibly thousands, of the students of the E. S., of H. P. B.'s time, were "sluggards"; and how many scores, possibly even hundreds, actually had then set their feet at the point whence begins the rising of the "cycle of adeptship"? Who knows? Who has a right to say? How about H. P. B. herself as an instance in point? She did not come during the last quarter of the Eighteenth Century, say from 1775 to 1779-



1800. She was born in 1831, one hundred and three years ago, and was already an accepted chela and had begun her secret work before the public founding of the T. S. in 1875. Will anyone dare to say that some such similar case may not exist today, and perhaps more than one such case? Who can say how many set their feet on the beginning of the Path of adeptship between the year 1800 and 1875? This does not mean that any such beginner would flower into being an Adept in one short life. Such is not H. P. B.'s statement anywhere. She speaks in this misunderstood paragraph only of a certain limited time which those had who had the special privilege of receiving her teaching while she was alive amongst them, leading to this reformation of character, which is the "beginning of the cycle of adeptship."

Now, then, from the foregoing, the following should appear clear to any sensible mind not perverted by scorn or hatred, nor blinded or distorted by unreasoning prejudice:

1. The Masters work in the world continuously, without intermission, from year to year, from century to century, through the ages. They are gaining recruits continuously, though they be indeed few as compared with the multitudes of ordinary human beings. These recruits may come to them at any time, whenever ready, whenever called, just as H. P. B. did, who was born in 1831.

2. The Masters have workers of various grades of advancement in the world always. No age, no century, no year, sees the world left unprotected and abandoned by the Great Ones and their chelas.

3. 'Sluggards' are those who fail to set their feet on the Path beginning the cycle of adeptship, by refusing to profit by the always existing opportunities that they have, and particularly in H. P. B.'s time, and now afforded to them by the work of the Theosophical Movement, its literature, its ideals, its traditions, and the sublime objectives to which it points.

4. A Master of Wisdom may come from any part of the world, and be in any part of the world, in any era, in any year, and do the work he comes to do; or an Envoy or Envoys from the Masters may be and do the same.

5. It is the last quarter of each century which sees a particular impulse or outpouring of a spiritual and intellectual and moral energy; and it is therefore such last quarters of the centuries which are particularly favorable for training in spirituality and in chelaship.

6. The Messenger who will come in 1975 or thereabouts, and who may be even now, in these thirties of the present century, al-

ready born or near to taking birth, will probably be rejected by hundreds of Theosophists when he begins his public work — rejected only because not falling in line with the prejudices, misconceptions, and misunderstandings existent in the minds of those who want what they want, and not something better. He will be one in the serial line of Teachers, succeeding each other through the ages, whether known or unknown, as Cagliostro and Saint-Germain were in the last quarter of the Eighteenth Century, and as H. P. B. was in her work in the last quarter of the Nineteenth Century. People will look for wonders, marvels, so-called 'miracles' perhaps, and will fail to follow when the time comes, because the new Messenger will not be in all things what it will be mistakenly expected he should be — because "he does not measure up to our standards." Critics and dissidents could have said the same thing of H. P. B. They did say the same of Cagliostro and Saint-Germain. He will in all certainty be much as H. P. B. was, or as Judge was, or as others were: gentle, kindly, spiritual and intellectual, a born Leader; but nevertheless unrecognised by most after he comes. And let me add here: Does anyone think that H. P. B., that the Russian body which most people call H. P. B., was the Messenger from the Lodge? How absurd! Not even her leonine character, her great and noble soul, which all who really knew her love her and revere her for having — not even these were the Messenger; but that avatâric Something, that occasionally incarnating Spirit-Soul which used her and which worked through her, precisely because she was so great, precisely because she was a chela, precisely because she was the willing and self-chosen sacrificial victim, giving herself as a willing instrument for a sublime purpose and end.

I write these words hoping that they will remain, and be on record as a warning to those who will live in the opening years of the last quarter of this century not to be carried away by merely outward appearances, nor by their human prejudices; and also as a plea to them of the future to be ready and alert, ready to recognise the spirit, the inner grandeur, of the Worker for 1975 and thereafter.

No, the questioner need not be anxious, and need have no fear. The Theosophical Movement has not been abandoned, nor has the T. S. failed; and as long as it remains true to its ideals, and as long as three men, as one of our Masters has said, remain true to them and to the ideals of the Theosophical Society, it will be carried on. Even today the Theosophical Society contains thousands of devoted, noble-hearted men and women who are learning with each passing year to rise more and more above prejudices, above individual opinions, and to discard human imperfections in their search for a greater

light. The spirit of the Masters still works through the T. S., *because its membership as a whole has been faithful.*

One last word: Chelas are 'born' from men and women, and are so born at any time, and in any portion of any century. The fleeting years have naught to do with these spiritual births, and such an idea is ludicrous, absurd beyond words to express; for the spirit of Truth is in the world always; and the inner god searching to guide and instruct every individual can be communed with at any time if the appeal be pure enough and strong enough and chastened enough. The Masters and certain of their chelas are working in the world all the time; but as Mr. Judge used to say, at present with individuals much more than in or with the human multitudes.

Never take any statement by H. P. B., or indeed of any other writers, without personal examination and collation with other statements by her or them. It is easy to select from her noble writings this, that, or some other passage, and erect upon it or them mistaken doctrines of one's own. A protection against this, is collecting, assembling, all that she ever said bearing upon any one topic or theme, and doing one's best to make the proper logical deductions therefrom.

There is not a word written by H. P. B. anywhere, either in her exoteric or esoteric writings, which says that after her death the Theosophical Society will be abandoned, as the questioner says like a bit of drift-wood on an uncharted sea. She never said or wrote a word stating that the Masters' cease work in the world, whether with masses or with individuals, when the last quarter of a century closes, nor that individuals in the Theosophical Movement — or indeed out of it — cannot attain chelaship and thereby become, perchance, truly authorised and deputed teachers and leaders in the Theosophical work. We speak not of frauds or mere pretenders; the days of these last are short in authority; we refer to true and authorized agents of the Great Lodge, such as H. P. B. herself was. To deny all this is to deny and to attempt to subvert H. P. B.'s own teaching, and herself as an instance in point. And those who think to the contrary think so because they have not analysed, because they do not understand, her writings; or possibly because they have some favorite theory which they wish, unconsciously or otherwise, to erect into a dogma which others must follow, willy nilly.

I have said enough. I have shown the need of a proper analysing of these statements by H. P. B. which the questioner alludes to; and I leave it to others with more leisure-time than I have — if such should seem good to them, and in case of need — to carry on this analysis farther if it seem useful and helpful to others so to do.

## QUESTION 220

If it is true that the physical body completely renews itself every seven years or thereabouts, why should its appearance change so much with age? The mind may be as keen as ever, the attitude towards life be the same as in middle age,—but the physical body changes almost beyond recognition. Why is this?

*Emma D. Wilcox* — There are individuals to whom age brings a very great change in the physical appearance, and there are others in whom very little change occurs except such as maturity gives. This fact many have proven by comparison of photographs of various ages between childhood and old age. We hear of people meeting childhood friends after half a century and recognising them because they have changed so little. There is a reason for the fact in either case. What *makes* the body which we inhabit in this physical life? What *makes* any and all changes which occur during life? Ourselves. How? The answer to that Theosophy gives in its explanation as to *how* we are the makers of our own bodies.

Physiologists tell us, stating it in a few words, that our bodies consist entirely of cells, extension of those cells to form tissues and groupings of them into organs, all held together by a framework, so shaped as best to meet the needs of the individual occupying that body. These cells, we have learned, continually renew themselves by self-division into two new similar cells and these repeat the division thus building up the body, and then when worn out they are thrown off, so quietly that we are not conscious of their action. This the physiologists tell us, occurs so evenly that in a seven-year period the entire body is renewed; and they claim that if we were to give the body the right kind of food and care both physical and mental, we should be able to retain health even to very old age. We know also how much can be done with a sickly body by right care, by its owner, to make it strong through mental and moral habits as well as the physical.

To all this Theosophy assents, but adds much more. It teaches that these cells which make up the physical body are fitted like building-blocks upon the framework of a house, into an inner model of astral material, which has been fashioned into that mold, by each one of us, out of the material which we gathered by our own choice, cell by cell, in a previous life. When that life closed and the individual Ego departed, the life-atoms of the body-cells, being made from the earth material, returned to their kindred soil, and the astral material of the framework called the form-body returned to the astral realm impressed with the shape and mold made upon it by the character and will of the person who dwelt in it.

Therefore when the Ego returns to another earth-life it attracts magnetically from the astral realm, because they belong to it, its own group of astral atoms which have been stored there since its past life. These are all shaped and stamped into the form designed by the thoughts, desires, and habits which that Ego had sent forth from itself during that past life; and naturally, as its prenatal life grew, only such material could be welded into its form as the framework could hold. That is, if one's model-body, as we call the astral mold, has been so weakened by the manner of life lived in a past incarnation that it cannot support strong, active cells in its framework, then it will attract only weak or broken-down material.

A little thought will prove to anyone's mind that this is consistent with the laws of Nature, namely that the type of cells which we cast off should be the type of cells we attract on our return, just as a poor field gives forth poor grain, and a badly spent life cannot leave seeds that will make a healthy new one. On the other hand, if a strong, clean astral mold has been left, then the Ego finds ready for it strong, healthy, physical cells of earth-material. Yet we are also taught that despite the weakness of the body-frame, the Ego may by aspiration and unselfish life find on its return the opportunity to acquire the health and harmony of a wholesome body.

This law of attraction rules every day of our lives.

If the Ego lives this Earth-life healthily, happily, and unselfishly, keeping mind and body clean and calm, it will draw to it magnetically the corresponding atoms, which will give to the cells the vitality and strength able to hold such throughout life. This is the reason why those who have led holy, pure and unselfish lives, radiate a light which often centers in a halo above their heads, so that however old and frail their body, they show no inglorious sign of age.

*H. T. E.*— See what is said in the elementary text-books about the *Linga-sarîra*, or astral body. The physical atoms mold themselves around this astral model body; and if it changes, they must adapt themselves to the changes. The *Linga-sarîra* in its turn changes in accordance with the changes in the lower mind; and that again in accordance with changes in the higher mind. Man is ever growing and changing, his growth being largely self-conscious and induced by his own aspirations and decisions. All his lower principles, right down to the physical, must change accordingly, and so his physical appearance changes. But this is not all. For the physical man has to follow the natural changes pertaining to physical organisms, whose life-cycle is short; hence it passes with comparative speed through the stages of growth, maturity, decay, and dissolution. An adept might be able to prolong the duration of the physical body

greatly, but ordinary men must be subject to its laws. Were our physical appearance to remain unchanged, it would mean either that our character had become stagnant or that our physical body was holding back our development; change is a sign of growth, upward (let us hope), possibly downward. It is neither possible nor desirable that the new atoms should group themselves into exactly the same pattern as before. The more mature and senile stages of physical life afford the indwelling monad special opportunities for needed experience, just as the more youthful stages provide the means for other kinds of experience. Death may be regarded as a seasonable readjustment, as when we lay aside a tool or a garment which we can no longer profitably use, and take a new one.

#### QUESTION 221

Why is conflict the rule in Nature as well as among human beings?

*H. T. E.*—Harmony results from the equilibrium of contraries. On all manifested planes of Cosmos, our own terrestrial plane and others above it, is found the struggle between the dual forces, centrifugal and centripetal, spirit and matter. Without such conflict, progress would be impossible and stagnation only could result. But let us dwell rather on the harmony than on the antagonism. 'Nature' is but our name for vast hosts of living beings, of many grades, of many degrees of imperfection, engaged in learning the same lesson as ourselves, balancing opposed forces and achieving harmony. We are apt to be misled by our use of the word 'conflict,' which so often implies human passions. Anger is always evil and a hindrance to progress. The antagonism of contrary forces can be seen in the growth of a plant, but implies no anger; no hero, confronting difficulties, thinks of enmity and strife, but his thoughts are on the joy of triumph. "Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony." (*Light on the Path*) "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance." (*The Voice of the Silence*)



"To refrain from condemning others is the first lesson we are taught in Theosophy. It is the very foundation-stone of the Brotherhood of Man. . . . To refrain from condemning others and to get rid of our own vices is but the beginning of the Theosophic life. It is but clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness."—WILLIAM Q. JUDGE, *The Path*, V, 316

## Theosophical News and Notes

**WESTERN DISTRICT:** Early in March Mrs. Irene Ponsonby, a member of the Theosophical Headquarters Staff, paid a lecturing visit to the Los Angeles district, where she was for four days the guest of Mrs. Mary L. Connor of Pasadena. On the evening of Monday, March 12th, Mrs. Ponsonby spoke on 'Why Do We Suffer? or the Challenge of Life' in the delightful surroundings of the Sun Room of the Castle Green Hotel, Pasadena. The address was well received by a select audience, and at its conclusion, explanations were asked of the karma of the death of the new-born babe; the reason why some who need no suffering, suffer so much, while others who do, seemingly escape it altogether; and as to whether the insane have any consciousness of the working out of the law of consequence in their lives.

On Tuesday, March 13th, Mrs. Constance Allen, President, and Miss Eunice White, and the members of the Eagle Rock Lodge invited the visiting-speaker to conduct an open Lodge meeting in the drawing-room of Mrs. Allen's home: the subject chosen for study was 'The Esoteric Easter.' Dr. de Purucker's lecture in *Questions We All Ask* formed the basis of the presentation, which was interspersed with informal discussion, and the asking and answering of questions. The nature of Christ, the constitution of man with special reference to the peregrinations of the life-atoms, Devachan and Reincarnation, memory and character, and the teachings about 'soulless beings' were considered.

'Widening Horizons, or the Destiny of Man' was the subject presented at the public lecture given under the auspices of the New Century Lodge of Los Angeles in the Studio Hall of Trinity Auditorium on Wednesday evening, March 14th. The audience listened with marked attention, and following the address, queried the speaker on Reincarnation, with special reference to well-known individuals; as to the name and the nature of the religion of the future; the power of the spoken word, and the best approach in presenting Theosophy and *The Secret Doctrine* to the orthodox Christian.

"At all these gatherings," Mrs. Ponsonby reports, "it was a great pleasure to meet the new members, as well as the devoted ones who, for long years, have had their places, each one, in the superstructure on K. T.'s noble foundation. Everywhere these dear folk spoke of their love for and appreciation of all that the Lomaland people stood for to them, and all the while my heart thrilled with pride in and gratitude for their wonderful work in the Lodges, where they preserve the spirit of Lomaland amidst the tumult of the cities; and where they make their lives living examples of Theosophical principles. Truly Lomaland is right royally begirt, for they 'keep the link unbroken' in the face of almost overwhelming difficulties, and with unflinching courage and enthusiasm."

**Eagle Rock, Calif.:** "The Lodge received much spiritual benefit from Mrs. Irene Ponsonby's talk on 'The Meaning of Easter,' covering its symbolical significance and effect upon the purpose of our individual life," writes Mrs. Constance Allen, President. "As a Lodge, we needed the strengthening influence of her ability and understanding. . . . We were certainly stimulated beyond our expectations by her beautiful interpretation of how we, as individuals, should

strive to parallel our lives with the spiritual lesson contained in the symbology of Easter. We are sincerely grateful to Mrs. Ponsonby for this beautifully enlightening evening."

**Pasadena, Calif.:** *G. de Purucker Lodge* — "On the last Thursday night of every month, THE THEOSOPHICAL FORUM, current issue, is studied at our Lodge meeting, and each member is expected to familiarize himself beforehand with the contents, so as to be able to take part intelligently in the reading and discussion thereof. It is expected that, by this method of study, much valuable Theosophical information can be gleaned, and the 'pearls of wisdom' contained in G. de P.'s answers to questions be made a very real and vital study. Every member present might feel for the moment that it is his or her own question which G. de P. is answering."

[The plan outlined above is the result of the splendid Theosophical enthusiasm and keen ability for Theosophical propaganda of Mrs. Mary Lester Connor, President of the G. de Purucker Lodge, Pasadena, Calif. We heartily recommend it to all Lodges of the T. S. for their most sympathetic and careful consideration. — Eds.]

#### The Regional Vice-President's Lecture-Tour

As announced in previous issues of THE THEOSOPHICAL FORUM, Iverson L. Harris, Regional Vice-President of the Western District started on his lecture-tour up the Pacific Coast and in to Canada on March the 15th. Schedules of his public work during March and April will be found in the February and March, 1934, issues. The first stage of Mr. Harris's journey took him to the San Francisco-Oakland Bay District. He delivered three public lectures at Oakland on March 16th, 20th, and 23rd respectively. The first one, held at the Madison Street Masonic Temple, was on 'The Real Meaning of Universal Brotherhood' and was given under the auspices of the Oakland Lodge of the T. S. (Mrs. M. S. Ellis, President). Over a hundred people were present, and a lively question-and-answer period followed the lecture. The second lecture was held at 1090 Ardmore Ave., under the auspices of the Women's Section of the Oakland Theosophical Club (Mrs. Vance McClymonds, President), the subject being 'The Life of Discipleship.' The third lecture in Oakland, held also at the Masonic Temple, was on 'The Four Links of the Golden Chain — Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation.'

On the 18th of March Mr. Harris spoke for nearly an hour and a half to a most sympathetic and intelligent group of fine young men and women of the University of California. This is a most promising seeding-ground, and things of importance may eventuate from this meeting in due course of time.

On the evening of March 20th Mr. Harris spoke in San Francisco at the Hotel Whitcomb under the auspices of the San Francisco Lodge of the T. S., V. F. Estcourt, President, acting as chairman, the speaker choosing for his subject, 'The Theosophical Movement and its Message.' On March the 21st Mr. Harris was the guest speaker of the Berkeley Lodge of the T. S. at its regular weekly meeting in the Private Teachers' College Building, Mrs. May Goodall Darrow, President of the local organization acting as chairman. 'The Mysteries of Sleep and Death' was the subject of the evening.



On March the 22nd, Mr. Harris spoke in Petaluma, under the auspices of the local lodge of the T. S., his subject being again: 'The Theosophical Movement and its Message.'

The public work so far accomplished in the San Francisco-Oakland Bay-District, has been unusually successful. In addition to the free public Forum-lectures enumerated above, good results have been achieved through the means of 'Get-together-Meetings,' closed members' meetings and Theosophical Club gatherings, the general keynote of all these activities being harmony and mutual understanding. The field covered has been very wide, suggestions for the increase and widening of the Theosophical Work have been very helpful and it is easy to gather from the truly Theosophical spirit pervading all the gatherings and the practical enthusiasm that was kindled everywhere that the prospects for growth and expansion in the District are very promising.

Members of the U. L. T. and a number of prominent members of the Adyar Theosophical Society attended the San Francisco lecture and expressed themselves as being highly pleased. All of them were most cordial and appreciative. There is fine co-operation between the Adyar and Point Loma Groups in Oakland.

From all the reports received from various sources it is obvious that the Theosophical Cause has a great many earnest and devoted workers in the District now visited by Mr. Harris, and others who are beginners at present have splendid opportunities to train themselves for future work for Theosophy.

It should of course be remembered that no lasting result can be achieved nor genuine Theosophical work carried out if it has not a background of thorough preparation, of careful planning, and methodical approach; and these have been contributed in a wonderful manner by the members who, one and all, prepared the ground for Mr. Harris's public work, have supported it financially, and continue to do so, thus making the present lecture-tour possible.

**Eugene, Oregon:** On March 26th Mr. Harris left the San Francisco-Oakland Bay-District on his way to Oregon. On the 27th he spoke at the Unitarian Church in Eugene, Oregon, taking again as his subject 'The Life of Discipleship'; he commanded the thoughtful and sympathetic attention of his audience. During his visit at Eugene he organized a study-group with the help of Mr. and Mrs. O. F. Bevere and a few students belonging to other Theosophical affiliations. Those interested in attending the free Theosophical Classes of this new group may communicate with O. F. Bevere, 1391 Franklin Blvd. It is especially through the help of these small study-classes, which are nuclei of Theosophical thought and effort, that the knowledge of Theosophy permeates little by little the surrounding community.

**Portland, Oregon:** On the 28th Mr. Harris spoke in Portland at the Taylor Street Theater on 'What is Theosophy? Who are H. P. Blavatsky and the Masters?' C. C. Laughlin, local representative of the Point Loma T. S., introduced the Speaker. It was through the generosity and enthusiasm of Mr. Laughlin, a member of long standing, that active Theosophical work in this city was started. It was announced that Mr. Harris will return to Portland after the completion of his tour of the Pacific Northwest for the purpose of organizing a study-class in Theosophy for beginners. Those interested in enrolling may communicate with C. C. Laughlin, 1036 South East 13th Avenue.

**Elgin, Oregon:** On March 29th Comrade H. H. Hug, President of Blue Mountain Lodge, met Mr. Harris in La Grande, Oregon, and drove to Elgin where a large number of members had gathered at the Lodge-Room for the Initiation of Probationary Members into Full-Fellowship in the T. S. The ceremony was conducted by Mr. Harris. After the Initiation the meeting was turned into an informal discussion-period in which the members present had an opportunity of asking questions and getting acquainted with the lecturer. A beautiful spirit was felt at the meeting.

**Cove, Oregon:** On March 30th Mr. Harris, the Brothers Henry and Julius Hug and other members motored to Cove, where in the evening of the same day Mr. Harris delivered a splendid lecture in the Odd Fellows' Hall, Mr. H. H. Hug presiding. After the lecture many questions were answered and Mr. Harris met a large number of interested people, many of whom had driven thirty miles to hear the lecture.

**Union, Oregon:** On March 31st Comrade H. H. Hug drove Mr. Harris to Union where they met Mrs. S. E. Miller and Mrs. C. C. Howard who are the *moving spirits of the newly-organized T. S. Lodge in that city.* That evening Mr. Harris delivered a public Forum-lecture on 'The Theosophical Movement and its Message' in the Women's Club House. As the foundation of his talk the lecturer quoted the definitions of Theosophy given by the four successive Leaders and one of the outstanding passages from H. P. B.'s Message to the American Convention of the T. S. in 1888. One of the events of the evening was the presenting to Mr. Howard of the Charter issued by the Leader to the newly-formed Lodge in Union. After the lecture, during which he held the interest of the audience, Mr. Harris was asked many questions.

**La Grande, Oregon:** On April 1st Mr. Harris left Elgin, where he had been staying at the home of Mrs. Elizabeth Hallgarth, and went to La Grande amid a flurry of snow-flakes, which soon changed to glorious spring weather. In the evening he gave an impressive address before an attentive audience in the Mayville Sanitarium. In the course of his lecture he touched upon and answered questions concerning many difficult problems of life. A number of people present at this meeting had attended both of his lectures the two previous evenings, at Cove and Union.

**Elgin, Oregon:** On April 2nd a public Forum-lecture was given by Mr. Harris at the Headquarters of Blue Mountain Lodge in the Hug Brothers' Building at Elgin, Oregon. His subject was 'The Meaning of Universal Brotherhood.' He aroused the interest of the audience as was well attested by the number and quality of questions which were asked of him. Much credit is due to the *Elgin Recorder* for the large attendance at this meeting. Several articles appeared in its columns announcing the lectures to be held in this county by the Regional Vice-President. The members of Blue Mountain Lodge and the newly-formed Lodge in Union look forward to real growth from the visit of Mr. Harris.

A special meeting of Branch No. 43 of The Theosophical Club was held at Elgin on the evening of April 3rd, at which time Mr. Harris gave the members and their friends many helpful suggestions on the work of the Lotus-Circles and

the Theosophical Club. During the main talk of the evening he spoke on some of the problems which had been confronting the Club. The help offered was greatly appreciated by the members. Mr. J. J. Laughlin, President of the Men's Section, presided at the meeting and later called upon Mr. Harris to conduct the Sanskrit Study-Class at which time, at the request of those present, many of the difficult technical terms were studied. As a result of this visit of Mr. Harris, as a representative of the Parent Club of Point Loma, the members in Elgin have a much better understanding of the work and a still greater unity among themselves.

The greater part of the above information has been furnished through the kindness of Mr. Joy J. Laughlin of Elgin.

**Second 'Get-together Meeting':** On Sunday, March 18th, in the absence of the Regional Vice-President, Mrs. Irene Ponsonby presided over the second 'Get-together Meeting' of officers, representatives, and members of Lodges, Theosophical Clubs, and Study-Groups which was held in the Club and Literary Building, International Headquarters. Among those present were: Mr. Maurice Braun, National Club-Director; Mrs. Maurice Braun, President, Katherine Tingley Lodge; Miss Alice Peirce, Secretary, Point Loma Lodge; Mrs. Mary L. Connor, President, G. de Purucker Lodge, Pasadena; Mrs. Constance Allen, President of Eagle Rock Lodge; Mr. C. Q. Wesner, President, Theosophical Club of Hollywood; Mrs. Mora Forbes, President Women's Section, and Mr. Foster Griffiths, President Men's Section, Theosophical Club of San Diego; Mrs. Grace Knoche, International Superintendent, and Miss Elizabeth Schenck, Directress, Lomaland Lotus-Circles; Mr. Benjamin Bryant, Mr. John Harrison, and Mr. George Simpson, Study-Group Directors; Mrs. E. Bailey, La Mesa; Mrs. M. Q. Wright, Ocean Beach; Mrs. Edna Gourley, Sunset Cliffs; Mrs. Elsie Wilson, Vancouver; Miss Eunice White, Eagle Rock; Mr. and Mrs. Austin, Mr. and Mrs. Aldrich, and Mr. and Mrs. Davies of Hollywood.

Declaring the meeting open to discussion, the Chair welcomed the visitors, and spoke of the new growth and development in Hollywood, Ocean Beach, La Mesa, and El Cajon, and said: "This putting forth of new shoots calls for a strengthening and reinvigorating of trunk and root: the heart-pulse must be pure and strong, and wisely directed. This is the purpose which unites us in the very beautiful spirit of comradeship of these gatherings."

There followed an interesting discussion in reply to a query as to the subjects which had proved most successful in public work, during which many valuable suggestions were received from the experiences of representatives in the different areas of activity. The opinions expressed showed that the type of subject which proved successful varied with the different localities; that most of the Groups were using standard Theosophical books as the basis of their study, principally, *The Ocean of Theosophy*, also *Lucifer*; and all were agreed that interest centered in the fundamental teachings and their application to the problems of daily life. It was suggested that the sacred seasons of the year, the winter and summer solstices and the spring and autumn equinoxes should be marked, and attention was drawn to references to these, especially to Easter, by Dr. de Purucker in *Questions We All Ask*. Another point which was presented by Study-

Group Directors was, that many who are reluctant to join an organization, are glad to come to the Groups and to avail themselves of the opportunity to study Theosophy.

Mrs. Braun presented a report from Mr. P. W. Jones, Secretary, Fallbrook Lodge.

Miss Elizabeth Schenck, Directress of Lomaland Lotus-Circle spoke of the value which the children's work gave to the student in his own studies, and said that the slogan should be 'a Lotus-Circle for every Study-Group.' She also announced the first of the lectures on the methods and management of Lotus-Circles, to be held in the Rotunda of the Academy on Sunday, March 25th, at 2 p.m. All who feel the need of help and direction were invited to attend.

The Chair referred to the work performed in San Diego where enthusiastic activities marked the co-operation of Lodge, Theosophical Club, and Lotus-Circle, and Mrs. Braun gave much helpful information regarding the private and public work of these departments.

In answer to queries as to whether there was 'specialization' or whether the same members were active in these three efforts, and how the San Diego Club works to feed the Lodge, Mr. Foster Griffiths pointed out that the Lotus-Circle teachers are members of the Club and of the Lodge; that the Club acted on the assumption that the knowledge of Theosophy gained in its work would naturally lead its members into the Lodge; that the Club being, as it were, a preparatory school, its members, feeling the need of more intensive study, would join the Lodge. Mrs. Grace Knoche, International Superintendent of Lotus-Circles, said that in the Lotus-Circles the Club and the Lodge had a never-failing source of membership, for the active Circle passes its girls and boys into the Club not only from year to year, but even from sacred season to sacred season — a reality, to which the Chair added, "even from generation to generation!"

With this inspiring fact and the gratitude of the Chair for the co-operation of all present, the meeting closed with the intention of gathering again on the afternoon of Dr. de Purucker's next public lecture.

**Point Loma, California:** The work of the Point Loma Lodge has been carried on uninterruptedly since the last FORUM report, and there is gratifying evidence that steady progress is being made toward an ever deeper understanding of technical Theosophy. The programs have followed the adopted plan of opening with a fifteen-minute introductory address upon the subject assigned, and then all members present are asked to take part in the discussion: especially are those less practised in the art of expressing their ideas before an audience urged to participate. There has been ready response and the discussions have become increasingly lively.

For several months the subjects chosen have been based upon *Fundamentals of the Esoteric Philosophy*. The 'Seven Jewels' have been taken up one by one, and as many as three evenings have been devoted to one of these key-teachings. Mr. A. B. Clark served as chairman of the program for some weeks, followed by Mr. E. E. Synge, and at present Miss Judith Tyberg is acting in that capacity. Speakers and their subjects have been: 'Karman,' Mrs. Ethel Lambert; 'Reimbodiment,' Miss Elizabeth Schenck; 'Reimbodiment,' Mr. Geoffrey Barborka;

'Hierarchies,' Mrs. Isabel Clemeshaw; 'Lokas and Talas,' Miss Judith Tyberg; 'Celestial Hierarchies,' Mr. Lafayette Plummer; 'Hierarchies,' Dr. H. T. Edge and Dr. E. D. Wilcox; 'Swabhâva,' Mrs. Anna Reuterswârd; 'Swabhâva,' Lieut. Com. Frank Webster; 'Swabhâva,' Mr. Boris de Zirkoff; 'Evolution,' Miss Elsie V. Savage; 'Evolution,' Mr. E. W. Lambert; 'Evolution,' Miss Grace Knoche.

Since the Leader's return from Europe, the Lodge has had the privilege of receiving additional instruction from him, in several informal talks, clarifying difficult doctrinal points under discussion.

Two initiation ceremonies have taken place, one in December and one in March, admitting several new members into the Theosophical Society, most of whom will affiliate with Lodge No. 29. These occasions have been very impressive, reminding the older members, as well as the new, that the Theosophical Movement is "the most serious movement of the age."

During the past half-year, several members of our Lodge have gone out from Point Loma to assist other Lodges on the Pacific Coast, giving talks before Lodge meetings, and more formal lectures in public halls. Mr. C. J. Ryan, Mr. A. B. Clark, Mr. Boris de Zirkoff, Mrs. Irene Ponsonby, Mr. I. L. Harris, all have visited the Los Angeles district recently, and several others have given addresses at meetings in the vicinity of San Diego, before study-groups, Clubs, and regular public Lodge-meetings. At the present writing Mr. I. L. Harris is absent on a six-weeks' lecture-tour up the Coast as far as Vancouver, B. C.

**CENTRAL DISTRICT:** Brother E. L. T. Schaub, Regional Vice-President of the Central District reports the following activities from that Section.

**Columbus, Ohio:** With the co-operation of Dr. Wilton H. Wilson, Brother Schaub is planning to hold a meeting in this city some time in May, with the object of establishing a Theosophical Center. Doubtless he will succeed in this laudable endeavor, and the people of Columbus will have a taste of true Theosophy.

**Akron, Ohio:** Through the efforts of Brother John R. Stevens, President of Cleveland Lodge, a meeting has been arranged to be held in Akron on Sunday, April 7th, for the purpose of forming a Theosophical Center there.

**Ann Arbor, Michigan:** The Lodge is planning to celebrate W. Q. Judge's birthday anniversary, April 13th, and the members of Toledo Lodge are going to Ann Arbor to assist them in giving honor to one who was ever loyal to H. P. B.; one whom she trusted, to use her own words "till death and after."

**Chicago, Illinois:** Mrs. Laura Baker, 7006 Stewart Avenue, has been conducting a Study-Class on *The Secret Doctrine* for several months, and this has finally resulted in a large number of applications for Probationary Fellowship, which came into the American Section Headquarters all in a bunch, keeping the President busy for some time signing Probationary Fellowship cards. It is expected that a new Lodge will be formed with this nucleus some time in June. The members of this Center are devoted and enthusiastic and will give the opportunity for any who may be interested to learn something about Theosophy in a part of the city which was virgin-ground for Theosophical effort until Mrs. Baker inaugurated her Study-Class.

**EASTERN DISTRICT.** Rochester, N. Y.: Phoenix Lodge reports that their Sunday evening meetings held at 8 o'clock have been well attended, and that those attending usually stay late, discussing Theosophy. The subjects for the month of March are as follows: March 4th, 'Personality and Individuality — True Self and false selves; he who giveth up his life shall save it; personality a mask. Mar. 11th, 'Man's Creative Powers' — Man inherits his creative powers from his divine ancestry; they can be used or abused; will and imagination; be what you love. Mar. 18th, 'The Seven Jewels of Wisdom'— fundamental principles which explain all things. Mar. 25th, 'Evolution'— a conscious, purposive process; unwrapping of what is within the germ; evolution of atoms and of worlds; self-directed evolution.

**Rockport, Mass.:** The A. B. C.'s of Rockport have a list of topics which have been taken up by this Study-Group. Following are some of the most interesting, together with references which were consulted. 'Care in Thinking,' October *Lucifer*, article by G. de P.; Question No. 70, FORUM, Jan., 1932; 'The Power of Will and Thought,' *Lucifer*, p. 260 Dec., 1933; 'Meditation and Intuition,' *Lucifer*, p. 214, Nov., 1933. In addition to this, 'The Golden Stairs of Wisdom' were taken up and divided into several steps, so that several meetings were required to cover the whole subject. The following illustrations of the way the steps were divided, and the references, will show the method pursued. 'Live to Benefit Mankind' — reference, *Theosophy: the Path of the Mystic*. 'A Clean Heart and a Pure Mind,' and 'An Eager Intellect,'— reference, *Golden Precepts of Esotericism*. 'An Unveiled Spiritual Perception,'— reference, *Questions We All Ask*, pages 65, 66, 69, 92.

**Boston, Mass.:** Subjects and speakers for the Sunday evening public meetings were as follows: Mar. 4, 'Saviors of Men,' Dr. E. G. Mitchell; Mar. 11, 'What is Immortality?' S. M. Zangwill; Mar. 18, 'The Six Glorious Virtues,' Mrs. Jessie E. Southwick; Mar. 25, 'The Powers Innate in Man,' Mrs. Alice O. Benedict. The meetings have been well attended, and great interest has been shown. This has been manifested by the use to which the Free Loan Library has been put. Usually several people take out books following the Public Lecture, and many others are taken out on week-day afternoons, when the room is kept open for that purpose.

The 'Round Table Discussion,' held at 4 o'clock Sunday afternoons, seem to fill a real need. It has proved especially useful to those living out of the city who find it difficult to attend the Sunday evening meetings. Several of the Probationary members have also taken advantage of this opportunity to gain more knowledge of Theosophy.

On Wednesday evening, March 28, the Entertainment Committee, of which Mrs. Southwick is Chairman, presented an entertainment at which the attendance taxed the capacity of the hall. Mrs. Southwick gave readings from *The Merchant of Venice*; Mrs. Edith Noyes Greene had charge of the musical part of the entertainment and in addition to playing several of her own compositions introduced several artists of high standing who generously contributed their services.

**AUSTRALASIAN SECTION:** The meetings of Lodge No. 1, Karong

Toongabie, and the Study-class are proceeding as usual. A new activity has been inaugurated at 18 Victoria Chambers — now known as the City Office of the Australasian Section, The Theosophical Society (Point Loma) — namely, a weekly Inquiry Class, every Wednesday evening, advertised each Saturday in the religious column of the leading morning daily paper. This has proved a great success, attracting interested inquirers and having great promise of growth. The Theosophical Club (Women's Section) meets there as heretofore every Thursday evening and also reports progress.

**NETHERLANDISH SECTION:** In a letter from Bro. Jan Venema, full of enthusiasm and Theosophical ardor as usual, occurs the following passage which speaks for itself: "Last week we met with success at Delft. We established there a small but fine study-class, and for the first few weeks some of our members, especially the Secretary of the Theosophical Club, Mr. Lineyer, will go there in order to help. Next week we go to Arnhem, Hengelo, Smilde, and Leeuwarden. My Easter holiday this time will be a lecture-tour to the Midlands, and to the North. Last Wednesday at the Club in The Hague we had a record-meeting. I think it must have been on account of the subject. After six members had given up their seats, and four persons were turned away, we reckoned nearly a hundred around the study-table. Two new probationers. Of course, they do not all come back, these people in the hall, but it certainly makes the work known. We have now regular announcements in The Hague papers weekly. Yesterday Mr. Busé from Utrecht spoke before a capacity audience. Sunday, the 11th of March, I spoke in Amsterdam — a very good meeting. Next Sunday I shall address an audience in Utrecht."

## The Second North American International Inter-Theosophical Convention

**T**HIS Convention will be held in Rochester, N. Y., on Saturday and Sunday, June 16 and 17. The Hotel Sagamore will be the Headquarters of the Convention. It is almost opposite the meeting-place of the Phoenix Lodge of the T. S. in Rochester, which is at 154 East Avenue, Room 103.

The following letter from Mme. Vávra, the General Secretary of the Yugoslavian Section of the Theosophical Society (Adyar), to Mr. Cecil Williams, a member of the T. S. in Canada (Adyar), who was so active in arranging the International Theosophical Convention at Niagara Falls last year, was sent in by Mr. Williams for publication in the FORUM:

*"Yugoslavensko Teozofsko Društvo u Zagrebu*

"Yugoslavia, Zagreb, February 13th, 1934.

"To Cecil Williams Esq., 49 East 7th St., Hamilton, Canada.

"Dear Friend: I thank you so much for having linked our country with yours in including our letter in the report of your convention.

"I am tremendously glad to realize that your efforts have brought the movement for practical Theosophical unity to the desirable achievement, and the real goal may not be far distant, i. e., perhaps already reached — at least in the hearts

of us all. I am most cordially congratulating the resolution of your convention you unanimously carried.

"I am happily looking forward to the next convention to be held in Rochester though I know I will 'attend' only in thoughts and feelings.

"Concerning our work in Yugoslavia, we celebrated our tenth anniversary, i. e., the Jubilee convention of the Theosophical Society, here on Dec. 17th, 1933, having just our King and Queen visiting Zagreb.

"May the echoing vibrations bring you our loving greetings and all good wishes from, v. s. y., JELISAVA VÁVRA."

### Theosophical Press Service

**T**HEOSOPHICAL writings reprinted from *The Theosophical Path*, *Lucifer*, *The Path* of William Q. Judge's time, and *Questions We All Ask* by G. de Purucker, and also addresses by the Leader, have been published in *Bridgeport Life*, Conn., and 'The Forum,' its Correspondence Page has been enlivened by a discussion in which Dr. Kenneth Morris was heard from with telling effect. Sometimes several Theosophical articles appear in one issue, but always at least one article a week for three months is the excellent record reported by Mr. Oswald Bush, Secretary of the Bridgeport Lodge. The subjects cover a wide range including 'Peace or War: and The Secret Doctrine,' 'The Signs of the Cycle,' 'A Natural Body and Spiritual Body,' 'The New Way for those who Suffer,' 'Is Reincarnation a Cruel Doctrine?', 'The Mind,' 'Atlantis,' and 'Lemuria.'

A very successful line of newspaper work conducted by members of the Headquarters Staff at Point Loma, and recommended for adoption in other centers, is the publication of a series of German articles on Theosophy in the *Deutsche Zeitung*, one of the leading German newspapers of the Pacific Coast. This series has been put together from articles appearing in 'The German Forum' and as most of them are translations of the lectures of Dr. de Purucker they make very effective propaganda indeed. Nearly every city of importance has one or more newspapers in a foreign language, Swedish, German, Spanish, etc. And they often use the form of the 'feuilleton'—the lower half of the page given over to articles of a literary or cultural nature, among which contributions on Theosophy should be very welcome. Certainly it was only necessary to approach the Editor of the *Deutsche Zeitung* to secure an immediate and cordial response. The articles make a fortnightly appearance under the following titles: 'What is Theosophy?'; 'H. P. Blavatsky as a Spiritual Teacher'; 'Jesus, the Avatâra'; 'The Evolution of the Universe,' Nos. I and II; 'Man and the Universe,' I and II; 'Thoughts on Easter'; 'What is Death?', I, II, III; 'Reimbodiment,' I and II; 'Karman,' I, II, and III. And in prospect are: 'The Mahâtman,' I and II; and 'The Mystery-Schools of the Ancients,' I, II, III. Copies of this German series can be supplied to those wishing to undertake a similar line of work.

A Swedish series like the above-mentioned could readily be compiled from *Lucifer Ljusbringaren* (Stockholm, Sweden, Claes Annerstedt, Editor), and used in the Scandinavian newspapers in the United States, where, in some States particularly, there are many who could be thus made acquainted with Theosophy.



## 'The Secret Doctrine Class' at Point Loma

**A**MONG the numerous activities carried on at the International Theosophical Headquarters, not the least esteemed is *The Secret Doctrine* Class which was recently inaugurated as a course in Theosophical University, on the advice of Dr. de Purucker. It has an enrolled membership of forty-five students and its meetings are open to other F. T. S. who wish to attend as auditors. The Class meets on Thursday evenings and is conducted by Dr. Henry T. Edge and Mrs. Marjorie M. Tyberg. Weekly lessons of several pages are set for study, and these are expounded by the teachers, who ask questions of the students and invite their comments and any contributions from other literature, illustrative of the matter in hand, which they may have been able to find. By this collective method a far more intensive and varied acquaintance with *The Secret Doctrine* is attainable than could be secured by individual study, as the pooling of many minds illumines the subject from every possible angle. The large and eager attendance proves how glad the members are to have this opportunity of making an efficient study of our Founder's great masterpiece.

*The Secret Doctrine* is an inexhaustible mine, and people may go for years under the impression that they know what it contains, without realizing how much they have missed through an inadequate method of study. Perhaps this report may inspire further enthusiasm on the part of other Lodges and centers to adopt *Secret Doctrine* study-classes; for these noble teachings, the study of which our present Leader has done so much to encourage, are the very heart and soul of the Theosophical Movement.

The students find that their study of *Fundamentals of the Esoteric Philosophy* has rendered *The Secret Doctrine* a much more available treasure-house of the Ancient Wisdom and that the Leader's *Occult Glossary* is an invaluable help in elucidating the profound and unfamiliar terms with which the great work of H. P. B. abounds.

## Theosophical Correspondence Class

**A**THEOSOPHICAL CORRESPONDENCE CLASS has been started at our International Headquarters. It is open to all inquirers, Probationers, and to newly admitted F. T. S. who feel the need of directed study and help in the understanding of the fundamental teachings of Theosophy.

Mrs. E. W. Lambert has been appointed by the Leader as the Secretary for this Class, and Mr. W. Emmett Small, Jr., as Assistant Secretary.

The Correspondence Class in Theosophy is filling a long-felt need, as is shown by the response from inquirers and probationary-members. In their desire to satisfy their heart-hunger for the basic truth about life and its various phases, many seek for help and guidance through various channels. Continuous searching and growth of understanding in some cases lead one with that unerring guiding hand of karma to a Theosophical Lodge, Club, or a friend who is also interested in the teachings of Theosophy. In other cases desperate need for help to understand the daily problems will find expression in a letter to our Headquarters. Whatever the urge behind the desire to know more of Theosophy,

the call is met and answered with consideration for the need of each individual.

There is no charge for these Theosophical teachings. Postage sent to cover cost of mailing, etc., will be appreciated. Address communications to: *Correspondence Class, Theosophical Society, Point Loma, California.*

### Notice to all Lodges and F. T. S.

QUESTIONS have come to the office of the Secretary General, asking whether our White Lotus Day Celebrations should include commemorative references to others besides H. P. B. This matter has been covered in a telegram sent to President Clapp of the American Section of the T. S., reading as follows:

"Make clear our [White] Lotus [Day] observance strictly traditional based on Blavatsky's testamentary wish Olcott's promulgation, including reverence Blavatsky her work Theosophy only and readings Gîtâ Light [of] Asia Always ready fraternize this basis common all Theosophists but rigidly excluding all personalities even beloved Judge Tingley Consequently suggest quickly notify Lodges. (Signed) *G. de Purucker.*"

Colonel Olcott's official promulgation of White Lotus Day, dated Adyar, April 17, 1892, was published in *The Path*, June, 1892, page 96.

— JOSEPH H. FUSSELL

### Are You Lighting the Path?

THE latest to be added to the list of 'silent teachers' are: *Lucifer* in the Public Libraries of Minneapolis and St. Paul, where the FORUM already is; *Lucifer* in the Naval Hospital Library, San Diego, Calif.; *Lucifer* in the Berkeley Free Public Library, Berkeley, Calif.

Mrs. Emily I. Willans reports the 'silent teacher' list for the Australian Section of the T. S.: Lodge No. 1 supplies *The Theosophical Path* to the Municipal Public Library, the School of Arts Public Library, the Reference Library (Public), all of Sydney, N. S. W., and the Public Library at Parramatta, N. S. W. A member supplies Dymocks Lending Library, Sydney, and another F. T. S. the Brisbane Public Library. Lodge No. 1 also supplies the Municipal Public Library and the School of Arts Library with *Lucifer*. One F. T. S. supplies the Parramatta Public Library with *Lucifer*, and another, the Theosophical Club Lending Library with *The Theosophical Path* and *Lucifer*.

### Lotus-Circle News

**Parent-Teachers Lotus-Circle Forum:** On March 25th this Forum was inaugurated in Lomaland, in an effort to meet the inquiries of parents and teachers who want help in starting Lotus-Circle work. The idea originated with Miss Elizabeth Schenck. The meeting was presided over by Captain John R. Beaver, Chairman of the Lomaland Lotus-Circle Committee. Dr. Gertrude van Pelt (National Supt., U. S. A.) gave the address of welcome, dwelling upon the great advantages of Lotus-Circle work, the aims of the Parent-Teachers Forum, and the ease with which children could be taught technical Theosophy.

Among the questions asked were, "How will those undertaking Lotus-Circle work learn to teach Theosophy to children?" "What is the feeling of parents in regard to Lotus-Circle work? Do they find it helps their children?" "How shall we interest parents in this work?" "How do you teach ethics?" and so on.

Among the speakers were Miss Schenck, Mrs. Hazel Boyer Braun, Miss Helen Savage, Mr. La Fayette Plummer, Professor C. M. Savage, Mrs. Agnes Stevens, Mrs. Irene Ponsonby, and Mrs. F. J. Arteche.

Said Miss Schenck, "Long before I knew anything about Lotus-Circles or Theosophy I had discovered that children loved truth, nobility, and beauty. Working with children in social settlement work I had often tried to tell them tales about heroes, and without a word about discipline I have seen little children fall into line and gradually take these ideals into their lives. When I came into the Lotus-Circle work, I continued the idea of telling stories, but I found that I was not holding the children's attention, so I said one day, 'We are going to have a Forum, just like the grown-ups; we shall start public speaking, and prepare for the Club.'

"An old fairy-story comes to my mind — about a prince who by an evil enchantment forgot who he was and wandered about as a cowherd, but with some hunger that he could not satisfy. In order to awaken him to his identity the king caused a horn to be blown to call back the prince, but the prince, though he felt that the horn had some message for him, at first could not make out what it was. But one day as he waited for the blowing of the horn his rags fell from him and he remembered who he was and returned to the palace with much rejoicing. I think the children are like the prince, waiting for their unrest to vanish and for someone to call them back."

Said Mrs. Braun, speaking on the question of what parents thought about Lotus-Circles: "Wherever there is a Lotus-Circle I feel that nothing else in that land is as important as that Lotus-Circle. People who have the courage and self-forgetfulness to come together and teach children the beautiful truths of Theosophy are doing something marvelous for the future, for in the Lotus-Circle the children learn that they are responsible, that they are divine, that there is nothing in the world to fear. They learn that all things are in the heart of Nature. Everyone here, I think, feels that Theosophy is the most serious thing in the world today, and it is true, so that Lotus-Circle work is more important than any other work in the world, for the children are the torchbearers of the future. Children who are taught these glorious truths are bound to be leaders, because they understand truth. To teach the truths of Theosophy to children is not difficult because they want these truths."

In answer to the question, "But how can we teach children Theosophy when grown-ups find it difficult to understand the teachings?" Miss Helen Savage said: "When I was traveling with the Leader on his tour through several of the countries of Europe, I asked all the teachers if they found that children could understand Theosophy, and they said, Yes, because in *The Lotus-Circle Messenger* it is presented so simply that anyone can understand it. How the *Messenger* is used in Europe! It is translated, in part at least, into French, German, Dutch, and Swedish; and I was very much surprised to find that not only were all the Lotus-Circles using it, but the Theosophical Clubs and the Lodges as well. In

the 'Children's Key to Theosophy' in the *Messenger*, Theosophy is put in a way that the youngest child can understand.

"Yet the child, although he comes to earth to stay here for a little while, really belongs to the Universe, so it is natural that he should understand these truths, for they are universal truths. He may not understand them with the brain-mind, which is a growing thing, but he has something within him — the spiritual nature — which brings back its own memories, and this *does* understand. The child is a logical being, and he finds logic in the universe. Take for instance Reincarnation and Karman. You never have to explain these to children. They understand them at once. I think this quotation from Mr. Judge will show you how a child can understand Theosophy, for he speaks of it as 'that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.'"

Professor Savage spoke on "How we teach ethics in the Lotus-Circle." He said: "The key is imagination. Fire the imagination of the children and they will ask questions which will draw out in the answers the deepest teachings. It would be very difficult if you set out to teach ethics as a study, but if you use *The Lotus-Circle Messenger* you will find that all the Theosophical teachings have simple applications, and as you delve into these you find the correspondences that will help you. When a boy finds out that being orderly is something that is merely required of him, it seems irksome, but when he studies the stars and the seasons, and realizes that the universe is based on order, he becomes interested. He wakes up."

Mrs. Agnes Stevens spoke interestingly on her experiences in teaching Theosophy to the smaller children, giving many anecdotes and explaining how even the profoundest teachings could be simplified for tiny children. She described her method of teaching the 'Seven Jewels,' with beautifully colored cards.

Mr. L. Plummer spoke upon "Evolution, and how we teach it to little children," and Mrs. Irene Ponsonby and Mrs. F. J. Arteché gave interesting anecdotes showing the value of Lotus-Circle training from the parents' point of view.

This is the first of a series of monthly meetings of the Parent-Teachers Lotus-Circle Forum, to be held in Lomaland on the last Sunday of each month, at 2.00 p.m., preceding the regular meeting in the Temple of Peace.

**New Work in Utrecht, Holland:** Some little time ago Miss Nel G. van Weydom Claterbos and Miss Jo v. d. Burg asked the Lotus-Circle girls of the Torchbearers (or older) group to invite their friends, from 14 to 18 years of age to form a 'Senior Lotus-Circle' or 'Junior Group.' So successful was the effort that Utrecht now has a fine Junior Group of eager and interested young folk, meeting regularly in charge of Miss Jo v. d. Burg and Miss Lucie Goud. For several months they have been studying Theosophy intensively, mainly from *The Lotus-Circle Messenger*, concentrating on 'The Children's Key to Theosophy,' the 'Magic Carpet' series and the series on the Great Teachers, including the life and work of H. P. Blavatsky. Here is a hint for others who are looking for ways by which young folk may be interested in Theosophy.

Nothing in the *Messenger* has been more liked than 'The Story-Teller's Pack.'

by Leoline L. Wright, running from month to month and telling the story of a Greek boy, Dion, who on his quest for the Golden Apples, meets the god Hermes and has surprising adventures. Here the old Greek myths are for the first time interpreted in the light of Theosophy in this enchanting way. Writes Nel G. van Weydom Claterbos of Utrecht, Holland, of this series:

"The Story of Dion! Beautiful! Pure Theosophy with the charm of a fairy-tale and yet for the boys a true story, for they feel the mysterious link between past and future in it. May they not have adventures like those of Dion sometime? Who can tell?"

**The Lotus-Circle Messenger:**\* The May issue may perhaps, because of its atmosphere, be called a Mystery-number, and in this spirit creates an appropriate setting for H. P. B. and the celebration of White Lotus Day. The opening tribute by Hazel Boyer Braun, to our first great Teacher strikes a harmonic of beautiful understanding and inspiration. Dion again beholds a Mystery-drama, 'The Story of Psyche, the Winged Soul' in which the meaning of our human pilgrimage is made clear to him. The ancient Mystery-haunts of Wales are the goal of the 'Magic Carpet,' this time piloted for us with the authentic touch of our Welsh poet, Dr. Kenneth Morris. Druidic teachings and their initiatory legends follow in 'The Children's Key to Theosophy,' while reports from Lotus-Circles form as it were living illustrations of the dominant theme. 'The Golden Chain' correspondence lesson rounds out the issue. The 'Vade Mecum' supplement continues in that highly satisfactory rôle of practical and inspiring advisor that we are coming so happily to depend upon.

**Vade Mecum,** *The Lotus-Circle Messenger* Supplement for parents and teachers, is winning friends, and incidentally subscriptions for the *Messenger* itself on every hand. Writes Nel G. van Weydom Claterbos, of Utrecht, Holland:

"We are profoundly glad for *Vade Mecum*. The first copy opened worlds of ideals before us and lifetimes of work, with that divine promise in it which gives courage for the most difficult work. Theosophical education! It is so badly needed!"

Writes Miss Gertrudis Slierendrecht of The Hague (Holland): "With *Vade Mecum* you are doing a precious work. Many of us read that little Supplement first of all. There is such a cry for real education, and many educators themselves have lost the way. For those longing to find the way again *Vade Mecum* is a radiant guide. A Teachers Magazine — to that ideal our little *Vade Mecum* must grow. There are so many burning problems, so many false educational ideas."

**Special Notice and Appeal:** An urgent need has arisen for copies of *The Lotus-Circle Messenger* of August-September, 1933. Those who have copies of this issue *which they do not intend to bind or save*, and who would like to donate them to further the Lotus-Circle Work, kindly send them to Central Office for Lotus-Circles, Point Loma, California, care Mrs. Grace Knoche. Co-operation will be greatly appreciated. Even a single copy will help. Another issue desired is February, 1933.

— G. K.

\**The Lotus-Circle Messenger*, for children, parents, and teachers; Theosophy applied to education. Monthly, illustrated, 16 pp., 50c. a year.

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforum Theosophaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, Nos. 11-12, Merrion Row, Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

**SCANDINAVIA**

**THEOSOPHICAL SOCIETY:** National President: (Post vacant until Dr. Bogren's successor is chosen.)

Vice-President: Mme. Anna Wicander, Djurgården, Stockholm, Sweden

Executive Vice-President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

**GERMANY**

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**EGYPT**

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

**AUSTRALASIA**

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

**SOUTH AFRICA**

**THEOSOPHICAL SOCIETY:** Information Bureau: Mrs. Rose Barrett, c/o S. A. R. Booyens Station, Johannesburg, South Africa

**DUTCH EAST INDIES**

**THEOSOPHICAL SOCIETY:** Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsenweg, Batavia, C.

**LATIN AMERICA**

**THEOSOPHICAL SOCIETY:** Representative: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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

# THE LETTERS

## from H. P. Blavatsky to A. P. Sinnett

Transcribed, Compiled, and with an Introduction by A. T. Barker

**T**HESSE letters, written by the founder of the Theosophical Society between the years ~~1880~~<sup>1850</sup>-88, form a companion volume to the recently published *Mahatma Letters to A. P. Sinnett*, acting at once as a commentary on the latter and almost as an autobiography of the vigorous, enigmatic, cataclysmic personality of Madame Blavatsky.

It is now beginning to be recognised that her writings contain the key to the profoundest mysteries of Man and the Universe, and those who opposed the value and truth of her philosophy sought by means of personal slander and vilification to prejudice public opinion and thus divert attention from the incomparable treasure of knowledge which she was the means of giving to the world, and which, if impartially considered on its merits, must have carried with it the conviction of the integrity of the writer.

But it is, of course, to the student of Occultism and Theosophy that this book makes its widest appeal, for every page of it throws some unexpected light or gives a hint and indication of the mysterious life of those who, while living in the world serve the purposes of the Great Lodge of Adepts whose headquarters are beyond the Himâlayas.

Many a blank page in the history of the Theosophical Movement is filled in and many interesting facts are brought to light in connexion with such prominent people as Bismarck, Lord Salisbury, Lord Randolph Churchill, Gladstone, Sir William Crookes, Éliphas Lévi, Anna Kingsford, and others.

The opinions expressed by Madame Blavatsky and the Masters on the relationship between Great Britain and India are highly significant in view of the present political situation in that country.

In addition to the correspondence of Madame Blavatsky, there are many letters of considerable personal interest and historical interest from such well-known Theosophists as the Countess Wachmeister, Colonel Olcott, T. Subba Row, A. O. Hume, Damodar K. Mavalankar, and Mohini M. Chaterji.

404 pages, \$4.00 per copy

**The Complete Works of H. P. Blavatsky:** Attention is called to the fact that both the First and Second Volumes are available at the Theosophical University Press, Publications Department, Point Loma, California. This announcement was inadvertently omitted in the Review of the Second Volume in *The Theosophical Path*, April, 1934, page 533.

---

Enclosed find \$..... for ..... copy (copies) THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT (price \$4.00 per copy).

Enclosed find \$..... for ..... copy (copies) of Vol. I.....: Vol. II.....  
THE COMPLETE WORKS OF H. P. BLAVATSKY (price \$4.00 per volume).

Name .....

(Address) .....



# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY  
Point Loma, California, U. S. A.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## LETTER FROM THE LEADER TO THE ENGLISH SECTION T. S.

(The following letter was written to the Officials and Fellows of the English Section T. S. in response to a request from Mr. A. Trevor Barker, the President of the English Section, asking for a few lines of suggestion or advice concerning the conduct of the Theosophical work in the present rapidly changing times. As this article contains suggestions of value to every Section of the Theosophical Society, the FORUM prints it *verbatim* and in full. — Eds.)

*The Leader's Office,*  
21st April, 1934.

*To the President, Officials, and Fellows of the  
English Section of the Theosophical Society,  
and more particularly to the Officials and Members of the  
General Council of the English Section T. S.*

COMPANIONS: I am writing to you, following upon a cable received from your National President, Dr. Barker, telling me that he would appreciate a letter from me of "general guidance" for the English work, to use his own words, which he would read at the meeting of your General Council on May 5th. I am addressing this to the President, Officials, and Fellows of the English Section of the Theosophical Society; and more particularly to the Members of your General Council; but if in the judgment of the General Council the contents of this letter should be reserved in England for the General Council alone, you have my full consent to doing so.

It is with genuine pleasure that I am writing to you this letter, touching upon what seems to me to be certain very necessary steps for the guidance of the work of the English Section of the Theosophical Society, certainly along general lines, and it may be, if your judgment agree, also in particulars.

Under the Constitution of the Theosophical Society, each National Section thereof is autonomous within the provisions of the said Constitution; but while we all recognise this to be a fact, none of us, I take it, is oblivious of the other even more important fact, which is of a spiritual character, that such autonomy by no means does away with the traditional and necessary integrity of the Theosophical Society as a whole. I mean by this that while each Section is autonomous under the terms of our Constitution, there exist among these several Sections what are really unbreakable bonds of union, which cannot be ruptured without seriously endangering the spiritual and intellectual purposes for which the Theosophical Society was founded by our beloved H. P. B., as the Envoy of her Teachers.

Having this condition in mind, it is with the less hesitation that I embark upon certain suggestions which I herewith lay before you, realizing that you will not take them as 'orders,' nor as mandatory upon you, unless you choose so to consider them. The duties of the Leader, as outlined in the Constitution, are, among other things, to direct the general policy of the Theosophical Society.

Now, my Brothers, while it is quite true that the methods of work in any Association of human beings of necessity may and perhaps must change from century to century, or from time to time, yet in a Movement such as ours, in a Society such as ours, fundamental principles endure for aye, and are not subject either to essential change or to radical modification, because they are based in our own case upon the same fundamental principles or laws which keep the fabric of the Universe whole and unimpaired — I mean that the principles upon which we work are spiritual ones, derivative from Intelligences far higher than are our own spiritual or intellectual efforts or understandings, which by comparison are relatively feeble.

The world is entering upon psychologic conditions far different from what existed in the time when H. P. B. founded the T. S.; and the signs of these changing events are observable everywhere. It were sheer folly to put blinders over our eyes and to suppose that we are still living in the psychological atmosphere which prevailed more or less from 1875 to 1914.

Yet it would be equally foolish in my judgment to suppose that the declarations of cause of the founding of the T. S., which were made by the Masters and their Messenger H. P. B., between 1875 and 1891, which was the time of her passing, have been exhausted in their necessary effects, and that these same causes no longer are valid. The exact contrary of this is the case. The Theosophical Society was formed above everything else to keep alive in man his spiritual intuitions, to be a bulwark of spirituality in the world, and

perhaps above everything else to bring about at least a nucleus of a Universal Brotherhood which could successfully face and in time prevail over the mistakes of the passing phases in human civilization, such as above said we today see around us on every hand. In other words, the causes for the founding of the T. S. are really stronger today than they were at the time of the birth of the Society.

The Masters in their wisdom foresaw what was coming, foresaw the need of introducing into the thought-life of the world ideas, teachings, doctrines, which would stem and perhaps divert into harmless flow the inrushing tide of psychism which it was seen clearly in 1875 and before, the modern world was about to face, and perhaps the Occidental part of the modern world especially so.

How wise these warnings were that were given to us soon after H. P. B. founded the T. S. in 1875, should be by now appreciated by every thoughtful mind. On all sides we see new, fantastic, and in some instances crazy, psychical movements springing up; strange and erratic organizations are gathering in adherents by the hundreds and in some cases by the thousands. Eminent men of science in a few cases are even having their attention drawn to and their imagination captured by phenomenalistic occurrences which make an appeal to them precisely because they have the illusory appearance of being something tangible and real, which they suppose can be subjected to laboratory-tests.

Examine the many periodicals now in publication, some of them relatively harmless, some of them simply foolish, some of them downright dangerous; and consider the dreams of Cloud Cuckoo-Land which most of these periodicals or magazines publish. Most of them appropriate, with none or at best with little acknowledgment, more or less of the teachings which H. P. B. brought to the western world, and misuse these teachings by way of making foundations of them upon which are erected false claims concerning fraudulent initiations and equally fraudulent initiates.

It is clap-trap of this kind which is always a bait to the uneducated, because it is these masses of the uneducated, alas, our unenlightened brothers hungry for truth as they are, who have their attention fascinated and their adherence captured. I tell you, my Brothers, that we shall be held, and indeed are now, responsible for any slackness or failure to emphasize the purposes of the Theosophical Movement, and for our failure to do our utmost to spread abroad the teachings of the Ancient Wisdom-Religion of the gods, as they have been given to us. These teachings alone will stem the present rising psychic tide and divert this vast mass of inchoate human psychical energy into the proper channels. This rising psychic

tide of energy takes many forms. In some it is purely psychical or psychistic, finding its outlet in the various quasi-occult or pseudo-mystical movements which flourish today. In other cases this psychical tide makes its appearance in emotional or quasi-religious forms of a revivalist character.

As I ponder the situation, I am with every day that passes more and more reminded of the conditions that prevailed in the Roman Empire just preceding the days of its social disintegration. Writers like Ammianus Marcellinus have transmitted to us descriptions of conditions prevailing in the Roman Empire at the time of its first decline and before its fall — strangely, amazingly alike unto what prevails in the world today. Multitudes running after so-called magicians, necromantic practices breaking out sporadically in all the parts of that Empire, fortune-telling and other similar fads, and emotional revivalist bodies thronging both town and country-side in semi-religious frenzy!

My Brothers, precisely the same outbreaks are observable in all parts of the world today; and I call your attention to it because it is the immediate and most important problem that faces us. I do not mean to suggest that our present civilization is in the same perilous condition as was the Roman Imperium at the time of which I speak. I call your attention to the amazing similarity, and say that the same dangers threaten us now that then threatened imperial Rome. Today the chances are greater for a spiritual reaction towards sanity and safety, and I believe it will come in time.

I would therefore suggest for the "general guidance" of the English Section, to adopt the phraseology of your beloved President, that all your energies, spiritual, intellectual, and physical, (in every proper and honorable way consonant with ethics and the laws of your country) be devoted to a spreading of the teachings and ethic of the Theosophical Movement, and in particular of our own beloved Theosophical Society, and along the traditional lines which we have received from H. P. B.'s hands; and which, with only such minor changes as the necessities of the changing times require, we have followed faithfully to the present day.

I for one have no patience — which lack of patience may be a minor defect in my character — with those who claim that the Theosophical Society has failed, because it does not make "a big noise" in the world. I should feel alarmed were the case otherwise. As I have recently written in THE THEOSOPHICAL FORUM, the influence of the Theosophical Society should be like that of the Spirit in the Christian tradition, entering silently, stealing in slowly, but working powerfully, in the minds and hearts of our members, so that each

one of them with prudence, good judgment, and good taste, which the study of Theosophy always implants in the human heart, becomes individually, and in subordination to higher Theosophical authority, a *leader* in our work — a center for the spreading of the doctrines and therefore of the influence which the T. S. was founded to disseminate.

In the T. S. we have little to complain of as regards our fundamental law, to wit our Constitution; still less of the sublime spiritual principles which at least as an ideal govern our Theosophical activities. All studious Theosophists must have come to a realization that the only saving power, the only saving grace, in the world today, is precisely the doctrines contained in our standard Theosophical books, which likewise include the ethic which is the heart of these doctrines. It is only in matters of detail, only in particulars, only in points of administration, that we have need to be watchful and to take care lest our choice of methods be unwise. Nevertheless, if the heart be right and our minds be set to the spiritual Polar Star, as our infallible guide, the mistakes that we may make — and indeed we all make mistakes — become relatively unimportant; for mistakes can be corrected, errors in judgment can be abated; and it at least is comforting to know that we learn from our mistakes, and that our work afterwards becomes only the stronger and the purer because from our eyes the veils have fallen.

I have every confidence in the moral and intellectual integrity of all the officers and fellows of the English Section of the T. S.; and I would earnestly suggest to you a careful consideration of the suggestions embodied in this letter, and that a more vigorous endeavor than ever before be made to enlarge the sphere of influence of the English Section of the T. S. along the traditional lines, which, I take it, you all hold as dear as I do.

Of course I am writing to men and women whom I believe with all my soul to be true Theosophists, and therefore who will understand the significance embodied in the lines that I am now writing to you. The general guidance that your President has suggested I write to you about, I think has been sufficiently set forth; and it is, in the last analysis, the traditional policy of the T. S. which H. P. B. first inaugurated, and which we of Point Loma, at least among other Theosophists in the Theosophical Movement, have done our best faithfully to follow. As regards particulars, I repeat that these are things which must be left to the best judgment of the President, Fellows, and Officials of the English Section themselves.

I venture to say — and I trust that you will take this observation not as a criticism of our Brothers of Adyar, but as merely pointing to what is to me a most serious error of judgment on their part

in the past — that the worst thing that could happen to a Theosophical Society would be, or rather is, to undertake any work or any activity outside the traditional path pointed to with unerring hand by our great H. P. B. Suffer no introduction among yourselves of activities or objectives extraneous to this tradition; and the well-known “orthodoxy,” if I may use a dreadfully misused word, of your respected National President, Dr. Barker, is, I take it, a guarantee that the helm of the Ship of State of the English Section of the T. S. will always be held true to the Theosophical Spiritual North.

We are all human. As the old Latin proverb says, we are all apt to err, sometimes because of enthusiasm, sometimes because of the spirit of over-aggressive propaganda; but, as said above, errors can be repaired; mistakes can be righted. The only thing we must never do is to wander from the Path which lies before us: that age-old Path — quiet, small, holy, which the Seers and Sages of all the ages have pointed to as the path of safety for the Theosophical worker, and for all mankind.

And now, in conclusion, my English Brothers, support the hands and work of your President in every way possible, in increasing our membership, in founding new lodges, in teaching and in preaching Theosophy everywhere and at all times and on all occasions where good judgment and good taste and common sense allow it to be done without offense to others.

I am, with my heart's best wishes,

Fraternally and faithfully yours,

(Signed) G. DE PURUCKER



“**L**OOK around you and observe. While two-thirds of ‘civilized’ society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabalah, the other third is composed of the most heterogeneous and opposite elements. Some believe in the mystical and even in the supernatural (!), but each believes in his own way. Others will rush single-handed into the study of the Kabalah, Psychism, Mesmerism, Spiritualism, or some form or another of Mysticism. Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim for themselves the *Ultima Thule* of knowledge, and would make outsiders believe that they are full-blown Adepts.”— H. P. BLAVATSKY: *The Key to Theosophy*, chap. ii, p. 22

## LEAVES OF THEOSOPHICAL HISTORY

[The following document was published in pamphlet form in the later part of 1888. A slightly abridged version thereof, with minor differences in phraseology, appeared originally in *Lucifer* (London), October, 1888, Vol. III, No. 14, pp. 145-8, bearing the title 'To Theosophists.']

## An Explanation Important to all Theosophists

BY H. P. BLAVATSKY

IT having been affirmed by some French members of the Theosophical Society (in the *Bulletin d'Isis*), as well as some in England, that the undersigned had exceeded her constitutional powers as Corresponding Secretary and Co-Founder of the Theosophical Society, in issuing an emergent order dissolving the BUREAU of the "Isis" Branch of the Theosophical Society in Paris, and its Bye-laws, and authorizing Mr. F. K. Gaboriau to re-constitute it *ad interim*, until the pleasure of the President in Council could be ascertained, the following extracts from the *official* "Decision" (officially published) of Colonel Olcott, sitting in arbitration at Paris, on the 17th of September last, will be read with interest and profit.

"Mme. Blavatsky, having learned that Mr. Froment would not accept the Presidency (to which he was entitled as Vice-President to succeed upon the death of the President, M. Louis Dramard, under the bye-laws of 'Isis'), and seeing the branch upon the point of falling into anarchy, issued *ad interim* (and despite the protestations of Mr. Gaboriau, who preferred to remain Secretary), an order by which the Bureau (Council) of 'Isis' was dissolved, its bye-laws cancelled; at the same time she named as President of the Branch, Mr. Gaboriau, one of its Founders, who had given many proofs of his devotion to the theosophical cause. Moreover, Mr. Gaboriau was commissioned to compile new bye-laws. The branch continued to exist, and the rights of its members were maintained pending the adoption of the new bye-laws. It has been objected that Madame Blavatsky had not the right to act in this manner; that her interference was illegal according to the *Rules* of the Theosophical Society, because she is not a member of the *Isis* Branch, but member of the 'Blavatsky Lodge,' of London, and that no branch has right of jurisdiction outside the limits prescribed in its charter. But, in point of fact, Madame Blavatsky *is member of no Branch*. She is with me, co-Founder of the Society, and *ex officio* Corresponding Secretary and member of the General Council, of the Executive Council, and of the Annual Convention, a sort of Parliament held at Adyar by Delegates from all countries (*vide* Art. 17*b* of the Rules of the Theosophical Society).

“She was, then, perfectly entitled to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council, in its Session of 14th July, formerly ratified the measure taken by Mdme. Blavatsky, a measure which was urgent and which I declare to have been legal.”

This settles the question of the right of the Corresponding Secretary — one of the Founders — to interfere in such *exceptional* cases, and when the welfare and the reputation of the Theosophical Society are at stake. In no other except such a case would the undersigned have consented to take upon herself the right of interfering. Moreover, the extent and limits of such interference are very succinctly and clearly defined in the letter from a MASTER quoted below.

And to remove further misconceptions, it is as well — of course, only for the information of members of the Society — to add that, while still at sea on board the “Shannon,” on his way from Bombay to Brindisi, and on the day before arriving at port, the President received in his cabin a long and important letter from the said master, generally called “K. H.” Besides general instructions respecting the policy the President should pursue in the present crisis, there were the following special paragraphs relating to his colleague, the undersigned. Colonel Olcott’s sense of justice is so strong, that although some of the passages in the letter have a tone of reproach for his having permitted himself to think too harshly of his old and tried friend and co-worker, he has unreservedly given permission to copy the passages *in extenso*, in the hope that the warning conveyed may prove profitable to others who find themselves in a hostile mood toward the undersigned. These passages are as follows:—

. . . “Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H. P. B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked, and much to be blamed. One of the most valuable effects of Upasika’s mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case for example. But your revolt, good friend, against her “infallibility”—as you once thought it—has gone too



far, and you have been unjust to her, for which I am sorry to say you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .

“Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents<sup>1</sup> — the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us). Imperfect and very ‘troublesome,’ no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

“. . . Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H. P. B. has next to no concern with administrative details, and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* ‘abandoned her.’ She is *not* ‘given over to chelas.’ She is our *direct agent*. I warn you against permitting your suspicions and resentment against ‘her many follies’ to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider — the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical de-

1. Notice this statement of the Master K. H.: “But we employ agents — the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. to the world (but otherwise to us).”

In this connexion the reader is referred to the statement made by Dr. de Puucker in his answer to Question 219, published in THE THEOSOPHICAL FORUM, April, 1934, page 232: “The Masters have Envoys in the world all the time; and for all we know many such Envoys are working in the silence, working possibly unknown of men, but working among them always.”—ASSOCIATE EDITORS

tails. . . . Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she. . . .

"I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists, *was corrected by me, or under my instruction.* It is a more valuable work than its predecessor — an epitome of occult truths that will make it a source of information and instruction for the earnest student, for long years to come. . . .

". . . (This letter) . . . , is merely given you as a warning and a guide; to others, as a warning only; for you may use it discreetly, if needs be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H."

[Extracts correctly copied.— H. S. OLCOTT.]

No use repeating over and over again, that neither this 'Master' nor any other, Colonel Olcott and I know of, are 'Spirits.' They are living and mortal men, whose great wisdom and occult knowledge have won the profound reverence of all those who know them. Those who do not, are welcome to spin out any theory they like about the "Adepts"— even to denying point blank their existence. Meanwhile the incessant charges and denunciations, the idle gossip and the uncharitable constructions to which the President-Founder and myself have been subjected for the last three years, force us now to make the declaration which follows.

"H. P. BLAVATSKY."

### A JOINT NOTE

To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have

been from the first, so we are now, united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, for the succour of mankind from the miseries which spring from ignorance.

“H. S. OLCOTT,”

“H. P. BLAVATSKY.”

[The following is printed *verbatim et literatim*, with the sole exception of the recipient's name, which is here represented by —, from a copy of a letter now held in the official archives of the Theosophical Society, at the International Headquarters, Point Loma, California. This letter, written by H. P. B. to a then prominent member of the T. S., living in New York, was handed to me, the undersigned, for my perusal, with permission to copy it.

Although referring to the E. S. the letter contains nothing regarding E. S. teachings nor anything that in its publication would be a violation of E. S. obligations of secrecy. As shown, it is a letter written to an inquirer about the E. S., and is printed here because it contains an answer to questions which have recently been raised among Theosophists in different Theosophical Societies, concerning the relation between Teacher and disciple, giving in fact H. P. B.'s own words regarding this relation. It is thus a matter of genuine interest to all Theosophists, and its personal aspect vanishes before its great value for the common good. — J. H. FUSSELL]

— Esq.

London, Dec. 13, 1888

Dear Sir & Bro.,

I have your letter of Dec 3 inquiring about the Esoteric Sec. T. S. My old friend Mr W. Q. Judge has been here with me & has given me good accounts of America & about you has spoken well. As you are a friend of his I can explain to you briefly. I leave to him as my sole U. S. representative to go into matters more fully with you & all others in the Section or out of it.

The “obedience to the Head of the Sec.” is solely obedience to my direction as to the method of study. None of these probationary students are put under “orders” requiring blind obedience, but are required to exercise the intellect, judgment & discretion. Hence I should never ask you to do that which will conflict with your duties as a man or a citizen. I reserve all my “orders” to be carried out implicitly for certain chelas who are in a position not only to desire to carry them out but also whose circumstances permit it; & those chelas are those who have been initiated in a way as yet unknown to you. They reached it after long years of struggle.

As this degree is probationary it is to prove & try & select out of the mass of Theosophists those who really have at heart the true desire to go forward & to benefit the race. Time enough to issue

orders for blind execution when I have those chelas who can execute them.

Yet this degree is very serious, in this, that it begins at the foundation & is a necessary step in theosophic development. All will receive as they deserve.

I thank you for your kind expression as to my work & only hope that you may in some way find yourself able to help my brothers in America who work in the Cause which [is] Master's Cause.

One question: if you were ill & called a physician, w'd you not obey his orders? If you learnt a language w'd you not follow the directions of your professor; & if a soldier in the army those of your superior? Of course one who joins must have confidence in me otherwise better he should never join at all.

Yours sincerely

H. P. BLAVATSKY.

## QUESTIONS AND ANSWERS

### QUESTION 222

(Questions 222-224 were answered by the Leader at meetings held in Holland during his lecture-tour in June and July, 1933.)

Doubtless you have received a great many psychic letters, which leads me to the following question. Is there, in your opinion, any possibility of magnetic healing at a distance?

*G. de P.*— I can only answer, Yes, of course. But, my Brother, I do so with a good deal of reluctance, and I will tell you why. I think it a very dangerous thing for a man, even with the best of motives, to attempt to use his magnetism upon another human being. I know that good can be done. But I also know that evil can be worked. I know that there are noble-minded men who do heal; but I think it extremely dangerous. I would not allow it on me. And if I loved a friend, I would never suggest that my beloved friend be submitted to the magnetism of any other human being. Do you need to ask me why? Just ask yourselves. No man is wise enough to be able to touch the mind or even the body of another human being magnetically. It is playing with fire.

I know that this answer may be a little unpopular; but it is not my duty, Brothers, to be here in search of popularity; but to tell you what I know or believe, as the case may be, to be true. Magnetic healing really is but another form of hypnotism or psychologization, call it what you like; and this can be, and often is, made a devil's work; so much so that there are laws today in most civilized

countries against the indiscriminate practice of hypnotism, particularly in the medical schools.

### QUESTION 223

Has every dream a spiritual significance, or are dreams simply the result of interchanging thought during the condition of sleep?

*G. de P.*— In other words, the gentleman asks what are dreams? It would be impossible, I think, to say that all dreams have a spiritual significance, because then we would have to say that some of the frightful nightmares that men undergo have a spiritual significance. There are many kinds of dreams: good dreams, bad dreams, and *indifferent dreams, holy dreams and unholy dreams*, dreams of a spiritual character and dreams of a very material type. Some dreams can be called spiritual because in these cases of spiritual dreams they are the actual resultant of the spiritual part of man's constitution, the root of his being, the finest energy in him, working upon the physical brain, reaching out and touching it, feebly because the distance, so to say, is enormous between the Spirit and the physical body. But when the divine flame of the Spirit even touches by a ray the physical brain, then the dream is beautiful, very peaceful, full of majesty and prophetic.

On the other hand, there are dreams which are merely the reflex action of the workaday brain-mind, partly awake and partly asleep, and as it were making crazy runs, because the inner man, the real ego, is no longer dominating that physical brain with its steady current of will-power, and fixed habit. These last dreams that I now speak of are simply automatic repetitions, usually however distorted, of what the day brought forth. As for instance, I will try to explain. A man passes his life long every day working in a manufactory and putting heads on pins, week after week he puts heads on pins. Suppose that man has a dream some night that he is standing at his bench putting heads on pins. Obviously it is but a reflex action of what the brain had in it during his working day. There is no spiritual thing in that at all. Take some other kind of dream. A man dreams of doing some evil thing, it does not matter what, something that is shameful. This too is the result of some hid part of that man's constitution trying to force its way into the brain, the result of some past thought or action. Because the thought or action was stamped upon the brain, the man on this night dreams it, repeats it, perfectly or imperfectly.

So you see there are many kinds of dreams. Dreams are simply the *working of consciousness on the physical brain*; and when the man is not fully asleep, when the brain is still a little awake, then

he dreams: good dreams, or bad dreams, or indifferent dreams; and if these dreams are beautiful and holy, then they are spiritual, because it is the higher part of the man's being reaching this brain half-asleep, and touching it as it were. But when the dreams are evil, ignoble, impure, what you will, it is the result of the human being's daily life — perhaps not of the previous day, it may be the result of a thought or an action that the man had or did a month before or a year before. But whatever a man thinks or does is indelibly stamped on the brain.

#### QUESTION 224

The questioner would like to hear what is the attitude of Theosophy towards Spiritism.

*G. de P.* — We Theosophists have no creeds and no dogmas. Consequently, anyone who believes in Universal Brotherhood is invited to join the Theosophical Society. We have in our ranks, I believe, Buddhists, Brâhmanists, Taoists, Christians, Spiritualists, materialists, agnostics, and even atheists! So a man can be a Spiritist and yet be a member of the Theosophical Society. If you ask me what *I* think about Spiritism, then I will answer what I think. I do not venture to say what other Theosophists think; because if I said what other Theosophists thought, it would be equivalent to proclaiming a dogma in the Theosophical Society; and this I cannot and will not do.

But I will tell you what I think. I believe that the spiritists in general are a body of very earnest, honest, good people, who are convinced that they can commune with the spirits of their loved ones who have passed beyond. Now I believe that this is absolutely wrong. I think it is an entire misunderstanding. It is perfectly true that there are mediums who are good, who are of a psychical constitution which is more or less unbalanced, not in equilibrium like the average man's is. And consequently they can do things or produce things which are unusual. But to say that these unusual things are the working of spirits from the other side has never been proved.

I do not want to hurt the feelings of any spiritist. But I would like to ask the spiritist this question: Have the spiritists ever given to the world since the first manifestations at Rochester, in the State of New York, in 1869 I think it was — have they ever given anything of religious or philosophical or scientific value to the world? Any great natural truth explained? Not one! Any great religious truth elucidated? Not one! Any great scientific advance predicted or even explained? Not one!

I will go a little farther — and I ask forgiveness of my brothers,

the spiritists, if my words hurt their feelings, I would not willingly hurt the feelings of anyone; but since I have been asked the question it is my duty to answer. I have studied this question, and I have found that the communications so-called, coming as they come through mediums from what they call 'spirits,' are as a rule really twaddle. It is what I have found to be the case. These communications often contain ordinary ethics, but ethics that everybody knows, and even then very badly expressed. The communications are often so paltry as to be merely trivial and often nonsense; and I for one refuse to believe that my dead father, for instance, could be guilty of some of the nonsensical twaddle that comes, as our dear brothers the spiritists say, through the mediums from the other side!

Now what really happens is this — and this is the teaching of all the Sages of the past ages who have warned men against these practices which we call *necromancy* or *prophesying* by means of the dead. They say this: that in the astral world, which is the world immediately beyond the physical world, consisting of matter less physical than ours, less material, a little more ethereal, there live the shades, the simulacra, the relics, of the astral bodies of dead men, astral corpses. Just as the physical body when the soul has left it is a physical corpse, just so in the astral world when the soul has left the astral world it leaves behind these astral corpses. We call them shells; just as the physical body is a shell when the soul has left it. Now it is these astral corpses or shells which are attracted to *séance-rooms*, and they fasten themselves on sensitives who frequent such gatherings; and they can affect the mind, the brain, of the medium; and thus it is that sometimes communications are received through mediums which give the name of some dead person or tell of some little unimportant, usually foolish, incidents that happened to the dead person when he or she was alive.

But these astral remnants are not the glorious spirits of human beings. The spirit of a man when death comes has flown to its parent-star like a flash of lightning, quicker than lightning. All that remains in the physical world is the cadaver, the corpse. All that remains in the astral world is the *Linga-sarîra* or astral body, an astral corpse. Do you begin to understand now? I do not care to say more because I do not want to hurt the feelings of anybody, and I suggest that if any are interested in what Theosophy says about spiritism they study our books, especially the books of H. P. Blavatsky who made a special point of dealing with this matter.

In conclusion, I should also say that many of the so-called true communications received in *séance-rooms* are actual psychical pickings of the brain, unconsciously done of course by the medium, of

those who attend, and who may themselves have utterly forgotten that they had ever known or experienced or heard of the incidents thus picked out from what it is now popular to miscall the 'sub-conscious.'

#### QUESTION 225

Do animals after they die merge into a general 'soul reservoir' and lose their individuality in what may be called a 'group-soul,' or does each animal have its own separate monad, individualized?

*G. de P.* — While 'group-souls' is an unfortunate term and not quite correct, it nevertheless contains a germ of truth. If we remember that individualization proceeds steadily from the elementals up to the Dhyân-Chohans, and that all monads belong to, or are affiliated with, one or other of the seven or ten or twelve Solar Logoi, or what are called 'Rays' by some, we at once see the real teaching behind this group-soul idea. Nevertheless any animal at any time is an expression of the indwelling monad just as much so as a man is, just as much so as a plant is, just as much as a chemical atom is. But the farther back we go towards the chemical elements, the more closely are such monads bound together in families. We see this instanced, for example, in the minerals, which are much more alike, although divided into different kinds of minerals, than are the plants, which again are much more alike each other, although divided into different orders, genera, families, species, etc., than are the beasts. And again the beasts, although divided into their various races, are more alike each other than are human beings. Perhaps a better word than group-souls, or block-souls, which was a term used in H. P. Blavatsky's time, would be kingdoms.

The monads in the lower kingdoms are much more closely interlocked and more alike each other than are the more individualized monads in the higher kingdoms. But it is entirely wrong, wholly erroneous to say that the monad of a beast, for instance, sinks back into an ocean of soul, or into a group-soul, and never again issues forth, but that merely new differentiations of the ocean issue forth, new droplets. Keep the monad traveling through time and space constantly in your mind, struggling ever to express itself more fully as its vehicles become more greatly individualized, and you will have the correct teaching. But the monad is an individual from its earliest appearance in any manvantara as an un-self-conscious god-spark, from our standpoint. The monad actually never is an elemental transforming into a mineral, transforming into a plant, transforming into a beast, and then transforming into a man. This is wrong. But the monad manifests first in the mineral kingdom, and produces its



own atomic vehicle. Then, when it has run through its seven rings in the mineral kingdom, it passes the borderline and enters the vegetable kingdom. Running through its seven rings there, it then emerges and manifests as one of the lowest types of beasts, or rather animals, like a sponge for instance, or one of the similar half-animal, half-plant creatures. And then, finally, it enters the animal kingdom, and so onwards.

Remember always the statement that you will find in the *Gîtâ*, attributed to Krishna, where he says in substance: "I established all this Universe with a part of myself, and yet remained separate." Just so is it with the individual monads in all their incomputable numbers. Each one, from the time of its first appearance in a manvantara, establishes its own changing vehicle with portions of itself, and yet remains continually 'separate' from those vehicles through the ages, simply manifesting or working through them, until, finally, after even advanced Dhyân-Chohanship, the evolving soul rebecomes the monad again: the Buddha or Christ becomes once more its "Father in Heaven," which is the monad.

## THEOSOPHICAL NEWS AND NOTES

### AMERICAN SECTION: WESTERN DISTRICT

#### The Regional Vice-President's Lecture-Tour

ON Saturday, April 28th, the Regional Vice-President, Mr. Iverson L. Harris, returned to the International Headquarters at Point Loma after an absence of 44 days, during which he addressed 36 meetings in 19 different cities and towns in northern California, Oregon, Washington, and British Columbia, and traveled about 5000 miles at very small cost. During this period there were published 70 unpaid newspaper-articles about his tour in most of the principal daily papers in the cities and towns visited. *The Elgin Recorder* published the whole text of his address on 'The Real Meaning of Universal Brotherhood,' covering several columns. In practically every one of these articles Theosophy, the Theosophical Society, and Point Loma were mentioned. In not one of them was there a hostile criticism of Theosophy or of any Theosophical organization or Theosophist.

In all the cities and towns visited, enthusiasm was expressed by the F. T. S. over the official visit and the Theosophical work accomplished; positive interest was aroused among many inquirers. In some places barriers of misunderstanding were broken down between sincere members of other Theosophical organizations or independent Theosophists and the Point Loma Theosophical Society and its Leader, and assurances of actual co-operation were received. Lodge-problems were solved, new efforts set in motion and better methods introduced. New lodges were organized at Portland and at Union, in Oregon, and a second

Lodge started in Oakland, 'The Blavatsky Lodge,' headed by Bro. Nils Amneus. New study-groups were inaugurated or plans laid therefor in San Francisco, Calif., in Spokane and Centralia, Wash., at Eugene and Cove, Oregon and in Vancouver, B. C. New Theosophical friends were made, old ties were renewed, and a definite impetus given towards greater Theosophical activity in all the territory covered. Quite a number of parents expressed their determination to send their children to Lomaland School if they could possibly make the necessary financial arrangements.

The April issue of THE THEOSOPHICAL FORUM covered the activities of the Regional Vice-President until the time of his leaving Elgin, Oregon, on April 4th, on which date Mr. Harris left with Mr. and Mrs. H. H. Hug, who generously drove him in their own automobile from that city until their return to Portland from British Columbia — a distance of 1300 miles.

**Spokane, Wash.:** On April the 5th, Mr. Harris spoke in the assembly room of the Old National bank on 'The Theosophical Movement and its Message,' the lecture being reported in the most widely read daily paper in eastern Washington, the *Spokesman-Review*. While in Spokane, Mr. Harris enjoyed the hospitality of Mrs. Caroline S. H. Olson and her husband. It was announced that Mrs. Olson, for more than thirty years a member of the Point Loma Theosophical Society, would inaugurate a Class in Theosophy for beginners, to be held at her home, S 1320 Thor Street, every Sunday morning at eleven o'clock.

**Seattle, Wash.:** The following is quoted from the report of Miss Claire Turner, Secretary of the Seattle Lodge: "Mr. Harris gave his first lecture for the Seattle Lodge on April 8th in the concert-hall of the Fischer Studio Building, his subject being 'What is Theosophy?' He brought out a fine audience. He held their close attention with his knowledge of the teachings and his easy, kindly manner in correcting some of the misconceptions of Theosophy. Seattle is so full of isms; and he answered very satisfactorily many of the questions which are constantly brought to us. After the lecture proper, questions oral and written were invited. Mr. Harris ably answered such questions as, 'What is the Theosophical teaching regarding Spiritualism?' 'Are Reincarnation and Transmigration the same?' 'If everything in the universe is a unity how do you explain good and evil which are opposite?' 'What is the Theosophical teaching regarding Easter?' 'Was it the astral part of Jesus the Christ which rose after the third day?' 'Do Theosophists believe that Darwinism is correct?' 'Are Karman and fatalism the same?' . . .

"Saturday evening we had a get-together meeting for members and probationers only, during which Mr. Harris helped us with our local problems. We feel certain that the efforts all the devoted comrades have put into making these lectures a success, will be more than repaid. If success may be measured by the re-kindling of that Inner Light, Mr. Harris may rest assured his appointed work has been accomplished."

**Vancouver, B. C.:** On the 10th of April, Mr. Harris spoke in Unity Hall under the auspices of the Vancouver Lodge of the T. S., his subject being, 'Universal Brotherhood and Spiritual Leadership.' Mr. Bion A. Welbon of the local

lodge occupied the chair and announced the inauguration of a free Study-Class in Theosophy for beginners, to be held at Unity Hall, 641 Granville Street. Speaking of the teachings of the Buddha and the Christ, the lecturer said in part: "Their words will mean no more to us than we are capable of grasping. But one can feel safe in saying that the higher one elevates his own spirit towards the lofty plane upon which these Great Ones function, the closer will he approach to their understanding of the vast cosmos which surrounds us." Good publicity was given in all three of the local papers.

While in Vancouver, Mr. Harris received a letter from a clergyman in the United States, from which the following is a brief extract: "Since listening to your address in our church a week ago I feel free to write you on matters which have long been on my mind. . . . For some time I have been convinced that, in the main, Theosophy presented to humanity the only adequate philosophy of life, the only practical working hypothesis. . . . I will be glad to do what I can to help in forming a Theosophical Club here."

**Victoria, B. C.:** The local newspapers, *The Daily Colonist* and *The Daily Times*, both carried good reports of Mr. Harris's lecture in the city. The meeting was held under the auspices of the Victoria Lodge of the Point Loma Theosophical Society, Mr. G. F. Jeanneret, President, occupying the chair. From a letter of Mr. Jeanneret to Mr. J. Emory Clapp, National President, the following is quoted: "On behalf of all our Lodge members I wish to express our appreciation and thanks to the Leader, to yourself and to the Executive for the visit of Brother Iverson L. Harris to us and to the other Lodges in his Region. For ourselves it was a great success, considering the conservative nature of the people. We sent out invitation-cards to special individuals and to the other Theosophical Societies in addition to advertising in both daily papers with a short 'write-up' in each. The lecture was given close attention; questions being afterwards asked and answered with the interest sustained throughout." Mr. Harris, in explaining the true meaning of Theosophy, stated that on many occasions when the basic theories of the Movement had been explained to earnest thinkers, they had agreed that they had always believed such formulas to be the true basis of human understanding and true fellowship.

The Theosophical *conversazione* of the second evening perhaps aroused even more interest than the public lecture. Among those present and joining in the discussion in a most sympathetic and kindly way were Mr. W. B. Pease, President of the Independent Theosophical Society of Victoria, and Mr. and Mrs. G. S. Carr, of the Victoria Lodge (Adyar). The Regional Vice-President was most hospitably entertained by Brother Frank C. Berridge at the Aberdeen Apartment House which he conducts with his sisters, and received many courtesies also from Mr. G. F. Jeanneret, Bro. William Stewart, and others.

**Vashon Island, Wash.:** Mr. Harris held a public Forum-Lecture at the Vashon Island Club on April 15th. Mr. George Sheffield, local representative of the Society, occupied the chair. Mr. and Mrs. Sheffield hold diplomas in the T. S. signed by H. P. Blavatsky, H. S. Olcott, and William Q. Judge. One man who attended the lecture stated publicly that he had been studying various reli-

gions and philosophies for over twenty years, and that this address was the first he had ever listened to that satisfied him and that he could not pick to pieces. The local newspaper, *The Vashon Island News-Record*, featured the report of the lecture with a double-column headline on the front page.

**Seattle, Wash.:** The following is quoted from the report of Miss Claire Turner concerning the Regional Vice-President's return-engagement in Seattle: "Last Sunday evening April 15th, Mr. Harris gave his second lecture at Seattle on the subject 'The Mysteries of Sleep and Death.' This is a topic of unusual interest to the majority and brought out a fine audience. Although not quite so many as the previous week the audience was very sincere and interested. The atmosphere was very much alive and kindly. Many of those who attended the lecture on the 8th were with us again and I am sure have been awakened to the wonderful teachings we have to offer. Seeming to sense the hunger for knowledge in his audience, Mr. Harris gave a most convincing talk, touching not only the topics of sleep and death but the general teachings of Theosophy. When he finished the audience applauded heartily, which is most unusual for a meeting of this kind; so you may know the response was splendid. After a short intermission Mr. Harris then answered many questions not only on his subject but on the general work and teachings of Theosophy. Many promised to be with us again at our study-classes, others took literature or registered for the mailing list. We are all certain that if we could only keep Mr. Harris with us for even a month our Lodge would grow by leaps and bounds. We must work as hard as we can to keep that wonderful spirit alive.

"Mr. Harris must have brought with him the spirit of brotherhood which was far-reaching. The Lodge of Inner Light (Adyar) has just moved to larger quarters and on April 18th will hold a celebration for the event. They have invited the members of the three Theosophical Societies in Seattle to attend, which included ourselves, and we have been asked to speak on 'What Brotherhood Means.' We are all so sorry to have Mr. Harris leave us but the devotion and enthusiasm he has kindled in our hearts will be with us for a long time to come."

Mr. Harris is heartened over the prospects of the growth and expansion of the work in Seattle, where there is already such a strong and united nucleus of earnest, devoted students and workers. Mrs. Florence Wickenburg is President of the Lodge and W. E. Schwede is Treasurer. The fine group there conduct two public meetings each week in their room at the Fischer Studio Building—a study-class for beginners in Theosophy every Thursday night under the auspices of the Theosophical Club, and a public lecture every Sunday evening under the auspices of the Lodge.

**Centralia, Wash.:** On Monday evening, April 16th, Mr. Harris spoke before a large audience in the Elks' Temple on the subject of 'Yesterday, Today, and Tomorrow: a Theosophical Viewpoint.' The success of this meeting and the unusual interest aroused were due to the efforts of Mrs. Elin Cole and the ladies of the Tuesday Study-Club who sponsored the lecture. Many serious questions were asked and answered, much appreciation expressed, and keen interest shown in continuing Theosophical study and organizing for co-operative

work. *The Centralia Daily Chronicle* featured a report of the lecture on its front page.

**Kalama, Wash.:** Mr. and Mrs. Walter McClelland, who are not F. T. S., but who had attended meetings in the Temple of Peace at Point Loma, invited Mr. Harris and Mr. and Mrs. Hug to be their guests overnight on the 17th of April in Kalama, where a very interesting group of cultured ladies and gentlemen met in the McClelland home to take part in a Theosophical *conversazione*. The McClellands and their friends were most appreciative of the meeting, Mrs. McClelland reporting that "Mr. Harris has a deep understanding of his subject and is truly a present-day Crusader." She is doing what she can through her acquaintance with members of other Theosophical affiliations to encourage their Theosophical co-operation with the International Headquarters at Point Loma.

*(To be concluded in next issue)*

### A Valuable Suggestion from President Clapp

THE following is quoted from a letter written by J. Emory Clapp, President, American Section T. S., to Mr. I. L. Harris. Part of Mr. Clapp's message is applicable everywhere:

"Tell them that I am confident that they will all wish to show their appreciation of your help by taking advantage of the aroused public interest, and by planning intense activity and devotion to the Cause without any let-up as long as the interest continues. Here in Boston we carry on our Sunday evening public meetings and Thursday evening Lodge-meetings for study without any let-up throughout the summer-season, and have often had more strangers present at our Sunday evening meetings in summer than we have had in the winter-time. The Leader gave his hearty approval to this continuous activity when I first wrote to him about it two or three years ago, remarking that 'it is continuity that counts.'"

### CENTRAL DISTRICT

BROTHER E. L. T. Schaub, Regional Vice-President, reports a joint meeting of the Ann Arbor and Toledo Lodges held in honor of W. Q. Judge's birthday and encloses the press notice and an excellent report of his lecture on 'The Sublime Destiny of Man,' which appeared in the Ann Arbor *Daily News* of April 13, and 16, and also a good account of his lecture on 'Easter,' which was published in *The Toledo News-Bee* of April 12. Bro. Schaub is in constant communication with the Theosophical centers in his district and reports progress and prospects in several places recently visited by him, including a lecture by himself in Columbus, Ohio, on Sunday, May 13, in the Hall of Mirrors in the Deshler Hotel.

### EASTERN DISTRICT

**Boston, Mass.:** Following were the subjects for the public meetings held at 8 o'clock on Sunday evenings: April 1, 'The Sublime Reaches of the Poetic Heart,' Ruth Langland Holberg; April 8, 'Why are Teachers and Organizations Necessary?', Rissah Z. Lebowitz; April 15, 'The Secret of Attainment,' Abbott G.

Allbee; April 22, 'Universal Religion,' (a) The Basis for Religion, Jessie Eldredge Southwick; April 29, 'Universal Religion,' (b) Religions or Religion?, Jessie Eldredge Southwick.

April 1st being Easter the meeting was opened with a short program given by representatives of the Boston Lotus-Circle. This was very interesting as it took up the subject of Easter, which was further elucidated by reading selections from *Questions We All Ask* in which the Leader explained the esoteric significance of this Spring Festival.

A special meeting in honor of W. Q. Judge's birthday was held on the evening of April 14th, under the joint auspices of Lodge No. 2 and the Theosophical Club, Men's and Women's Sections. After a general statement of the purpose of the meeting by the President of Boston Lodge, who acted as Chairman, Mrs. Rissah Lebowitz gave a short address on 'Highlights in the Life of W. Q. Judge.' This was followed by 'A Survey of the Writings of W. Q. J.' by Mr. G. Donne Millett, after which Mr. H. A. Benedict and Mrs. Alice O. Benedict gave some personal reminiscences, as both of these comrades were members of the Aryan Lodge in New York City when W. Q. Judge was its President. Mr. J. Emory Clapp then gave a talk on 'W. Q. J.'s Work for Theosophy.' Miss Gertrude Albinsky, President of the Women's Section of the Club, took up the subject of 'W. Q. Judge and the Theosophical Club.' The program was interspersed with quotations from the writings of W. Q. Judge, and with appropriate music. The meeting was opened by reciting the Motto of the Men's Section of the Club, and closed with the recitation of the Motto of the Men's Section of the Parent Club. The Program was arranged particularly with the view of acquainting our newer members with the debt which the T. S. owes to one who was its Leader at a very critical time.

**York, Penn., G. de P. Lodge:** A letter received from John L. Toomey, President of G. de P. Lodge, recounts a pleasant trip which he and Mr. Luther Loucks made on April 21st to Washington, D. C., where they visited Col. and Mrs. A. L. Conger. Brother Toomey writes: "I keep in rather close touch with them, because it is to the kindness and devoted efforts of the Colonel that we owe the existence of our G. de P. Lodge. He does not seem willing to take the credit for it, but it most certainly belongs to him."

One interesting action of this Lodge as shown on their Minutes is that the Lodge resolved to purchase a complete file of *The Lotus-Circle Messenger*, and of *Lucifer*, for use of the newly formed Lotus-Circle.

## ENGLISH SECTION

*The Blavatsky Lodge* public lectures at 3 Unity Street, College Green, Bristol, in March were: March 4, 'The Inner Life,' Mrs. C. Summerfield; March 11, 'Man's Place in Nature,' Mr. F. Rossiter; March 18, 'Man, the Pilgrim,' Mr. H. Crudge; March 25, 'The Meaning of Karman,' Mrs. Sylvia Rogers. In April, on the 1st, 'The Festival of Easter,' Mr. H. Crudge; April 8, 'Shaping Our Destiny,' Mrs. F. Hunter; April 22, 'The Path of Discipleship,' Mrs. C. Summerfield; April 29, 'The Purposes of Nature,' Mr. F. Rossiter.

## EGYPTIAN SECTION

*The Tourah Lodge* reports an official meeting held jointly with the Cairo Lodge. The purpose of the gathering was to give a general outline of the activities of the Lodge and to make plans for the year 1934. Three short lectures were given by members of the Lodge on the subjects of 'Some Objections to Theosophy,' 'Karman,' and 'Prayer.' The meeting lasted over two hours, and a portion of it was devoted to questions and answers. It is hoped that similar meetings will be held often. Interested inquirers are always invited.

Mr. Mayer Daniel, President, Egyptian Section T. S., announces the appointment of Mr. Stelio Georgiou, of the *Tourah Lodge*, to the post of Vice-President of the Section, for 1934.

## GERMAN SECTION

Mr. Georg Saalfrank, the enthusiastic President of our German Section sends splendid news of the work in Germany. His organizing abilities and dynamic personal efforts are bringing lasting results and place Theosophy and the Theosophical Society on the map of his native land. He writes: "Actually now, in spite of all difficulties, the financial conditions in our German Section are quite sound. Our Forum department, our German and our English literature department, and likewise the administration of the German Section in itself, have each stood financially on their own feet since the new organization was adopted in January of this year. None of these departments may spend more than its income, and thanks to the hardworking, faithful and devoted attention of the comrades who are acting as officials in charge, the course of the business of these departments to date has shown that all of them can maintain themselves well, and even advance by degrees. I am thoroughly happy at this state of things and with the wonderful work and devotion of all the comrades concerned, as our German Section makes good progress in all respects."

We quote from another letter of Georg Saalfrank, just received: ". . . on the 22nd of March, at 8 p.m., we held in the 'Russischer Hof Hotel,' a members' meeting, with the members of the Berlin group. All the old and new members who had hitherto come forward at any time in Berlin were invited, as well as representatives of other Theosophical affiliations, such as the Theosophische Arbeitsgemeinschaft. I made an extemporaneous speech, and Comrade Bergmann, at my request, read the 6th General Letter of the Leader. The meeting went off in quite a wonderful way, and at its conclusion there was expressed a unanimous desire for future powerful work for Theosophy. I then proposed to our Berlin Comrades that they found a Theosophical Club, and that they invite to membership the representatives of other Theosophical affiliations. Comrade Haber-reiter has informed me since that both these things have been carried into effect. On the 10th of March, I attended, upon request, a members' meeting of the Baer Group in Dresden, where I spoke and also initiated a number of new members. . . . Everything is all right with our Theosophical work in Germany and with our German Section. . . ."

It is indeed gratifying to receive such inspiring reports from our co-workers and fellow-students in Germany, whose devotion to Masters' Cause is expressing itself with such creative enthusiasm and inner strength.

## NETHERLANDISH SECTION

Brother Jan Venema, President, The Hague Lodge T. S., reports enthusiastic Theosophical activity around Eastertime. His recent two-weeks' lecture-tour took him to Hengelo, Arnhem, Leeuwarden, and Smilde, in all of which places meetings were held and new members joined the Society. Theosophists of other Theosophical affiliations attended study-groups and showed co-operation and a spirit of genuine friendliness. Speaking of The Hague, Mr. Venema reports:

"Our meetings at The Hague are very well attended; last Sunday, every chair in our hall in Pulchri Studio was taken. I spoke about 'Death — a Birth,' and at the end of the lecture much literature was sold, while the rent of the hall was covered by the collection. Our Wednesday night public study-class continues to draw many people and is most inspiring. . . . We are now considering the necessity of establishing a study-class for beginners. Brother Lindeijer, our Secretary, goes to Delft once in a fortnight to lead a small study-circle there. . . . We also have a small English study-class here, at The Hague, meeting once in a fortnight, Mr. Schut presiding and Miss Stoutjesdijk being its Secretary; we study *Letters That Have Helped Me* and other works."

Brother Venema established a new study-class at Hengelo, with the help of Mr. and Mrs. Roelvink, two of our new members, and the co-operation of members of the Adyar Society. He also laid the foundation for a future Lodge in that city.

With the help of Mr. and Mrs. Krooneman, a study-class has also been formed in Arnhem. A meeting was held there too, and much literature sold.

Writing about Bussum, Mr. Venema says: "My being at Bussum brought some more good karman. For a plan had ripened in my mind which took more and more firm shape. How are we to help the newly-formed study-classes? How provide them with the teachings? We cannot visit them too often. My plan took the shape of a Correspondence-Bureau (Study-Department of our Society), and I laid the plans before Brother Arie Goud and Brother Oosterink; they both approved of it and showed themselves most willing to co-operate. . . . I acquired the help of the entire Lodge of Brother Oosterink; then I went to ask the co-operation of the Lindemans Brothers at Rotterdam. When questions come in from various study-groups, to be answered, I can divide the work now. It is a matter of organizing. . . . This week we received the first questions from Smilde. . . . I foresee many opportunities of new contacts, both with individual students in out-of-the-way places and with study-classes."

Brother Venema continued his tour through the Zuiderzee to the North, to Leeuwarder, the capital of Friesland, where he had the enthusiastic help of Comrade de Vries. He motored to Groningen and Smilde next, where Brother Motz and Brother Wolhuis had organized a meeting. Mr. Venema closes by saying:

"Well, one can't tell everything on paper, but I feel sure that you will understand that this effort to bring Theosophical light to places where we have not yet been or where there are only a few members, has had success and that more will be done in the future, for wherever we open the door of the Temple, something happens and other doors are opening, and I see something very big in the future."



## New Study-Plan for Lodges

**R**EQUESTS have been received from Presidents of National Sections and Lodge-officers for monthly outlines of Theosophic study for lodge-work. In response to these requests there is offered here a program which may be commenced in June, but it should be clearly understood that such outlines for study are presented only as suggestions, the idea not being to abrogate in any way from the Sections and the Lodges therein the right of initiative in preparing their own syllabus of study. However, the advantages of world-wide concentration on stated phases of Theosophical teaching are many, and, to those who give thought to it, fairly obvious. We point out but one practical element: visiting F. T. S. — members-at-large or affiliated with a lodge — would be cognisant of the subject of the programs of the lodge they are visiting, and would therefore be able to join in the discussion of it and, in relation to it, share their own particular lodge-problems and the result of their own study. The plan envisages the world-wide concentration of thought upon identic topics at one time, thereby creating in the thought-atmosphere of the world a strong intellectual and psychological wave.

Undoubtedly there is need in all Theosophical lodges for a more thorough knowledge of the fundamental teachings of Theosophy. Do not be led astray by speculations and opinions. Know your Theosophy! Keep always in mind the basic principles, the three fundamental propositions as outlined by H. P. Blavatsky in *The Secret Doctrine*. They are the touchstone by which to test all teaching. Thorough grounding in them clarifies the discrimination so that one may learn successfully to judge between truth and half-truth, between spiritual realities and psychic shadows. How can one understand the teaching of the divinity of man, how can one understand the action of Karma, and the truth of Reincarnation unless one has a background of the knowledge of these universal laws? As Dr. de Purucker says: they "are the very basis, the three foundation-stones, on which the entire structure of the modern presentation of the Ancient Wisdom rests. If you get these three ideas in your mind, you will have thereafter an outline, a skeleton-frame, of ideas."

It is proposed, therefore, in these programs to hark constantly to FUNDAMENTALS, until we all become 'fundamental-conscious,' so to say. (References are given to the sources of both the elementary teachings as well as those more recondite.)

One definite suggestion we would stress. Carry constantly in the background of your mind the subject of the week's meeting. Seek its daily application. Remember three things: (a) Theosophy (in this case, some particular aspect of the doctrine chosen for the week's study) is living truth; (b) it can (and should) be applied in daily life; (c) practical and appealing expositions, apt analogies, of it can be given.

These Programs, which will be printed in THE THEOSOPHICAL FORUM each month, relate only to study-meetings of a Lodge — not to public meetings.

Subjects for the latter may, however, be drawn from material suggested in the former, but it is advisable that the topics publicly advertised be attractive so as to appeal to a public unacquainted with the worth of a Theosophical topic

hidden behind simple or undecorative wording. This is a suggestion made by President Clapp of the American Section, who heartily encourages the idea of these Study-Programs in all Lodges in the U. S. A.

### STUDY-PROGRAMS

Last week in May: Study THE THEOSOPHICAL FORUM, May issue. (See report from the Pasadena Lodge in April issue, page 240.)

#### *Subject for June: WHAT IS THEOSOPHY?*

1st Week: *Universal Laws in Nature.*

REFERENCES: Theosophical Manual: *What is Theosophy?* ch. iii; THE THEOSOPHICAL FORUM, September, 1933, pp. 20-23; *The Key to Theosophy*, ch. i, also p. 229 (P. L. Edition, 1913); p. 233 (1889 edition); *The Secret Doctrine*, I, 14-20, the Three Fundamental Propositions; *Fundamentals of the Esoteric Philosophy*, ch. i.

2nd Week: *Theosophy, a Unity of Religion, Science, and Philosophy.*

REFERENCES: Manual: *What is Theosophy?* chs. ii, x, xv; *The Key to Theosophy*, ch. i; *The Theosophical Path*, Oct., 1929, 'Is Theosophy a Religion?' by H. P. Blavatsky, reprinted from *Lucifer*, Vol. III, Nov., 1888; *The Theosophical Path*, March, 1930, 'Theosophy, the Mother of Religions, Philosophies, and Sciences.'

3rd Week: *Theosophy in Daily Life.*

REFERENCES: *Golden Precepts of Esotericism*, pp. 93-109; Manual: *What is Theosophy?* ch. xii; *The Wine of Life*, pp. 195-8; *Theosophy: the Path of the Mystic*, pp. 3-8; *Fundamentals of the Esoteric Philosophy*, ch. xlvii.

Last week in June: Study THE THEOSOPHICAL FORUM, June issue.

## Second International Inter-Theosophical Convention

To be held June 16-17, 1934, at Hotel Sagamore, Rochester, N. Y.

### *Theme: 'Theosophy and Modern Thought'*

(Endorsed by members of the American and Canadian Theosophical Society, Adyar; the Theosophical Society, Point Loma; the United Lodge of Theosophists, and by other friends of the Movement.)

### TENTATIVE PROGRAM

SATURDAY — JUNE 16

8.00 a.m. Registration.

10.30 a.m. Election of Chairman and other Convention Officers.

11.00 a.m. 'The Future of the Theosophical Movement,' by Mr. Cecil Williams.

12.15 p.m. Luncheon and Civic Welcome.

2.00 p.m. 'How Can We Make the World Theosophical?' Lecture.

3.00 p.m. 'How Can We Demonstrate the Reality of Brotherhood?'

4.00 p.m. Topic and Speaker to be announced later.

Recess.

8.00 p.m. 'Theosophy's Opportunity in Religion,' by Dr. Alvin B. Kuhn.

SUNDAY — JUNE 17

9.30 a.m. Sightseeing Trip around Rochester.

11.00 a.m. Resolutions and Arrangements for 1935 Convention.

2.00 p.m. 'Latent Possibilities in the Fraternization Movement,'  
by Mr. J. Emory Clapp.

3.00 p.m. 'How Can Theosophic Unity Safeguard Civilization?'

4.00 p.m. 'Reincarnation,' Mr. A. E. S. Smythe.

Recess.

8.00 p.m. Subject and Speaker to be announced later.

For information address: M. L. Ogden, 1206 Park Ave., Rochester, N. Y.

## The European Convention of the Theosophical Society at Visingsö, Sweden, June 26-27, 1934

**C**OMRADES: *Theosophy*, the Wisdom-Religion of the ages, the message from the Masters of Compassion, Wisdom, and Peace,— that is what humanity in our days is longing for.

Our statesmen need it to prevent a threatening world-catastrophe; our teachers, both in the fields of religion, philosophy, and science need it, to give life to their teachings and to awaken the interest and the co-operation of their pupils; our poets and artists need it, to tear asunder the veils of darkness, of gloomy pessimism, which have so long clouded their inspiration.

The great mass of humanity hunger for Truth and Light, many as yet unconsciously. They must be given this food for their souls, lest they despair, and in ignorance search for Light and Truth on the downward paths, in the labyrinths of illusion.

We have received *Theosophy*, and with it the serious responsibility of passing it on to others, as it has been given to us. He who remains inactive does not fulfil his duty.

As Arjuna we stand downcast and hesitating before the great task before us. The European Theosophical Convention will once again give voice to the challenge of Krishna: "Arise": Having placed our hearts on our Higher Self, we stand up and act!

Come therefore and join your forces with ours, that this challenge may sound as a clarion call through our ranks, and awaken to action. The program is being arranged as follows:

TUESDAY — JUNE 26

(For Fellows and Probationary Fellows of the T. S. and members of  
The Theosophical Club)

9.45 — 10.00 a.m. Assembly in the Hall of the Refectory.

10.00 a.m. (sharp) Gong. Address of Welcome by the President of the Or-

ganization Committee. Election of Presidents and Secretaries of the Convention. Address by the President of the Convention on the keynote of the Convention: 'Time for Action. Arise.'

11.00 a.m. Greetings from Brother-Sections and Brother-Societies.

12.00 — 2.00 p.m. Lunch.

2.00 p.m. (sharp) Discussion on the subject: 'The Training in Lodges and Clubs for the Theosophical Propaganda-work' (if possible by Dr. Kenneth Morris, Mr. A. Trevor Barker, and Mr. Georg Saalfrank).

4.00 p.m. 'The Work of the Lotus-Circles as an important part of the Theosophical Propaganda-work': the discussion being opened by Miss Anna Månsson, Mrs. Gerda Nyström, and Mrs. J. H. Venema (or Mr. J. H. Venema).

#### WEDNESDAY — JUNE 27

10 a.m. (sharp) Gong. Address: 'Some Viewpoints on the Conditions of an Effective Theosophical Propaganda,' by Torsten Karling. Address: 'The Theosophical Literature in the service of Propaganda,' by Dr. Osvald Sirén or Mr. A. Trevor Barker. Discussion on these subjects.

12.00 — 2.00 p.m. Lunch.

2.00 p.m. (sharp) Public Meeting: 'Realities of Life.' Addresses in English, Dutch, Swedish, and German by the Presidents of respective Sections. After that answering of questions.

4.00 p.m. Adjournment of Convention.

— HARALD KÄLLSTRÖM, Secretary, Propaganda Committee.

### Lotus-Circle Institute at Point Loma

**A** LOTUS-CIRCLE INSTITUTE will be held in Lomaland on the 19th, 20th, and 21st, of July — Thursday, Friday, and Saturday of the week. This will allow those who wish to remain over for the Sunday Temple Service to do so without an inconvenient wait. Those who wish to make Lomaland their headquarters during the three days of the Institute should make their reservations early as accommodations are necessarily limited. In consideration of the nature of the work, and with the understanding that personal service will not be required, the Point Loma Management has made a reduced price of \$1.50 per day for room and board together. Those who apply too late may obtain rooms in the neighborhood in a few cases, and failing this, in San Diego, 18 minutes distant by automobile. Look for the program of the Institute in the JUNE THEOSOPHICAL FORUM.

Regarding the proposed Institute, Mrs. Irene B. Smith, Supt. Lotus-Circle, Patterson, Calif.; writes: "I think the plan is a most excellent idea, and one which will bring results of which we cannot even dream now. I know that it will fill a long-felt need among us struggling, albeit aspiring, Lotus-Circle teachers. . . . I have felt strongly the need for working-plans to help in presenting our teachings in a simple way, a way that appeals to the child-heart and understanding. I heartily agree with *Vade Mecum* that we must *study* and *study* if we expect to understand the teachings well enough to simplify them for others."

## Theosophical Correspondence Class

THE Correspondence Class is accomplishing just what was intended it should accomplish; the questions and suggestions sent to the individual members who have enrolled are not only accentuating the necessity for the understanding of the fundamental teachings, but the eager responses show that all feel the need of the study of these basic truths.

A few thoughts taken from some of the correspondents' letters will show the value of the class work and the readiness with which all are applying the teachings to the problems that they meet daily.

One writes: "The idea of taking Karman by the hand and of looking at every event of the day in a friendly way has helped me to understand many of my problems. I use *Golden Precepts of Esotericism* as a daily guide."

From another letter: "A fine Theosophist I should be if I desired to change my circumstances. No, I want to be able to cope with whatever circumstances may come to me. In joining the T. S. I want to give, and so I must become strong. The most important thing is to develop strength of character. . . . Another thing I have discovered for myself is that I cannot argue with my brain-mind, because it can always put it over on me."

Another correspondent writes: "The lessons are a very fine thing for they are a change from the concentration of mind on the material things, in which we are so engrossed, to the spiritual, which is the real, and the very source of things."

Another writes: "I am so grateful that I am taking *Lucifer*, *The Path*, and the *Forum*. I have never had Theosophy presented to me in a more interesting way. I count the time between issues and read and re-read them. . . . I hope I am assimilating some of the very wonderful truths you expound."

One correspondent who is taking a scientific training in one of the eastern colleges writes: "I can truly say I have never read a scientific book so fascinating [*Theosophy and Modern Science*, by G. de Purucker]. I can scarcely keep away from it; and the part dealing with the Theosophical teachings gave me a feeling of reality and greatness and beauty which has helped me almost as much as anything I have read."

## Are You Lighting the Path?

EVERY day may be for some earnest seeker for a philosophy of life or for light on the pressing problems of our time, that day of days, so well remembered by students of Theosophy, when its teachings were first brought to our attention and the door was opened for us to the Wisdom of the Ages. For many of us it was the word 'Theosophy,' written or spoken, which sounded the new keynote in our natures. Where the spoken word can not always reach, the Silent Teacher may still carry the message. The latest libraries to be added to our list are: Nanaimo, B. C. Municipal Public Library, Seattle, Wash. Municipal Public Library, and two at Nürnberg, Germany, Städtische Lesehalle Luitpoldhaus and Städtische Lesehalle Fürth, which now all carry *Lucifer*.

The North Hollywood Public Library, North Hollywood, Calif., now receives *Lucifer* and *The Lotus-Circle Messenger*.

## Things I Want to Know

### Reincarnation in Egypt

*Question.* I believe that Katherine Tingley once wrote about a very strong proof of Reincarnation that occurred in Egypt: Where is this passage to be found?

*Answer.* The passage you refer to occurs in Katherine Tingley's book *The Voice of the Soul*, where she was relating her experiences in Egypt and her meeting with the Minister of the Khedive's Tribunal, during her first 'Crusade around the world' shortly after she became Leader of the T. S. A few years before her visit the mummy of Rameses II had been found. This created a sensation, and the government had decided to have it placed in the Government Museum at Bulaq. They planned that there should be a great pageant and gala-time, and a ship was built resembling in many respects the type of one of the old Egyptian Nile-boats. "As the ancient Egyptian ship passed by the various villages along the line of its course down the Nile, the bare-footed Beduins — old women and little children, aged men and the youth, indeed thousands of this class — came down to the banks of the river, and there was a great raising of human voices in salutation to the ancient Theban king. . . . These Beduins along the banks of the river went through the ceremonies which one reads of in the Egyptian books and sees painted in the tomb-pictures, illustrating the ceremonies used when the ancient Egyptians buried their kings. It is said there never was anything so remarkable in modern Egyptian history. . . .

"There was no other explanation that I could give (and this explanation was accepted by many of the scholars of that time), than that the sympathy and the sorrow that these illiterate modern Beduins had manifested, and the determination they had to show honor to the mummies of the ancient monarchs

of the land — that all this, I say, was due to the action of sleeping memories of other lives imperfectly coming to the surface in them. It was in some respects the greatest proof that the scholars could have had of the truth of Reincarnation. Many of the people along the Nile believed that King Rameses II was the king of their own ancestors — indeed, that they had themselves lived before in Egypt during his time, and that that was doubtless why they were carried away in their feelings of devotion to his mummy."

— pp. 128-31



### G. de P.'s Birthplace

*Question.* Please tell me where Dr. de Purucker was born.

*Answer.* Dr. de Purucker was born at Suffern, Rockland County, New York.



### H. P. B. on the 7 Globes

*Question.* Regarding the teaching about the seven globes of the Earth-chain, I have heard it stated that this was one of the later teachings given by H. P. B. Is there anything you can tell me as to when she first presented this phase of the teachings?

*Answer.* Contrary to this being one of the 'later' teachings, it was one of the first, for already in July, 1875, in an article in the *Spiritual Scientist* (Boston) she wrote: "It (Oriental philosophy) teaches us that, though the first three spheres out of the seven — taking it for granted that our planet comes in fourth — are inhabited by elementary or future *men*. . . ." (p. 55) The article, entitled "A Few Questions to 'Hiraf,'" is one of the most fascinating ones in the collection published in Volume I of *The Complete Works of H. P. Blavatsky*.

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforwm Theosofhaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** National President: Capt. P. G. Bowen, Nos. 11-12, Merrion Row, Dublin

**THEOSOPHICAL CLUB:** President: Capt. P. G. Bowen

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

## SCANDINAVIA

**THEOSOPHICAL SOCIETY:** National President *pro tem.*: Mme. Anna Wicander, Djurgården, Stockholm, Sweden

Executive Vice-President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

## GERMANY

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

## EGYPT

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

## AUSTRALASIA

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

## LATIN AMERICA

**THEOSOPHICAL SOCIETY:** Secretary General for Spain and Latin America (exclusive of West Indies): Mr. Firmin H. Arteche, Point Loma, Calif., U. S. A.

Representative West Indies: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

## SOUTH AFRICA

**THEOSOPHICAL SOCIETY:** Information Bureau: Mrs. Rose Barrett, c/o S. A. R. Booyens Station, Johannesburg, South Africa

## DUTCH EAST INDIES

**THEOSOPHICAL SOCIETY:** Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsenweg, Batavia, C.

---

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## THE LEADER'S MESSAGE

### to the Theosophists of the Los Angeles District

[The following message was read by Mrs. Mary L. Connor at a special meeting held on White Lotus Day, May 8, 1934, at the Biltmore Hotel, Los Angeles, Calif.]

*To the Theosophists of the Los Angeles District,  
assembled on White Lotus Day, May 8, 1934*

MR. CHAIRMAN and Fellow-Theosophists: It is with profound and living sympathy that I am sending this brief message of fraternal good-will and fellowship to you all, on the occasion of your celebrating on May 8th of this year the anniversary of the passing of our Master's first Envoy or representative to the western world.

These gatherings have never been mere formal assemblies of well-meaning people desirous of paying at least a modicum of respect to one whom we all recognise as a Theosophical worker of unsurpassed ability and endless devotion. White Lotus Day, it seems to me, should be an annual event of real importance in our common Theosophical labor; where, if nothing else can be accomplished, or received by way of individual or collective inspiration, we can at least feel that Theosophists of various kinds or shades of color and belief may meet together on a ground of fervid sympathy, mutual understanding, and organizational peace.

For what, I ask you, could or would please our grand H. P. B. more than this — the practical demonstration among ourselves of the brotherhood which we preach to others as a rule of conduct in human life, and as being, we all hope, the basis on which the nations of the earth in some happier future time will meet in a similar spirit of amity, comity, good-will, and mutual understanding.

Is it not possible to make of our White Lotus Day celebrations,

coming once a year, regular occasions of interorganizational fraternization, wherein differences of viewpoint are laid aside, differences of feeling are at least temporarily forgotten, and on which occasions our hearts can combine as one in reverence and sincere homage to the great woman who gave up all for the sake of the world, thereby exemplifying the first rule of genuine chelaship?

In many countries, and therefore in many places, such interorganizational Theosophical fraternization-gatherings are taking place; and it is my very sincere hope that by thus coming to know each other better, Theosophists of differing opinions and feelings may come to respect the good in each other, and to learn to lay aside these very differences of opinion which have, alas, too long kept us apart in our *common grand work of the dissemination of the teachings of the Wisdom-Religion among men.*

Argumentation is worthless. Arguments are usually futile, because they commonly persuade one's interlocutor that he is right, and you are wrong. But common ideals and objectives, mutually recognised, and recognition of each others' good qualities, and forgetfulness of the points of difference, are universally recognised among thoughtful people as being the basis on which a common labor can be undertaken in harmony, in peace, in mutual respect, and in that spirit of impersonal devotion towards which, I believe, true Theosophists of all Societies aspire.

If it ever be not possible to hold our White Lotus Day celebrations as interorganizational Theosophical gatherings, members of our own beloved T. S. can meet in precisely the same spirit of good-will to all the world, to all that lives and breathes, to gods and men, as the Lord Buddha said; and as such an attitude, and as such a feeling, and as such an outlook, combine to form a genuine spiritual exercise of the greatest value, these White Lotus Day meetings should sow, therefore, seeds of thought in the soil of our hearts and minds, blossoming, let us hope, at a later day into their natural bloom, and furnishing throughout the remaining months of the year one strong source of inspiration to which we can look back with the elevation of mind and heart which such gatherings will certainly evoke and indeed sustain.

Above everything else, let us strive to make of our White Lotus Day celebrations gatherings or assemblies where we may all of us of whatever Theosophical Society or clique, learn to lay aside the narrow and confining spirit of sectarianism. These White Lotus Day celebrations above everything else should never degenerate into mutual admiration tea-parties, in which our own impeccable virtues are elevated to the skies, and the motes in the eyes of our brothers are exaggerated into unwieldy beams.

It is in this mood that we should assemble, in my judgment, at these noble White Lotus Day celebrations; for if we do, then in candor I must say that I feel that the spirit which worked through H. P. B. from the Great Lodge will be present amongst us, amongst you, my Brothers, amongst all others who assemble in the same atmosphere of good-will, brotherhood, love to all beings, and in the spirit of justice and magnanimity towards those who differ most strongly from us.

Now, let no one imagine that the words which I have just previously written imply that we should in any wise neglect the principles which we ourselves hold so dear, principles of conduct in the T. S., and principles of conduct in our individual lives. Sympathy and brotherhood, mutual respect and peace, must be based upon honesty, sincerity, and purity of motive, otherwise we shall be mere emotionalists with our heads in Cloud-Cuckoo Land.

It is precisely because we of Point Loma love our own T. S. and its traditional principles and rules of conduct so truly, that we feel that we can understand Brother-Theosophists, comprehend their difficulties and divergencies of opinion, and have towards them, and, indeed, towards all, a spirit of genuine good-will and understanding.

When H. P. B., shortly before her passing, requested that after her death the day should be celebrated as an anniversary, it was not merely that her name should be passed from mouth to mouth in parrot-like fashion; but that our thoughts should unite upon the work which she did for the Masters who were behind her; and also that we should give to the principles which guided her own life so nobly, the same allegiance which she gave to them.

White Lotus Day celebrations should be among us serious and heart-searching annual events, partaking in more than one sense of the word of that spirit of utter reverence and impersonality which graced the rites of the Mysteries of ancient times. Forerunners of the future as we are, in our sublime philosophy and in the principles of conduct which we believe in and profess, we should ever see to it that we follow these principles to the end, and become living exemplars of the Wisdom-Faith that is ours. In so doing, we render unto our beloved H. P. B. the reverence of our minds and the homage of our hearts, in the manner that would please her best.

With my affectionate greetings to you all, I am, my Fellow-Workers in the Theosophical Cause,

Fraternally and faithfully yours,

(Signed) G. DE PURUCKER

## LEAVES OF THEOSOPHICAL HISTORY

[The following is reprinted *verbatim et literatim* from the *Supplement to The Theosophist*, Vol. IV, No. 10, July, 1883, p. 14.]

### Politics and Theosophy

BY H. S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organization itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence — such as it may be — to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our

members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, As SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, As SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand — as I invariably do — the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society — at least in countries under despotic or to any degree arbitrary Governments — depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

Official: —

HEAD QUARTERS, }  
ADYAR, 27-6-1883 }

H. S. OLCOTT, P. T. S.

H. P. BLAVATSKY,  
*Corr. Secy. Theos. Socy.*

## REPORT OF CLOSED LODGE MEETING

Dublin Lodge, T. S., May 7, 1934

[The Editors of THE THEOSOPHICAL FORUM have received the following communication with a request that it be published in these pages and that initials only be used for the names of those speaking.

Although on principle THE THEOSOPHICAL FORUM prints no extensive controversial material, it seemed interesting to reproduce *verbatim* this Dublin Lodge Report as received. While containing much that all true Theosophists will heartily agree with, other points referred to are distinctly hypothetical.

This document needs no further comment.

— Eds.]

### QUESTIONS

A. M. I see there is a long reply from G. de P. (in April FORUM) about the question of whether there is any Messenger of the lodge now in the world. Do you think that it matters anything at all whether there is a chain of messengers like H. P. B. or not? Is it not what we make ourselves by our own efforts which brings us nearer and nearer to the Masters, and not anything we may believe concerning H. P. B.?

*P. G. B.* I see what you mean, but your question raises "points of doctrine" which I do not think I am able to deal with. I can give my *opinion*, but nothing more. My opinion is that the very prevalent idea that it is important to recognise the agent of the Masters, if there be such in the world and place oneself under his guidance is a grave error. How many have the knowledge which will enable them to distinguish the true teacher from the charlatan? Only an utterly insignificant few. The immense majority have to depend upon what a teacher says about himself, or upon what others may argue on his behalf. The plain result is to cause people to accept him without knowing of their own knowledge what his true character is at all. Is it necessary to say whither such blind acceptance leads? Is it not the very thing which if encouraged leads straight to sectarianism and bigotry? My opinion is that it is. Have we not the glaring example of the endless succession of "splits" in the Theosophical Movement before our eyes to demonstrate for us the wrong of fixing our minds upon Masters and Messengers and Teachers and which person is which? From the Judge "split" onward and indeed from before that time we can see this very question at the root of every new "split." *Who* the Master, or the Messenger is in person matters nothing — absolutely nothing. All that matters is the *effect* which his teaching, or "Message" produces on your life, and on the life of the world. To me it matters nothing whether those who wrote "Mahatma Letters" were what they are held to be. But it matters very much what effect their teachings produce on me. It doesn't matter to me whether H. P. B. "invented" the *Secret Doctrine*, or wrote the Masters' letters herself. It is that which has come out in my life and consciousness under the stimulus of what she has left the world which matters to me. The same thing applies to Judge, K. T., G. de P., A. B., C. W. L. and all others who have given teachings. I don't care *what* the man or woman is, or what he or she say they are, but what their teachings if followed lead to matters the whole universe to me.

Yes . . . (to Miss C. who seemed about to speak), I know what you would say — that unless attention were attracted by something startling, such as H. P. B.'s phenomena etc, the eyes of the world would never have turned to the Messenger, and the message would never have had the chance of being heard. That is probably so. The subject is a complex one. Let me try to give my own ideas, but remember always that I am not arguing against anyone. H. P. B.'s case was unique, remember. Many forget it in arguing in favour of a succession of Messengers of the Lodge. The fact, if it is a fact which I neither deny nor affirm, not having the necessary knowledge,

that there is as taught in the Point Loma T. S., this chain of Messengers, does not in any way alter the fact that in this modern age H. P. B. was unique. The First link in a chain is unique. It does not depend on a preceding link, while all its successors do. In H. P. B.'s time Theosophy was beginning, and conditions were needed to start it which ceased to be necessary after her time. The Masters may, I think it is likely, have their direct links with the T. S., or the Movement, but it is no longer necessary to startle the world, or the members of the T. S. with talk about phenomenal contact with the Lodge, etc, in order to gain attention. H. P. B. you see had no organisation to split by such claims as she made. They helped her to build one. After her time the whole situation changed radically. The T. S. was in being. Hundreds, or thousands had already learned the value of Theosophical teachings. There was absolutely no further need for "sanctions" from the Masters to enable any leader to carry on the work. Judge's teachings could safely stand on their own merits, so could A. B.'s early teachings, but human desire to be first led each to claim special guidance, and so came the first great split. It is strange to me that later leaders could not learn from so plain a lesson, and see that any public claim to Messengership could not conceivably have any other effect than to cement the breach between this and any other society whose leaders made similar claims, and also to make union with societies which deny that there is any succession of messengers quite impossible.

As I say, I am but expressing my opinion, an opinion which I am ready to change instantly if anyone will give me a real reason why it is a good thing to make these public declarations of direct contact with the lodge, and why the indisputable divisions caused by doing so are to be regarded as a good thing leading to ultimate good. It is no answer to give plausible interpretations of H. P. B.'s statements. These arguments prove nothing at all, for one can argue just as plausibly in the reverse way. I think it is most unfortunate that persons with a first class interest in upholding one point of view should engage in the discussion at all. If they do, they cannot avoid being regarded as special pleaders for their own cause. Neither is it proof to say that the Masters gave orders that the fact of their contact with any person should be given to the world. At the end of all things it is obvious that no real proof can ever be given of these matters to the world or to the bulk of T. S. members. These, if they believe at all, must believe on blind faith. Is it good that this should be so? Does it in any least way help to make T. S. members better Theosophists to have this debatable subject — a subject which can never be proved, held continually before their minds? I think it is not.

*E. M. D.* I suppose you could not give us any opinion upon what H. P. B. really did say as to there being no other agent sent out by the Masters before 1975, seeing her remarks were made in an Esoteric Document?

*P. G. B.* Indeed I can. The document referred to by G. de P. reticently as an E. S. document is certainly not of that category (my opinion, of course). Originally it formed part of the E. S. Book of Rules — does so still, in fact. Had I read it first there I should of course refuse to discuss it. But in simple fact I read it in public print in the pages of *The O. E. Library Critic*, and was shown it openly by members of another society long before I ever heard of the Point Loma society. I do not understand why G. de P. should refer to it as he does. He must know that it, and all H. P. B.'s E. S. teachings have long ago been made accessible to the public.

I certainly do not agree with G. de P.'s interpretation of H. P. B.'s words in the "Memorandum," as far as I understand his meaning. I do not think that H. P. B. would make such a definite statement as that "No Master of Wisdom will himself appear or send anyone to the West after December 31st 1899," if she meant all the time that the T. S. was to be linked to the Lodge by a succession of Messengers of just the same nature as herself. I am not going into any exhaustive examination of the arguments but will say this, that though teachers use blinds and dark sayings they do not go quite out of their way to make statements such as this which serve no purpose but to flatly deceive thousands of earnest students. My opinion is that H. P. B. was saying unequivocally that no Messenger *such as she was* would appear before 1975. That does not mean at all that the Masters would absolutely *desert* the T. S. while it continued to show itself worthy, nor does it mean that Leaders of the T. S., if worthy, and other persons also, if worthy may not gain touch with the Masters and receive their direct instructions. I do not for one moment deny the possibility of individuals having contact with the Masters at any period, indeed I think this is always a possibility for anyone who can achieve the necessary conditions in his nature. But this is a very different thing to being such a Messenger as H. P. B. was. I am of the opinion that W. Q. J. and G. de P. did have contact with Masters as they state and received some directions from them, but I do not believe for a moment that they are of the same category as H. P. B. Of K. T. I know nothing. Her teachings leave me cold, and what I have been told by others of her methods does not incline me to regard her highly.

*P. S. A.* I was thirteen years a member of the Adyar society,



and six years in their E. S. A. B., and C. W. L. constantly made statements to the effect that they were in direct and frequent communications with Masters, and indeed with spiritual entities far higher than any Master. The messages and instructions which they brought from these sources contradict those which G. de P. and others put forward as "new" teachings, meaning I take it, and as most people take it, new revelations from a higher source. Now the Adyar leaders and the Point Loma leaders cannot all be right. Would you say that there was deceit and charlatany on one side or the other?

*P. G. B.* Again I can express only an opinion. I do not in fact think that any of these leaders were deliberate deceivers, nor what can rightly be called charlatans. I believe they one and all had some psychic, or psycho-mental impressions which they interpreted in one way or the other. They, I think, were originally sincerely self-deceived, and as time went on became as a result deceivers of others, but never with calculated intent. I think they are all striking object lessons of the evil of reliance upon external guidance. When once you call external authority which cannot be contacted by those whom you teach to support your statements you are back once more in the position of the priest. Yet I have no blame for any of those leaders. On the contrary, as you have often heard me say, I have the greatest sympathy with them. It would need almost superhuman power of self-effacement for any individual placed in such a position as the leader of either of these societies to avoid slipping, or being dragged into some sort of popeship. Human nature among Theosophists as much as among ordinary men tends irresistibly towards the creation and worship of heroes and idols. A leader who is in the least distinguished will find, do what he may to prevent it, that his followers will weave legends about him, magnify his most heedless remark into a veiled expression of profound wisdom, etc etc, until in the briefest period of time he comes to be regarded as something quite apart from common humanity. My own experience in this little field here tells me how hard a task that of the Leader must be. Notwithstanding my repeated and emphatic statements that I am no chela, nor within measurable distance of being such — that I am in no way different from the next man, except in so far as my somewhat unusual life and worldly experiences have made me, etc, etc — you have all heard me speak thus many times. Notwithstanding this I find members and others ready to hint, or even plainly allege that I am an initiate, or at least accepted chela; that I possess this or that mysterious power. This shows me what the Leader of the T. S. has to deal with. Unless he or she be

almost superhuman they will be caught in the wheel of the conditions in which they find themselves, and be forced will-i-nil-i into the position of infallible priest or pope. Obviously any deliberate claim to superhuman guidance intensifies enormously the danger.

It seems to me that it is nearly impossible, as human nature is, to prevent any organisational work of this kind from quickly sinking into some sort of popery. To avoid it a Leader would have to practice an austerity of teaching such as would attract only genuine seekers. These are necessarily few, and consequently a method such as this would hardly result in the development of a large society. The only teachings which would make a society truly Theosophical would be such as we have an example of in *Light on the Path*. There you see no talk of getting help from teachers. The teacher is found only after we have with long struggle and patience become masters of ourselves. That is only true Theosophy — the only truth concerning the growth of the inner self.

I think it is a great truth to say that the Leader, or "Messenger" who sets out to get Theosophical truth to the world through public work in one of these societies sacrifices his progress for this life. I think he does, but not in the way usually imagined. I think he sacrifices his progress by becoming bound to a wheel of circumstances which prevents him from advancing as he might if free.

*M. A. P.* I think it would be a good thing to send copy of these questions and answers to the *Forum*.

*P. G. B.* I do not think it in the least likely that they would be published. However, there may be points in them which G. de P. might like to answer. If you all wish it I will send on a copy.

*E. M. D.* I think our full names should not be published.

(General agreement)

*P. G. B.* Very well then (to Secretary), Miss C., please add that if any of these questions and answers are used in the *Forum*, only initials are to be published, not full names.

(Signed) M. C.  
Secretary, DRUID LODGE.

"THE troubles of the world grow out of human selfishness, and every feeling or thought, in any human being that centres upon self, is responsible for them. Selfishness grows out of ignorance, therefore to diminish the sum of human trouble do what you can to diminish ignorance by spreading knowledge of truth.

— *Y Fforum Theosophaidd*, March, 1933

## QUESTIONS AND ANSWERS

### QUESTION 226

I would very much like to have a reply to this question. Does Theosophy also occupy itself with the big social problems, as for instance, the persecution of the Jews, and such things?

*G. de P.*— Brothers, Theosophy is no individual. It is a system of Religion-Philosophy-Science, dealing with the great wonders and mysteries of the Universe, and therefore of man; so I think it would be wrong to say that *Theosophy* concerns itself with the great problems of politics, or what not. My answer is, No. But men do, individual Theosophists, Yes. And I cannot say how individual Theosophists would look upon this question of politics or justice, or that question of politics or justice. We Theosophists are free men in the Theosophical Society. We have no dogmas, no creeds. Every man believes the system of religious or other belief which he prefers; and consequently it is quite likely that some members of the Theosophical Society take a deep interest in these political or social questions, and others do not. If you want to know, then ask the individuals. It is also true, however, that the influence of the Theosophical philosophy on our Fellows, on our people, makes them always workers for peace, workers for justice, workers for Brotherhood!

### QUESTION 227

We are taught that to reach spiritual development we must free ourselves from 'personality.' If we become truly impersonal and conquer 'the sense of separateness,' shall we lose every quality that distinguishes one person from another and become as alike as two peas in a pod? Is the Theosophical teaching of Nirvâna the obliteration of individuality? I hope not.

*G. de P.*— No, indeed! No one can be more irritated than I am concerning the misunderstandings about Nirvâna current in the Occident, which is full of such misunderstandings about recondite teachings of a philosophic or esoteric character. The misunderstanding about Nirvâna is simply the idea that after all beings have evolved through a mahâ-manvantara and have individually attained Nirvâna, *ex hypothesi*, thereafter all Nature, as beings, sinks back into a dead uniform identity of consciousness. This is absolutely and wholly wrong.

One might as well ask oneself: What is the use of all the evolutionary effort of the Universe, and of its enormous multitudes of individuals, if they merely issue from homogeneity finally to fall back into it again? Nirvâna is not one uniform thing or state for every

monad. Nirvâna means a state in which all the lower is washed out, or rather risen above, by the evolving armies of monads. But each monad, because it has gained individuality, reaches the Nirvânic condition of cosmic freedom as a god-entity; and every monad, from the standpoint of individuality, is therefore more strongly individualized spiritually speaking than it was at the beginning of its cosmic evolution as an un-self-conscious god-spark, although of course Nirvâna as a generalizing term means the attainment of such spiritual condition by all.

Take Devachan as an illustration on a much lower plane. Devachan does not mean that every excarnate monad has the identical, the absolutely identic, visions and dreams. Not at all! And just so it is with Nirvâna. Nirvâna means the rising above all the differentiated and therefore crippling elements of the lower spheres. The *process* is the same for all, but the Nirvâna is unique for each Jîvanmukta or freed monad.

Think it out for yourself, and do not misjudge Theosophy — nor the real teachings in this respect of the Buddha — because certain people you may happen to meet do not understand these deeper teachings, so suggestive and illuminating in their profundity and subtilty.

#### QUESTION 228

As a T. S. lecturer, Adyar Section, I am continually asked the question why H. P. B. in *The Voice of the Silence* states that "the mind is the slayer of the real." I would ask you to give me a little light on this so that I may deal with those who make a god of the materially intellectual in this age of admiration of the mind.

*G. de P.* — Isn't it true! What is it that brings about diversity of feeling or of opinion among men? The mind, the brain-mind. What is it that prevents our receiving a greater truth than that which we now have? Preconceptions, prejudices, feelings against this or against that, the mind, the brain-mind. What is it that prevents intuition from flowing to our human consciousness in a steady stream? The mind through which it must pass. The mind is but an intermediate organ or faculty, and does things either from below or from above; and alas, most of us humans live in the lower mind.

Cannot you see why the mind is the slayer of the real? Of course the word 'slayer' is but a figure of speech. You might phrase it otherwise and say the mind filled with its tramping, useless, fugitive, silly thoughts keeps out all higher intuitions, all higher thoughts, all higher things. In other words, there is no room for them. You know what Bernard of Clairvaux, a Frenchman, once wrote in substance: Empty

the mind of all that it has and is, and the spirit of Truth will enter in. This is the gist of his meaning. Just cleanse the mind of all the little lower passional small things, and the spirit of Truth will enter in.

In this fashion I think one can easily explain the statement in *The Voice of the Silence*, that the mind, meaning the brain-mind, is the slayer of all that is real; and yet the brain-mind should be the instrument of the Real, it should be the organ through which the Real works within us, the receiving organ passing down even into our ordinary lives all the noblest that is in us.

### QUESTION 229

What sort of monads are now incarnating in the bodies of the present degenerate races?

*G. de P.* — You are quite right in speaking of the monads whose karman it is which draws them to the bodies of these degenerate races, but as you may have thought, this is but a part of the story. I will try to explain briefly.

When the Mânasaputras, or Sons of Mind, incarnated in the relatively mindless stocks of the Third Root-Race in this Round, they divided naturally, that is by karmic decree, so to speak, into four general classes, which I will call, for mere purposes of distinction, those whose light burned brilliantly, the highest class; those whose light burned less brilliantly, the second class; those whose light burned low, the third class; those whose light burned lowest who put off reincarnation till a later day. All this was of course due to Karman.

The first class, those whose light burned brilliantly, had immediate and full incarnation then, and became the guides, leaders, and teachers of the then stocks of humanity, and are they whom today we would call the advanced Fifth-Rounders, and the occasional, very, very rare, Sixth-Rounders. These today are the most evolved and the greatest lights of the human race, the Buddhas, the Mahâtman, etc.

Those whose lights burned less brilliantly are they whom today we would call the noblest and highest men of our usual mankind; but, nevertheless, beneath the first class. They are the early Fifth-Rounders, or very advanced Fourth-Rounders. These comprise the great philosophers, poets, scientists, statesmen, religious reformers, etc., etc.

Those whose lights burned low are they whom today we would call the great average of mankind, the great bulk of humanity.

Those whose lights burned lowest are they whom today we would

call the inferior or less evolved men and women of our present human stocks, the rather inferior types; and among these last would be classed the so-called savage and degenerate races, although these savage and degenerate races do not comprise all of the individuals of this last and fourth class of monads. This is why these especial monads find their natural and karmic and sympathetic bodies in the present degenerate races.

There is still one more class of monads whom we might call a fifth, and these were the monads who, in the Third Root-Race refused to incarnate at all, but simply let the aeons slip by until the next, or Fourth Root-Race, when they began to sink into imbodiment; and this last, or fifth class, rather small in number, are found among the present anthropoid apes, and the very highest class of simians or monkeys. They were so backward in evolution that these terribly inferior bodies just suit them today.

So in this answer you have the reason why certain monads are drawn to the bodies of the present degenerate races. Their lights still burn so low that they cannot carry, or inform, or handle, bodies of more advanced type. It is the old rule, you see, of water seeking its various levels according to circumstances.

#### QUESTION 230

Does the article you reprint on page 207, March, 1934, issue of THE THEOSOPHICAL FORUM, justify the assumption that: Of the four Theosophical Messengers, W. Q. Judge was the one who attached least importance to the Theosophical SOCIETY?

*P. Arag* — Mr. Judge was one of its Founders and for over twenty years he devoted to it unceasingly his best energies and all that he had and was. He had collaborated with H. P. B. in fashioning that Temple, and would doubtless have preferred to see it destroyed rather than become a whited sepulcher of dead forms. No true Theosophist could endure to see a hard crust of formalism closing in upon Theosophy.

The T. S. is our portion of the Theosophical Movement — that universal, continuous, spiritual movement which has been active in all ages.

Its unceasing flow of inspiration is focussed or concentrated from time to time upon those regions and through those channels deemed appropriate by the Guardians of mankind. In our times, this first Messenger (chosen and trained during many years prior to the founding of the T. S.) was instructed to form a SOCIETY to provide the machinery for the transmission of more Truth and Light to discouraged Humanity. That organized machinery was obviously a means

to an end — a means to be adapted, improved, expanded, as time went on and the thinking, questing section of the public became slowly educated to assimilate what, for them, were new ideas. Having graduated in the elementary teachings, serious students received further instruction: it was more a school of being than of learning. An advance in knowledge of the archaic philosophy could only be made *pari passu* with the student's progress in self-knowledge and self-control. No organization or Society or machinery could be a substitute for inner realities, however necessary the T. S. was and is for disseminating the truths of Theosophy.

W. Q. Judge always repudiated insistence on mere form in the T. S. He envisaged it as the outer garb of a living, growing entity, which must mold and modify its external manifestation. The present-day correlation of our Lotus-Circles with the young people's Clubs and the extension of Theosophical University work would be the type of the outgrowing of old forms that Judge had in mind, perhaps.

His illustration from the working of another universal and idealistic movement as exemplified in Masonry is an excellent one. In it we see a widespread network of Lodges, each local center having its own independent and sovereign government, but all founded on identical basic ideals and with similar standards of progression in the various degrees.

[In addition to the above thoughtful answer it should be said that none of the four Leaders attached small importance to the Theosophical Society. The truth is just the opposite. Realities are always greater than forms or organizations; realities seek new vehicles from time to time, when the old vehicles become outworn or too greatly crystallized. But this emphatically is not the case with the Theosophical Society. It is plastic, active, and like good clay, is ready for the hands of the Potters.

It will be time enough to talk of changing our vehicle when it wears out — and that won't be for a long, long time. Minor changes from time to time may be required; but such changes as have taken place or as may take place in the future are not, and will not be, a discarding of a very useful, if not perfect, vehicle. — Eds.]

#### QUESTION 231

Do Theosophists recognise what is generally referred to as the 'sub-conscious mind'? The latter is held by many psychologists to explain the automatic functioning of the bodily organs, the action of memory, etc. Will you give the Theosophical definition of the same?

*B. de Z.* — Not only Theosophists, but people in general, have found it rather difficult to understand with any degree of definiteness what is really meant by certain psychologists when they speak of 'sub-conscious' mind, or 'sub-conscious' processes of mind. The

term is used by scores of people and in a very loose way. Certain latent aspects, faculties, and energies of the human being, including purely physiological functions, are supposed to be under the governance of 'sub-conscious mind,' and the only plausible reason that seems to exist for the term is that the operations of this alleged center are below or inferior to the ordinary consciousness of the brain-mind.

It is obvious that the so-called 'psychologists' of today are trying to give some sort of explanation of certain functions, the results of which they observe, but the real cause of which they do not know. And to give any hint as to the possible real meaning of this misnomer — 'sub-conscious mind' — it is necessary to define what Theosophists mean by *mind*, in general.

Depending upon the viewpoint taken, *mind* or *soul* — the intermediate portion of the human being — can be considered as a faculty, an aspect, or a function of consciousness. It is a temporary and evanescent manifestation of pure consciousness itself. Mind belongs to the *psychic* nature of a human being, in the original meaning of the word, from the Greek *psyche* — Soul, and is distinct from what might be termed the Higher Mind, the *noëtic* portion of man, from the Greek *Nous* — Spiritual Soul. The mind (or psychic mind) is the vehicle of consciousness, and its functioning is what might be termed *mentality*. Considered as an instrument of man, it may be termed a psychic instrument in which and through which human consciousness is working at the present stage of our evolutionary development.

We can also look upon the problem from the standpoint of a unitary stream of Consciousness, manifesting itself first in the Spiritual Mind or *Nous*, then in the human or psychic mind, then in the animal mind and the brain-mind, and working through these various vehicles of itself.

In the light of the above, the so-called 'sub-conscious mind' (for lack of another and more adequate term) can be shown to be the *vegetative* portion or part of the intermediate nature or psychic apparatus of a human being, of his psychic mind or soul. The working of this vegetative part of mind has become so habitual in function, that we are not conscious of it any more. It has become a *habit* within the portion of our constitution wherein it functions. To this category belong such functions as the heart-beat, the breathing, the blood-flow, the growth, the winking, and the various nervous and brain-mind reactions and *reflexes* of which so much has been written and said, and so little understood in its true correlation to the general outline of man's composite structure.

There can hardly be a Theosophical definition of 'sub-conscious'



mind, for the reasons that, in the view of a Theosophist, everything in the universe is *conscious*, not necessarily *self-conscious*, and that consciousness is, of course, typical of the plane, sphere of being, realm of Nature, or stage of evolution, to which the conscious entity belongs, and in which it lives, moves, and has its being. To speak of something sub-conscious is, therefore, to utter an absurdity from the standpoint of the Ancient Wisdom; and the only plausible meaning that can be attached to the term, or rather to the idea behind this unfortunate term, we repeat again, is that of a function or process whether purely physiological or psychological, of which our brain-mentality has no conscious knowledge, as this function or process has become part of the purely vegetative part of the 'soul' and proceeds on a level of consciousness inferior even to our brain-mind.

## THEOSOPHICAL NEWS AND NOTES

### AMERICAN SECTION: WESTERN DISTRICT

#### The Regional Vice-President's Lecture-Tour

*(Concluded from previous issue)*

**San Francisco-Oakland Bay District, Calif.:** A report from Mr. V. F. Estcourt, chairman, Committee of Lodge Presidents, San Francisco-Oakland Bay District, says: "During the periods from March 16th to 23rd, and April 20th to 25th, Mr. Iverson L. Harris, Regional Vice-President of the Western District, swooped down upon unsuspecting Theosophists in the San Francisco-Oakland Bay District and subjected them to the most intensive Theosophical barrage witnessed in this locality for many years. Although it must be admitted that Mr. Harris won the initial victory, we are satisfied that he got the full effect of a well directed counter-attack in the form of a never-ending stream of questions and invitations to speak as many times during the day or evening as might be possible after making due allowance for an occasional meal and for traveling-time from one meeting-place to another.

"Mr. Harris gave twelve public lectures, held under the auspices of the four existing lodges and Theosophical Clubs in San Francisco, Oakland, Berkeley, and Petaluma, and also one other group under the leadership of Mr. Nils Amneus. The latter has just recently been granted a lodge-charter and will be known as the Blavatsky Lodge (707 63rd Street, Oakland). The size of the audiences varied for the different groups and in each case represented a very good attendance, when considered in relation to the size and location of the meeting-place.

"In addition to the public meetings, Mr. Harris and members from the various lodges attended the initiation-ceremony for the induction into Full Fellowship of probationary members of the Oakland Lodge. After this ceremony, a 'get-together meeting' for F. T. S. and Probationers was held at the request of Mr. Harris. Many matters of mutual interest to the lodges in the San Francisco-Oakland Bay District were discussed. A number of constructive suggestions

were made for improving the work of the lodges and broadening their activities along truly Theosophical lines. Among other details, the writer was appointed by Mr. Harris to the chairmanship of a committee of lodge-presidents in this district to meet at times for the consideration of better ways and means of conducting Theosophical work, and it is in this capacity that the present report is now being submitted.

"Mr. Harris has left behind him many new friends, and also old friends with renewed interest in the message and teachings of Theosophy. His obvious sincerity, frankness, and sympathetic understanding of the other fellow's viewpoint had much to do with the success of his lectures. His ability to quote extensively from both Theosophical and other literatures, his familiarity with his subject, and the simplicity of his presentation were most impressive and helpful to all who heard him. Mr. Harris gave unselfishly of his time and energy, and to the writer's personal knowledge, often sacrificed the hours that should have been used for much needed sleep in answering the many questions with which he was literally bombarded by earnest individuals who saw in his visit a golden opportunity for having real light thrown upon a multitude of Theosophical questions."

**Petaluma, Calif.:** The Secretary of the local Lodge reports that on April 23rd, Mr. Harris delivered a public Forum-lecture at the home of Mr. and Mrs. Grove Fisk, 418 Sixth St., Petaluma, on 'Signposts of the Sages along the Theosophical Path.' The audience appreciated the splendid lecture and after the meeting closed everyone met Mr. Harris and many questions were asked of him. The members all felt very well pleased with the help Mr. Harris so ably gave. There is every indication that the results of the meetings will be new members for the Petaluma Lodge. The *Petaluma Argus Courier* gave the meeting good publicity.

**Berkeley, Calif.:** Report from Mrs. May Goodall Darrow, President, Berkeley Lodge: "Last evening, April 25th, we enjoyed Mr. Harris's second lecture upon his return from the North. The meeting opened with a few selections given by the Orchestra Club. Two fine boys, sons of a family for years interested in Theosophy in Australia and who we hope will be very helpful to the lodge, gave short speeches telling of the Lotus-Circle which they are helping to form. Much interest was shown by a good-sized audience in the beautiful vision of the 'Path' from Past to Future, which Mr. Harris gave, and his endeavor to rouse the apathetic to action. We in Berkeley are especially grateful for the impetus given to the efforts we are making and hope for steady growth in the future. We will certainly try to carry on so that his devoted, strenuous work will bear good fruit."

From the *Berkeley Gazette's* report of Mr. Harris's address on 'Yesterday, Today, and Tomorrow — A Theosophical Viewpoint,' the following is quoted: "Do we love truth above everything else?" asked the speaker, "before place, and power, and applause, and all the seductive allurements with which we worldlings cheat ourselves and rob the human soul of its sublimity? The world about us is a sad and discouraging dust-heap when compared with what it might be, did all men know themselves as the incarnate gods and shining Sons of the Sun that in their inmost essence they verily are."

**Patterson, Calif.:** On April 26th, Mr. Harris was the guest of Mr. and Mrs.

Clarence V. Smith and delivered that night a public lecture in the Patterson High School Auditorium, on the Theosophical Movement. The meeting was held under the auspices of the Patterson Theosophical Club of which Mrs. C. V. Smith is President.

**North Hollywood, Calif.:** On Friday evening, April 27th, Mr. Harris was the guest of Mr. and Mrs. Edward Fredrichsen in their beautiful home. The entire membership of the newly-formed Theosophical Club of Hollywood assembled and enjoyed a delightful and informal Theosophical *conversazione*.

---

The Regional Vice-President acknowledges with grateful thanks hospitality and other special courtesies received from the officers, members and friends resident throughout the Western District. Each and all of them have contributed in one way or another towards a new expansion of the Theosophical work, which is only the beginning of an ever widening activity for the spreading of the age-old Teachings.

---

**Los Angeles-Pasadena, Calif.:** The outstanding public event in May was the White Lotus Day meeting held in the Conference Room of the Biltmore Hotel (Los Angeles). The meeting was conducted jointly by the G. de Purucker Lodge of Pasadena and the New Century Lodge of Los Angeles. Mrs. Mary L. Connor of Pasadena was chairman of the evening.

The meeting opened with a musical selection, played by Miss Dorothy Carstens, niece of Mr. Paul Henning, President of the New Century Lodge. Following this a most interesting address was made by Mrs. Mary L. Connor, President of the G. de Purucker Lodge of Pasadena. In her talk Mrs. Connor explained how White Lotus Day came about. She read an article written by Col. H. S. Olcott in which he quoted from the will of H. P. B. her desire that all Theosophists should meet annually on the anniversary of her passing from this life, in the spirit of brotherly love and fellowship, and should read selections from the *Bhagavad-Gîtâ* and *The Light of Asia*. In accordance with this, Mrs. Rose Lloyd, Vice-President of the New Century Lodge, read selections from the *Gîtâ*.

Mr. Henning then read a message of White Lotus Day Greeting from Mr. J. Emory Clapp, National President of the Theosophical Society. Selections from *The Light of Asia* were read by Mrs. Lucy Butt, member of New Century Lodge. Following this, Mrs. Connor read the inspiring letter of greeting from the Leader addressed to all Theosophists in the Los Angeles District (for full text see the opening page of this issue).

Mr. W. Emmett Small, Jr., of the Point Loma Headquarters Staff, who was the principal speaker of the evening, then addressed the meeting. He made a straightforward Theosophical speech, backed with the spirit of true enthusiasm and sincerity of convictions.

Many members of the Adyar Theosophical Society, the United Lodge of Theosophists, the Women's Order of Esoteric Masonry and other organizations, were present and expressed great appreciation regarding the meeting.

Mrs. Harriet Anderson, Secretary of the New Century Lodge, reports that the lodge held a fine public meeting on May 18th, at which Clarence Q. Wesner

was the guest-speaker. She writes: "Mr. Wesner spoke on 'The Path of Discipleship'; his talk was followed by the answering of questions. He made his points very clear and held the attention of all present. Some of our members assisted in answering questions and Dr. Gibson gave expression to very beautiful thoughts on 'The Path.' A week from tomorrow is the time we go to visit the Aryan Lodge in Hollywood."

This exchange of speakers among lodges is highly recommended to such as wish to try it. It tends to prevent any lodge from getting into a rut, which, as the Japanese say, differs from a grave only in its length. It also tends to increase the size of the audiences.

**Hollywood, Calif.:** On May 13th the new Aryan Lodge was organized at the home of Mr. and Mrs. Robert H. Austin and Mr. and Mrs. Herbert Aldrich, 831 No. Mariposa Avenue, Hollywood, Calif., where meetings will be held from 8 to 9.30 p.m. on the first and third Sundays of each month. The following officers were elected: President, Clarence Q. Wesner, 220 North Ave. 63, Los Angeles (Telephone: Cleveland 66684); Vice-President, Mrs. Marjorie Lee Davies, 833 North Normandie Ave., Hollywood, Calif.; Recording Secretary and Treasurer, Robert H. Austin, 831 North Mariposa Ave., Hollywood (Telephone: Morningside 13934); Corresponding Secretary, Mrs. Corinne Austin (same address). Mrs. Austin writes: "We are all working hard, and it is our earnest wish that the Aryan Lodge produce many more workers for the Cause of the Masters."

**Oakland, Calif.:** The new Blavatsky Lodge in Oakland held its organization-meeting on May 20th, at 707 63rd Ave. (Corner of Dover), the home of Mr. and Mrs. Nils Amneus, where public Theosophical study-classes have been conducted every Sunday morning at 11 o'clock for some months past. These will continue now under the auspices of the Blavatsky Lodge. The officers elected were: President, Nils A. Amneus (Telephone: Olympic 2655); Vice-President, Dr. S. C. Ortega, 150 11th St., Oakland (Telephone: Highgate 3916); Secretary-Treasurer, Mrs. D. L. Ortega (same address). The President writes: "Everything is going fine. We are all very busy preparing talks for the meetings." The Secretary adds: "Miss Bertha Vickery continues as pianist. Mr. and Mrs. Amneus placed their library of Theosophical books and magazines at the disposal of the members and their friends. John Amneus was elected Librarian."

The Oakland Lodge, of which Mrs. M. S. Ellis is President, reports: "The public Friday evening meetings of the Oakland Lodge on May 11th, 18th, and 25th, were given to the study of the Manual *Reincarnation*, followed by the usual question and answer period. On Friday evening May the 4th, a White Lotus Day meeting was held in our lodge room. At this meeting, as on similar occasions, we were privileged to have the help of our Oakland Adyar comrades and others, in paying tribute to H. P. Blavatsky. On May 8th, the Oakland Adyar Lodge kindly invited us to participate with them at their White Lotus Day meeting, dedicated to the revered memory of H. P. Blavatsky."

**El Cajon, Calif.:** Upon the initiative of Mr. and Mrs. Foster Griffiths of San Diego, a number of members living in the neighborhood of El Cajon have formed a study-group which meets every Monday evening at 7.45, at the home

of Mr. and Mrs. E. L. Millar, Clay Dell, half a block north of Washington. Everybody is welcome.

**Solana Beach, Calif.:** Owing to the unremitting efforts of Mr. and Mrs. Maurice Braun of San Diego, a center of theosophical study has been established at Solana Beach, where a group from this town and Del Mar meet every Monday evening at 8.00, at the studio of Mrs. May Sheldon St. John. The work is new to most of them, but they are all deeply interested in the Theosophical teachings.

**San Diego, Calif.:** Mrs. Maurice Braun, President, reports that during the month of April the Katherine Tingley Lodge of San Diego has been studying the Theosophical teachings regarding man's states after death. The special program at the end of the month was builded around a lecture on 'The Beauty of Death,' by Mrs. Grace Knoche. In future, the Lodge will devote the time between 7.30 and 8.30 on the first Friday of each month to definitions and pronunciation of Sanskrit words, under the direction of Miss Judith Tyberg, of the Point Loma Staff. On the 2nd and 3rd Friday of each month, the same half-hour will be occupied by a special study of the current issue of *The Theosophical Forum* — a splendid idea which originated with Mrs. Mary Lester Connor, President of the G. de Purucker Lodge of Pasadena, Calif., and which all Lodges would do well to adopt as the San Diego Lodge has done already.

During the month of May, the general subject of study has been the Law of Cycles. Excellent charts and carefully prepared outlines were presented by the students. The special program for the public was given by the Junior Club of Lomaland. Members of the Sunday morning Class presented copies of the two volumes of *Theosophy and Modern Science* to the Libraries at the California School of Technology, in Pasadena, the University of California, Los Angeles, and the University of Arizona, Tuscon.

**Headquarters Lodge, Point Loma, Calif.:** On May 6th members of the Adyar lodge in San Diego collaborated with the Headquarters lodge in Commemorating White Lotus Day. Those taking part, either as readers or speakers, were Lucien B. Copeland, Miss Helene Richards, Captain John R. Beaver, Mrs. Edgar Saltus, Dr. Jacob W. MacCausland, Clarence Q. Wesner, and Mrs. Guy E. Ponsonby.

### 'Theosophical News' will Cover the Whole of the Western District

WITH the co-operation of Mrs. Maurice Braun, President of the Katherine Tingley Lodge in San Diego, which has been publishing regularly *Theosophical News* of San Diego County, and the help of the editor and business-manager thereof, Mr. George Simpson, beginning with the July issue, the scope of this admirable little monthly will be expanded to cover news of the whole of the Western District of the American Section. It is not meant in any sense of the word to be a literary or philosophical organ which might compete with *Lucifer*, *THE THEOSOPHICAL FORUM*, or *The Theosophical Path*. That field is abundantly covered. But it is intended merely as an inexpensive and effective way of giving complete, up-to-date information about all the Theosophical activities in the district covered.

Officers of our Theosophical Lodges, Clubs, and Lotus-Circles, as well as F. T. S. at large in the Western District desiring to have a free announcement of their Theosophical activities published in 'Theosophical News,' should have these reach the Regional Vice-President, Mr. Iverson L. Harris, Point Loma, Calif., by the middle of the preceding month; e. g., notices for the August issue should reach Point Loma by July 15th.

The subscription price of *Theosophical News* is 25c. per year. Bulk orders of 25 or more copies, 1c. apiece, plus carriage-charges. Single copies: 2½c. Send orders to George Simpson, 30-B, Silvergate Ave., Point Loma, Calif.

### Continuity Urged by President Clapp

COMMENTING on the general tendency to let down in Theosophical activities during the summer-time, President Clapp writes: "I believe that if the members in Lodges would keep up their effort and refuse to recognise or consider these cyclical tendencies as immutable, much work could be carried on throughout the whole of the summer season, although of course we could not expect it to keep up to the winter pace. If we as officers can only impress the members with the fact that Nature never stops completely, except during periods of Pralaya, and could get the members to continue their efforts, it would not only fill in to some extent the dull season, but would also, I believe, give greater results and interest to the season of real activity. I was greatly impressed two or three years ago when I wrote the Leader in regard to this matter and he responded: 'You are right, Brother Clapp; it is continuity that counts.'"

### CENTRAL DISTRICT

**Columbus, Ohio:** Dr. Wilton H. Wilson was the prime mover in the meeting held in the Hall of Mirrors, Deshler Hotel on May 13, at which Regional Vice-President Schaub spoke on 'The Sublime Destiny of Man.' Dr. Wilson secured excellent publicity in the Columbus *Evening Dispatch*, the *Citizen*, and the *Ohio State Journal*.

**Chicago, Ill.:** Before the FORUM comes off the press an application will have been sent to the Leader for the formation of a new Lodge in Chicago, to be known as the *Lotus Lodge*, with fourteen Charter Members. This is the result of the enthusiastic work of Mrs. Laura Baker who for some time has been conducting a Secret Doctrine Class in the southern quarter of Chicago. The President of the American Section spent an evening with Mrs. Baker, members of her Class, and other friends, when he attended the Parliament of Religions last September, and was much impressed with the fine spirit shown by those he met at that time. He gave them a talk on Theosophy, in which great interest was shown, followed by a question period which lasted for an hour and a half. In addition to the Charter members there are other Probationary members not yet eligible for full Fellowship. The *Lotus Lodge* will undoubtedly be an enthusiastic and active center of Theosophical effort.

**Lakeside, Ohio,** will have an initiation ceremony on June 20 or 22. On Sunday, May 20th, the Toledo Lodge and the Lakeside members held a meeting together at Lakeside.

**Minneapolis, Minn.:** Lodge meetings are held on Tuesday evenings every other week, alternating with meetings of The Theosophical Club. On April 10th the topic for study was 'Rounds and Races,' introduced with a talk on the subject by Mr. Leroy V. Alvin, which was followed by an animated discussion. At the meeting on April 24th, 'Theosophy and its Relation to Modern World Problems' was discussed, each member presenting the topic from a different angle. An interesting discussion followed.

The White Lotus Day celebration was devoted entirely to the life and works of our great Teacher, H. P. Blavatsky. The following topics were taken by various members of the Lodge: 'The Esoteric H. P. B.,' 'The Travels of H. P. B., Their Purpose and Significance from the Standpoint of Preparation,' 'H. P. B. as Journalist and Author; Her Principal Books, and What Place They had in the Program and Process of Her Mission,' 'H. P. B. as an Interpreter of Freemasonry,' 'The Personal H. P. B.,' and 'An Interpretation of H. P. B.'s place as a Factor in Human Evolution.'

**Toledo, Ohio:** On May 1, 2, 4, and 5, the *Toledo News-Bee* published articles furnished by the Theosophical Press Service (Clifton Meek, Director). The Lodge, with members of the U. L. T. and other Theosophists, held a fraternization-meeting in celebration of White Lotus Day.

### EASTERN DISTRICT

**York, Penn., G. de P. Lodge:** During the past month the following subjects have been taken up: May 22, 'Karma and Reincarnation,' Elsie Schaefer; May 29, 'Prehistoric Races,' Luther R. Loucks; June 5, 'The Monad,' Pauline Folkenroth; June 12, 'Nirvana,' John L. Toomey. For June 19th, the scheduled subject is 'The Masters of Wisdom,' to be taken by Edward F. Schaefer.

These meetings are held regularly each Tuesday evening, and at the close of the paper or address a Forum period is held for Questions and Answers and general discussion.

In a letter from the President occurs the following statement: "The idea of each speaker's taking a subject came about in connexion with the study of Public Speaking, as this arrangement gives each one an opportunity to develop. Along with the subject, we also discuss the arrangement and presentation of the material so as to show each person as far as possible how to improve both the arrangement and the presentation of the subject.

"This method was worked out after considerable experimenting, and has so far proved quite worth while, since it tends to keep everyone interested and active. We almost invariably have a hundred percent attendance at all meetings, and I feel the members are not only students of Theosophy, but are earnestly endeavoring to live it; . . . in all of our work the ethical aspect is stressed."

**New York, N. Y.:** In a report received from Bro. Isidor Lewis, President, he says: "On Wednesday, May 9th, our New York Lodge celebrated White Lotus Day at the Lodge-room of the New York Theosophical Society (Adyar), jointly with that society, and the Theosophical Society (Independent). The meeting consisted of readings from the *Bhagavad-Gîtâ* and *The Light of Asia*, short ad-

dresses by the Vice-President of the New York Theosophical Society (Adyar), Mr. Ross; the President of the Theosophical Society (Independent), Mr. Beller; and the President of our Lodge, interspersed with appropriate piano numbers. The meeting, which lasted a little over an hour, pervaded as it was with the spirit of harmony and fine fellowship, and inspired with the deeply-felt realization of what H. P. B.'s life and work meant to us and to humanity, was a beautiful exemplification of the possibilities that our Leader's effort on behalf of Theosophical unity has opened up for a future that is slowly dawning on the spiritual horizon for most of us."

The Theosophical Society (Independent) took the initiative this year in suggesting the fraternization meeting, which shows that other organizations appreciate the importance of the fraternization effort. This is emphasized by Bro. Lewis as follows: "We cannot help feeling as time goes on how the Leader's fraternization proposal is sinking deeper and deeper into the consciousness of the Theosophical membership of all societies, and will in time quietly and almost imperceptibly serve some far-seeing purpose that does not appear on the surface."

**Rochester, N. Y., Phoenix Lodge:** White Lotus Day was appropriately celebrated by Phoenix Lodge on Sunday, May 6th. Miss Mayme-Lee Ogden read a selection from the *Bhagavad-Gîtâ*; Mr. Arthur Bailey gave an address, 'An Appreciation of Helena Petrovna Blavatsky,' and Mrs. Florence G. Cowles read a selection from *The Light of Asia*. Among the subjects of the addresses during the month of May the following were particularly noteworthy: 'Common Sense about Reincarnation,' and 'Karmic Threads from Life to Life.'

**Boston, Mass.:** Boston Lodge celebrated White Lotus Day on Sunday afternoon, May 6th, the members of Annie Besant Lodge being invited to attend as guests, which invitation was accepted by a number of their members, two of whom participated in the proceedings. The meeting was very harmonious, being pervaded with the spirit of true brotherhood. It was opened with a piano selection, followed by introductory remarks by the Chairman, Mr. Clapp. Mrs. Pritzker of Annie Besant Lodge then read a selection from the *Bhagavad-Gîtâ*, followed by an address by Mrs. Caroline H. Hitchcock on 'H. P. B.'s Influence on Modern Thought.' Mr. H. A. Benedict then spoke on 'H. P. B. and The Masters,' and Miss Emma Mills, President of Annie Besant Lodge, spoke in appreciation of H. P. B.'s work for humanity. A selection from *The Light of Asia* was then read by Mrs. Jessie Eldridge Southwick, and Mr. Clapp spoke on 'H. P. B.'s Relation to Theosophy Today.' Miss Gertrude Albinsky, President of The Theosophical Club (Women's Section) spoke of 'The Writings of H. P. B.,' after which Mrs. Fannie E. Lewis read a selection from *The Voice of the Silence*. The meeting was closed with seven strokes of the gong.

On Tuesday evening, May 8th, a number of members of Boston Lodge of the T. S. (Point Loma) attended a celebration of White Lotus Day as guests of Annie Besant Lodge (Adyar). The President and Second Vice-President of Boston Lodge were invited to participate in the celebration, Mr. Clapp being asked to speak in honor of H. P. B. and Mrs. Southwick to read from *The Light of Asia*. Members of the Annie Besant Lodge spoke in honor of their departed Leaders, and Miss Mills, the President, spoke briefly in memory of Wm. Q.



Judge and Katherine Tingley, as leaders of our organization, and also of one of their field lecturers, who passed away during the previous year.

Subjects for the Sunday evening Public Meetings were as follows: 'Ye Must Be Born Again,' Mrs. George M. Gray; 'Hierarchies,' Mr. S. M. Zangwill; 'The Human Problem,' Mrs. Jessie Eldredge Southwick; and 'Whither Mankind,' Mr. J. Emory Clapp.

During the past several months the Lodge Study Period has been based on *The Ocean of Theosophy*. At the meeting held Thursday evening, May 24th, it was unanimously voted to adopt the new Study Plan for Lodges, mentioned on page 281 of the May FORUM. The last meeting in each month will be a Closed Lodge Meeting, and at this closed meeting, THE THEOSOPHICAL FORUM will be taken up for study, after the business meeting.

## ENGLISH SECTION

### Meeting of the General Council held in London, May 6, 1934

[The following brief extracts from the stenographic report of the proceedings will show the general trend of the deliberations and the enthusiastic spirit which pervaded the meeting. Lack of space prevents a more detailed account being given in these pages. The Meeting was opened by A. Trevor Barker, President, English Section T. S.; after a few moments' silence and the reading of extracts from *Letters That Have Helped Me*, Mr. Barker spoke:]

*Mr. A. T. Barker:* Before reading to you a letter of advice and general guidance from the Leader himself to the members of the General Council, I would just like to say that I believe, if we succeed (as I believe we will) in doing our work together today in the right way, in accordance with the traditions that the Point Loma Society has always stood for, our work will make an important epoch in the development of the English Section. The idea of calling together a strong Executive Committee, nevertheless representative of all the different Sections and elements within the National Section, will, I believe, be exceedingly fruitful. I believe that the elements of the proposed Executive Committee will be able to work together in such a way that their fundamental unity and understanding, both of heart and mind; their understanding of the Leader's purposes; and their understanding of my interpretation of those purposes, will be such that the whole Section will gain the direction and impetus for its growth and development which is the purpose of Leadership — at least as I understand it. . . .

[Mr. Barker then read the Leader's Letter to the General Council. See May, 1934, issue of THE THEOSOPHICAL FORUM.]

*Mr. J. W. Hutchin* (President Liverpool Lodge): . . . We are all happy today to be round this table under your guidance and your Leadership of this Section. We realise, but we cannot realise in full, what you have done for us since you have been our President; but up in the North we know the different footing on which our organised work stands as a result of your efforts; and I am sure in London here the same must hold. You have given us new encouragement, new hope, and you have given us a new will to go forward. . . . I do feel that the

great effort we want to make is to drop all our littleness, and to go forward with that large Brotherhood, of which you gave us that beautiful expression in the letter you have read from our beloved Brother Judge — a letter that I always draw inspiration from, and I truly feel that if we abandon that position it is simply madness that possesses us. . . .

*Miss E. Medd-Hall* (President Clapham Lodge): . . . Nothing can be a greater triumph than the difficulties we have been through the last few years and overcome. I feel that now a new era has commenced, greater than any we have had in our Theosophical Movement in England, and that we have the finest President we probably shall ever have, and that success will come from supporting him whom the Leader trusts.

*Mr. A. T. Barker*: . . . Anybody who has been in the principal Executive function in any sphere knows that their hands are crippled, their creative powers are limited, unless there is that interchange — free, honest, friendly, sympathetic — between the Officers and those whom they are called upon to lead. . . . The principle of Leadership by delegated authority from the Leader to the lower ranks of the Society is one that obtains, to my certain knowledge, in no other part of the Theosophical Movement. It is a true principle, and later I have no doubt there will be opportunity to discuss different phases of it. . . .

[Continuing his report regarding the work of the English Section during 1933, Mr. Barker drew the attention of the Council to the fact that the membership of the Section had increased twenty-five per cent during the year just passed and attributed this result to the Leader's presence in England for a part of this period. Speaking of the various centers of activity in England, he dwelt particularly on Liverpool, and said:]

*Mr. A. T. Barker*: . . . When I first went there perhaps a couple of years ago there was very little being done, and today under the splendid leadership of Brother Hutchin it has become very nearly the first Lodge in the country, and I believe it is destined to play a leading rôle in Theosophy in the North. Directly our work grows a bit more up there, and directly Brother Hutchin is a little bit freer himself in his own affairs, I am hopeful that he will be able to exercise the functions of a regional Vice-President for that district, giving him jurisdiction over all the Lodges north of a line from Manchester, Liverpool and further East. . . .

[The following brief excerpts from the report of Lodge-Presidents speak for themselves.]

*Mr. J. W. Hutchin*: . . . There were appalling problems which we have tackled with a spirit of devotion but with very scanty means. It is really interesting and delightful to see how things have come along with almost a simple magic; and a very beautiful atmosphere to me, and I think to my fellow-members, has developed there; we see something more than what is apparent. We see a real growth, we see the growth of the members, of the work. It is very real, and has a very real impress upon our individual lives; we feel now, with that growth, that we are influencing others in many ways. . . .

*Mrs. Clare Summerfield* (President Bristol Lodge): . . . I have endeavoured in the Lodge to more or less concentrate on one thing at a time. First the Sunday evening lectures. Well, that I think we have done now, as there is a constant stream of newcomers to the lectures.

In the last six months I have concentrated on the Club work. We have started to put many new ideas into practice and I think the public have found it attractive. If it has not done anything else it has advertised the fact that we are there, and it has been very agreeable to both the outsiders and ourselves, and we have found how many people are working definitely for Brotherhood. . . .

*Mr. B. Koske* (President Middleton-in-Teesdale Lodge): . . . Watching Theosophy grow is a revelation of how a Lodge can function properly when Theosophy is growing in the hearts of its people. The Lodge was not formed of members attending a Lodge; it was formed by testing and living it, finding it such a help that it was an expression of Theosophic unity, and the Lodge was formed on that. But it was an equal revelation to me that the true relationship of Theosophists has grown through the sympathy and unity and the beauty that comes by so uniting on these teachings. The work could not have been done there without a condition of something that is vital instead of being merely an academical idea. . . .

[The many reports from Lodges were followed by the Treasurer's report on the Accounts of the Section, the consideration of the Balance Sheet, and the discussion of various business matters.

Speaking of the program of work for 1934, Mr. Barker said:]

*Mr. A. T. Barker:* . . . All I can say is, as far as our programme of work for 1934 is concerned, that you can count on me at all times and in all places to be following out to the best of my knowledge and belief the general direction and guidance that the Leader has given us for the conduct of the work of this Section. I make it a rule to keep him closely in touch with everything that is going on in the Section. . . . The lesson I have learned . . . is simply this: that we have got to preserve at all costs our harmony with the different phases of Leadership that we have; of the different aspects of our work in the Society: members with Lodge Presidents; Lodge Presidents with National Presidents; National Presidents with the Leader, right through our work, because the finest vision, the greatest eloquence, the highest knowledge, the best of methods, will all 'go to pot' and mean nothing at all if we have not got harmony, brotherhood, love, sympathy, friendliness, as the basis and root of the whole thing. Only in that soil can our teachings grow and prosper. . . .

[In closing the session, Mr. Barker called upon Mr. Hutchin and Mr. Koske, asking them to sum up any impressions as to the results of the Meeting. The following key-thoughts are of interest.]

*Mr. J. W. Hutchin:* . . . I think it is our daily duty here, as members of this Section and the General Council, to give to Brother Barker that loyalty and that love which he asked us to co-operate with, and if we do that we shall see a beautiful growth, and a real growth in our work in this Section. . . .

*Mr. B. Koske:* I endorse every word of that. There is only one little item

I would add to it, and I think it is specially directed to the members of the London Headquarters. In speaking on a most beautiful subject in Holland the Leader referred to a new aspect of the circulation of the Cosmos, in which the forces come and go, circulating out from the heart and back to the heart. Now in our work there is just the same principle. The circulations of spiritual life flow out from your Headquarters here, and go out to every member. Some may be standing alone, some may have the benefit of a few companions, but radiating from this London centre are the spiritual forces from which they exist. If it comes through pure, carrying with it that pure thought-influence from unity of heart and mind from each of you to Brother Barker, and from Brother Barker's heart and head to the country, we shall all receive the benefit, and the work will be a unified, concentrated force in this country. I feel the benefit enormously from the beautiful relationship Brother Barker has given to me, and which it has been my joy and privilege to give to him with gratitude, and I think there should be no difficulty if we are true to the Teachings that are disseminated, and the teachings of the relationship that should exist for every one of us. That is all.

*Mr. A. T. Barker:* I thank you one and all for your help and your counsel in the meeting that now comes to an end, and I particularly thank the two Comrades who have just spoken for the deep insight and understanding of the needs of our work that they have expressed. May I ask you to unite with me now in just two or three minutes of silence together, offering in our hearts and minds our service to the Cause of Theosophy in these Islands: first to the Leader, to offer our service to him that it may be used for the development of Theosophy to the extent that he is able to use it, and through him to Those that stand behind him.

[*Note:* Special attention is called to the fact that Mr. Barker recounted during the recess period some of his experiences while on a recent trip to Holland. He dwelt at length on the magnificent Theosophical work which is being done there, and shared with the Council what he had been told by Bro. Hendrik Oosterink, of Bussum, Holland, regarding some of the methods adopted by him in his Theosophical propaganda and expansion activities. Portions of Mr. Barker's account will appear in the next issue of *Lucifer*, as the subject-matter is directly connected with our Club-work, especially in its relation to the T. S. Lodges. Every member will benefit by giving careful attention to the methods which Bro. Oosterink puts into practice; they deserve most sympathetic study.]

### NETHERLANDISH SECTION

Mr. Hermann F. Sterringa, President, Groningen Lodge T. S., reports continuous progress and expansion of Theosophical work in his city. He writes: "though the distance is very great, we all feel the mighty power which radiates from Lomaland: It is a great help and inspiration for us all. We all feel very strongly the bonds of Brotherhood which bind us all together, and which have become much stronger after the Leader's visit. This visit will always remain a memorable time for us and his inspiring words a stimulus to go on."

## Correspondence Bureau (Study-Department) of the T. S., Holland

Anemoonstraat 118, The Hague, March 31, 1934.

*To the Lodges and Members of the T. S., and Theosophical Clubs.*

DEAR COMRADES: It seems in recent times there have been signs of the need for wider activities in the study and correspondence section of our Society. Therefore, under approbation of our President of the Dutch Section we have sought the co-operation of our Comrades H. Oosterink, Bussum; G. Lindemans and F. Lindemans, Rotterdam; J. H. Venema, The Hague, and several other members who have led study-groups. In this way we can establish an office which will be able to answer the most divergent questions concerning Theosophy and the Theosophical Movement, and give information to the already existing study-groups.

This is how it works: Individual members of clubs and secretaries of study-groups can send their questions to the correspondence office, which will answer them more fully, more deeply, and more comprehensibly than might otherwise be possible in the study-group. The questions together with the answers will be returned *before the study-group meets again*, and with full reference to the works of H. P. B. and our other leaders, giving quotations from these works. In this way contact can always be maintained between the different sections. Of course some questions may have to be sent to our Headquarters at Point Loma for a fuller and deeper explanation, after the preliminary answer has been given.

What an opportunity this is for members studying individually, and for the study-groups which, as yet, cannot always be visited regularly by our propaganda-members. Reference to the great works will extend our study material; and, above all, we are in direct contact with the teachings of H. P. B. and the other sources of our Society. There are no limits to which we ourselves can extend this connexion.

From our experiences of the last few months we are convinced that individual members and study-groups will take full advantage of this office, by the side of the FORUM and THE THEOSOPHICAL PATH. The office has been opened this week, and is now ready to help you.

## The European Theosophical Convention at Visingsö, Sweden, June 26-27, 1934

CIRCULAR LETTER TO THE PRESIDENTS OF THE NATIONAL SECTIONS OF THE T. S.

Stockholm, Sweden, April 21, 1934.

Dear Mr. President and Comrade:

Hereby we cordially invite you, and through you the Officers and Comrades in your Section of the Theosophical Society, to participate in the European Theosophical Convention, at Visingsö, Sweden, on June 26 and 27, this year.

We should want to give this invitation the form of a warm, brotherly appeal to do your utmost in order to take part, although we fully realize that it might require great personal sacrifice for you. It is our firm conviction that by the unanimous support of Theosophists from different European countries, this Convention might be a new important step forward to carry out the sublime task which the New Era has put before us to solve. Since our fellow-men, more evi-

dently perhaps than ever before in historical time, need help and guidance, and it is our task to learn how to help, and how to lead, we regard it as our right and our duty to call this meeting of devoted Theosophists, where we shall be able to consult together, how to meet what the New Era demands of us and our work.

At the Conventions held, the first in London in 1932, and the second in The Hague in 1933, we had the great advantage of having our Leader among us as an inspiring and unifying force. Now we must ourselves carry on the impulses he gave. All that we have at our disposal in our poor hunted Europe of strong, purposeful, devoted Theosophical power, is needed, if not for anything else, at least to awaken our own members to a positive attitude, to become living centers of Theosophical knowledge, light, and will. This is what is the principal, if not to say only aim of the Convention to be. This is a strenuous, but at the same time inspiring aim, and we dare to hope that the forces which we thus assemble at Visingsö, that ancient seat of culture, will be an uplifting help in a time when humanity is crying out for spiritual awakening.

Please let us know as soon as possible, how many copies of the enclosed invitation might be used for distribution within your Section of the T. S., and we will at once forward them to you. We would appreciate, if every member in the Theosophical Society and the Theosophical Club could get a copy in order that also those who cannot be present in person, spiritually through thought and will may be able to send their support to the Convention which in fact will be a manifestation of the endeavors of the whole European Theosophical world.

We count on your brotherly co-operation and devotional interest in this our mutual undertaking, and thank you in advance for the aid which you will give us in the efforts to make the European Theosophical Convention, 1934, a success for our Sacred Cause.

Fraternally and cordially,

ANNA WICANDER,

*President of the Scandinavian Section.*

TORSTEN KARLING,

*Executive Vice-President of the Scandinavian Section.*

## International Lotus-Circle Institute

*(We receive this notice of the forthcoming Lotus-Circle Institute from the International Superintendent of Lotus-Circles, Mrs. Grace Knoche.—EDS.)*

**A**N unusual program has been arranged for the *International Lotus-Circle Institute*, to open in Lomaland on July 19th for three days of inspiration and intensive study. It will include lectures, and also demonstrations of actual Lotus-Circle work by the Lomaland and neighboring Lotus-Circles. Special features will be Nature-study talks and a beautiful and unique demonstration showing how minerals are actually 'concreted light.' Art, music, ethics and philosophy, stories, science and the 'fairies of science'—in short, all that can help to ingrain the truths and teachings of Theosophy, will be considered and pressed into service. Among subjects to receive special attention will be, *Lotus-Circles as elementary schools of Theosophy; The international aspect of Lotus-Circle work; The vital importance of Lotus-work in the community; Stories*

*and the part they play in teaching; How to win parents; How to win children and how to hold them; Great Teachers and their inspiration in the life of a child; How Nature teaches us Theosophy; How we teach evolution; Myths and fairy-tales; What we teach about Fairies; Music, art, and dramatic art as teaching-helps; How the Lotus-Circle leads into the Club; and so on.* The International keynote will be stressed, with some unusual contributions from leading Lotus-Circle-workers of other nations. The last period of each of the nine sessions will be devoted to questions and free discussion. The meetings will be held in the Lomaland School Rotunda. Other special features are yet to be arranged. Delegates are expected from California and from nearby states, and those who wish to stay in Lomaland during the Institute are advised to make their reservations early. (See May THEOSOPHICAL FORUM, p. 284.)

## Study-Programs for T. S. Lodges

### FURTHER SUGGESTIONS FOR STUDY-PROGRAMS FOR T. S. LODGES

"THE *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." This declaration is found in *The Mahatma Letters to A. P. Sinnett*, p. 24 and is the keynote for the starting of the Theosophical Society by H. P. Blavatsky, and others in New York, 1875. It would be well for every Lodge to make every member and inquirer familiar with this direct wish of the Masters. Can there be any doubt as to the duty of each Theosophist in this matter?

The study-program for this month will help to acquaint all with the fact that the Theosophical Movement has been active in all ages and that the Theosophical Society was formed to be the leader in religious, scientific, and philosophic thought. Its teachings are reflected in the minds of the foremost thinkers among the clergy, the scientists, and the philosophers of the past and the present. Can you not see the trend of the times in this direction?

The destructive forces in the world today can best be overcome by every Theosophist and lover of Truth daily, hourly, momentarily, scattering seeds of thought, feeling, and action that are unselfish; learning to love, learning to forgive, and learning to think constructively.

When you are studying Theosophy you are linking your minds and hearts with the Source of Wisdom and for the time being, at least, are students of Cosmic Life. Study, read and re-read and ponder over the teachings, and little by little what seemed difficult to understand will gradually become clearer as you make them a part of your every-day life.

Know your Theosophy so well that you will be able to state the teachings in a clear, concise, and convincing manner. Make your lodge-room a center of Theosophic thought in which each and every member contributes his share of the teachings.

The following study-program for July is offered for those lodges who find help in the outline of subjects and references presented; remember, however, that its acceptance is optional with all lodges.

*Subject for July: THE THEOSOPHICAL MOVEMENT AND THE  
THEOSOPHICAL SOCIETY*

1st Week: 'The Theosophical Movement and the Theosophical Society.'

REFERENCES: Theosophical Manual, *What is Theosophy?* ch. iv; THE THEOSOPHICAL FORUM, Sept., 1933, 'The New Era and its Keynotes' by G. de Purucker; Oct., 1933, pp. 44-6, answer by G. de P.; also March, 1934, pp. 207-9, 'The Theosophical Movement' by W. Q. Judge (reprint); *The Mahatma Letters to A. P. Sinnett*, p. 263; *The Path*, April, 1894, frontispiece and editorial.

2nd Week: 'Objects of the Theosophical Society.'

REFERENCES: *The Key to Theosophy*, ch. iii (for handy reference see Objects stated in Theosophical Manuals); read W. Q. Judge's *Epitome of Theosophy*.

3rd Week: 'Relations of the Theosophical Society to Theosophy.'

REFERENCES: *The Key to Theosophy*, ch. iv; THE THEOSOPHICAL FORUM, Oct., 1933, 'The Present Status of the Theosophical Movement and its Task for the Future,' by G. de Purucker. For this subject and those of the two previous weeks consult Index to *Questions We All Ask* under 'Theosophical Movement' and 'Theosophical Society.'

Last week in July: Study THE THEOSOPHICAL FORUM, July, 1934, issue.

## A Warning

REPORTS have been received at the International Headquarters recently of two cases where strangers have tried to impose on our members by seeking financial aid under false pretenses. In each case the one asking for help claimed that he had been sent to our local representatives by members of another Theosophical organization, and gave a fictitious address. While it is not our intention to discourage any F. T. S. from rendering personal aid to the needy, if he can afford it, it is none the less important that all be on guard against impostors seeking aid under false pretenses. Applicants actually in physical need can nearly always obtain assistance from the Community Chest or other organized local charities, and should be referred thither if the member approached is in doubt as to the best course to pursue.

JOSEPH H. FUSSELL,  
*Secretary General T. S.*

The 'International Theosophical Directory' is omitted in this 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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## THE LEADER'S FIFTEENTH GENERAL LETTER

*The Leader's Private Office*

To the Fellows of the Theosophical Society throughout the world,  
and to Members of the E. S.:

My beloved Companions on the Path:

It is with deep and genuine satisfaction that I am able to tell you that since the writing of my last or Fourteenth General Letter to you all, which appeared in the November 15, 1933, issue of THE THEOSOPHICAL FORUM, the affairs of the Theosophical Society, both in general and in particular, have pursued an even, and, on the whole, steady path of progress upward. Minor events, to be sure, of one kind or another, both pleasant and unpleasant, have taken place; but such are always to be expected in the work of any organization like ours which is world-wide both in ideals and in scope of activity.

Increase in membership, with a consequent increase in the number of our Lodges, as well as a sane and growing enthusiasm, have been reported during the last six months from nearly every part of the world; and all this of course is a matter which will give to you the same deep joy that it has brought to myself. Despite the extremely difficult times in which we live — difficult from more than one viewpoint, indeed — our Theosophical activities have not diminished, but have increased; and I look upon this as a sure sign of healthy growth.

Chief among the activities of a Theosophical Society are its propaganda and literary work. Our own propaganda-activities, despite the difficult monetary stress from which the whole world is suffering, have been and are going forward in a thoroughly satisfactory way. Indeed, having in view the difficulties we are obliged to overcome, one might qualify our present work as attended with success which is more than merely satisfactory. It is most gratifying, in fact;

and this applies not only to the propaganda-work conducted from our International Headquarters here, but from and through the different National Sections and their Lodges, taking the T. S. by and large.

Our literary activity during the last six months or so — and this applies more particularly to Headquarters — has been noteworthy. In addition to the several magazines regularly issued by us, and the enormous amount of routine and office-work connected with our literary activities, I might mention in particular, perhaps, two books which I hope may be published before long. One is a Theosophical Glossary or Occult Glossary, more or less of the encyclopaedic character that in my brief Preface to my own small glossarial Compendium, published in 1933 under the title *Occult Glossary*, I stated it was hoped to publish at a later date. The work on this encyclopaedic Glossary, in the way of assembling words and terms, and writing articles pertaining to them, has been going on steadily for the last three or four months; and this is largely due to the self-sacrificing interest and devotion of a number of our workers here who, in addition to their other duties, have taken this literary charge upon them. These workers are all scholarly in attainments, and they are profound Theosophical students, a few having been members of the T. S. even from H. P. B.'s day.

I might add that every word or term intended for this encyclopaedic Glossary is submitted to myself for inspection, and is passed by me before it is set aside as complete; and indeed in almost every case I have seized the opportunity to make literary additions to the already prepared material. In quite a number of instances, these additions have been longer than the material submitted, so that one might be able almost to say, when the book is finally completed, that it is largely from my own pen. Actually, however, the book will equally be the work of these devoted Theosophical students, writing under my own supervision and careful final inspection. We are endeavoring to produce a glossary that will be useful to every genuinely Theosophical or occult student of whatever Theosophical affiliation, or of none.

The second book is a new work from myself alone. Its title probably will be *The Esoteric Tradition*, or something like this. It is only just that I should state here that, due to my already over-burdened days, this book might have had to wait for several years yet for publication had it not been for two or three of my own secretarial staff, who voluntarily offered to take the dictation, transcribe the stenographic notes, proof-read the material, and thus prepare it for my own final inspection. I am deeply sensible of the debt I owe to these two or three helpers, for their impersonal services. This book

is already fairly complete in manuscript, and, within a month or six weeks from the time of my writing this letter, I hope will be ready for the press:

Whether it will be possible to have these two books published outside, or whether we shall have to undertake their publication here at Headquarters, is something that will be decided later. My own especial book, *The Esoteric Tradition*, or whatever its final title may be, in many respects will not be like my *Fundamentals*, or *Theosophy and Modern Science*, etc., *i. e.*, more or less a reprint of lectures enlarged and revised by me; but will contain a large mass of quite new material as well as certain written notes and other prepared matter that I have at different times dictated and laid aside for possible future use.

Returning to a consideration of our general Theosophical work, I must observe that as time passes, we shall of course be faced with problems which will have to be met and disposed of when we come upon them; but this is something only to be expected. One of the most significant features, as I see it, of the work of our beloved T. S., is the fact that the various National Sections of our membership are becoming more closely united as among themselves, becoming ever more closely welded together with bonds of brotherly sympathy and understanding that to my great content seem to grow stronger with the passage of time.

Thus, then, up to the present period in our work, I see no serious mistakes to regret, and on the whole very few setbacks; and these last, if any, have been of a temporary character only. I have been so pleased with the increase in understanding of Theosophic principles and doctrines among our membership generally, during the past few years especially, that I have decided to refer in this Letter to a fact of great spiritual importance, and to refer to it more openly than I probably would have done had our history of the past few years not been so successful, and the outlook for the future not been so bright as it certainly is.

I doubt not that from the very first years after the founding of the T. S. in 1875, forwards-looking and intuitive Theosophists have understood, and have seen with more or less clarity of vision, that the Theosophical Movement — and let me here venture to speak in particular of our own beloved T. S., for it is the portion of the Movement which most intimately concerns ourselves — was intended to be or to become, the Vehicle or Carrier or Channel of a mighty Spiritual Energy, which would become the more strongly manifest in proportion as the Fellows composing the membership of the T. S. lifted themselves to the spiritual and intellectual planes where they might

become not only cognisant of but participators in and therefore channels for this inflow of spiritual-intellectual Force or Energy.

Putting the matter thus baldly, of course merely restates once more one of the commonest ideas known and bruited among thoughtful men, to wit: that there are spiritual forces in the world which continually seek proper instruments or channels through which they may manifest themselves; and that these instruments or channels are at one and the same time organizations of human beings assembled for spiritual purposes, and also and more particularly individuals belonging as members to such organizations who would make themselves to be especially infilled with such spiritual force or forces. Indeed, every religious or philosophical organization in the annals of history has claimed more or less to be such an instrument or channel, collectively speaking, for the pouring forth into the world of this, that, or some other spiritual energy; and I doubt not that to some extent, at least in many cases, such a statement was based upon an original substratum of actual fact.

Every great spiritually religious or spiritually philosophical body which has become known over the world, or world-wide in influence, was founded by some great Sage or Seer for the purpose of pouring forth spiritual-intellectual ideas, and therefore spiritual-intellectual influences, into the minds of men. But, alas, in almost every instance these efforts with the passage of time have sunken below the spiritual-intellectual level where self-conscious union could have been made by individuals with the great spiritual energies presiding, perhaps, at the birth of such organization, association, or union, of human beings.

It is not alone to so trite and threadbare a truth, however, that I desire to call your attention, because the fact that I have just pointed out applies equally well to the founding of the T. S. in 1875 in New York. Such a fact is only a part, and a relatively small part, of what I have in mind to say. I desire to direct your attention forcibly to the great fact that the T. S. was indeed so founded; and more particularly to the fact that it is possible, and in fact easy, for any individual Theosophist so to raise himself in heart and in spirit, in mind and in feeling, to the higher planes where he may not merely become cognisant of this great inrushing flow of spiritual energy, and thus become a participator therein, but make himself *a disseminator thereof among his fellow-men*.

I do not here allude merely to the fact, recently becoming so popular in discussion, and deservedly popular among religiously minded people in the Occident, that the Over-soul, as Emerson put it, or the Cosmic Spirit, of which *or of whom we humans are all children*, can be self-consciously united with by individual men as an inexhaustible

spiritual Fountain of ineffable Wisdom and Love. This would be merely restating once more the truth that I have already briefly alluded to, and would offer, I fear, but small personal encouragement to the well-meaning but more or less uninstructed Theosophist, who, with the best will in the world, and strive as he might, would find it difficult self-consciously to become 'at one' with Alaya's Self, the Anima Mundi or Cosmic Soul.

Do you, my beloved Companions, begin to grasp now from the foregoing hints what thought I have in mind? Let me try to explain my meaning a little more clearly. The Theosophical Society was founded not only with the aid of our Masters, by their Chela and Servant, our beloved H. P. B., but was an event of historical, spiritual importance foreseen and prepared for through centuries previous to 1875 — foreseen and prepared for, I repeat, by Intelligences loftier, far loftier, even than those high human beings whom we call the Mahâtmans.

To speak now in plainer and more undisguised phrases, I mean to say that the self-conscious spiritual Centers or Foci who brought about the founding of the T. S. because of the work it was intended to do in the world, are the Nirmânakâyas — some of them Beings who at rare intervals only take an active and individual part in founding and inspiring organizations of this kind, and then only because the need is unusually great, and the work to be done in the future of equal magnitude and importance.

Definitely do I wish to point out to you that every member of the Theosophical Society whose mind is washed clean of personal desires and whose heart is true to eternal spiritual principles has the *chance of becoming an individual, nay a personal, channel for receiving his portion*, so to speak, of this mighty river of Spiritual Energy which I have mentioned before — but only so if he can make of himself an impersonal instrument in the hands of these Great Ones for the world's high good, for the world's spiritual and intellectual betterment.

I want you, my beloved Brothers, to realize keenly and to feel intensely that what I am now telling you is not a merely abstract or impractical verity susceptible of being understood and valued by the rare and chosen few; but is a real chance, an actual spiritual opportunity, a possibility of quickened evolutionary unfolding for everyone. To my mind — and I think I see aright — it would already be something accomplished of genuine worth if the Theosophical Society were to become merely an organization of decent and law-abiding men and women, who love their fellow-men and who love the grand Philosophy of the gods given to us by the Masters, and who

yearn to disseminate, and do disseminate, this Philosophy among their fellow human beings. This alone would be something fine; but it is not enough — not by any means enough — as I see the situation. Were it only that, I foresee that the T. S. would in time become a mere religio-philosophic association, a sort of excellent church doing a good work in the world, and living along in a more or less crystallized beneficent activity, until innate seeds of decay wrought their work of disintegration in the body corporate of the T. S.

We must not allow this to happen. The T. S. must at all cost be kept a *living* body, a body constantly growing from within, from innate and inherent seeds of life and inspiration; and these seeds of inspiration and life must find their proper soil or residence in human hearts and minds. The situation is precisely and exactly that alluded to by the Avatâra Jesus when voicing his profound yet greatly misunderstood parable of the Sowing of the Seeds — some of which fell on stony soil, some of which fell by the wayside, and a few of which fell into receptive and proper ground for fruitage.

Do you realize, my beloved Brothers and Companions on the Path — do you *realize*, I say, and not merely understand it with the brain-mind — that even yet our connexion with this mighty flow of spiritual and intellectual energy has not been lost; and that as long as this connexion remains, the T. S. will be a body, growing and expanding and doing its intended work in the world, because *vitalized* with an ever larger current of the inflowing energy? If you so realize it, then you will likewise realize that this connexion must not merely not be lost, but must be strengthened, reinforced, and multiplied so to speak, by other connexions made by an ever larger number of individual Fellows of the T. S. with these Mighty Beings behind our Cause and our Work, who inspire it and help it and are ever ready to fill it with newer life and fresher inspiration, provided that these Great Ones find the proper human channels through which to pour the current forth for the great benefit of all beings.

I have been asked many times a question which I will rephrase somewhat as follows: "G. de P., you teach and iterate and reiterate the really noble truth that the individual god within each man is a perennial fount of wisdom and love and knowledge and comfort and peace for him. But you say so little to help us to attain this union with the divinity within. How can it be done?" Ay, indeed, how can it be done, my Brothers, except by *doing* it! No Teacher in past ages has ever yet been able to tell us, individual students as we are, how to become at one, each man, with his own inner divinity, except by their pointing to certain age-old and indeed infallible rules for attainment which most of us, alas, accept with the mind, but, after

a few faint and half-hearted trials, usually lay aside because, forsooth, it seems so difficult to follow them to success. Yet there is no other way.

Now what are these rules? Here at least are some of them, not here listed in the order of their importance, whether ascending or descending, but merely as they occur to my mind as being most feasible or practicable for the average Theosophical student:

(1) A yearning to be a better man or woman in every sense of the word — a yearning which no discouragement can ever oust from our hearts. (2) A fixed will, which naught can divert into other channels of activity, to crystallize this yearning into an actual inner rising upwards, brought about by (3) (a) a feeling of oneness of being with one's fellows, and, indeed, with all that lives, both great and small; (b) an intense desire at all times to be utter just and utter true towards these our fellow selves whom thus we love; (c) a positive refusal, which naught can shake nor any temptation cause us to lay aside, to benefit ourselves at the cost of others. (4) Conscientious and thoughtful intellectual study of the age-old teachings of Theosophy explaining the universe in which we live — a study which aims at Truth at all costs, and above everything else, irrespective of one's private opinions, prejudices, or feelings, all of which last we hold ourselves in readiness to lay aside at any moment when a grander vision or a nobler truth shows to us the inadequacy of what we formerly may have held so dear as opinions or feelings. (5) Putting into practice the age-old rule of learning to forgive and learning to love; for this perhaps more than anything else, for us ordinary human beings, is a spiritual exercise of paramount importance, for it chastens the mind, quickens the heart, clarifies the intellect, and distills from our own inner nature the magic elixir of sympathy and compassion, thus making us akin with the gods themselves. (6) A strict and glad observance of all the behests of duty of whatever kind, and doing one's duty with a song in the heart, which, it may be, expresses itself on the lips, because of one's recognising that duty nobly done is a good man's noble work; and (7) a keen realization of one's solidarity with the Universe and all that in it lives; a realization so keen that it transcends the mere feeling of a sense of oneness with one's fellows, as mentioned in 3(a) above, for it becomes not only a spiritual intuition but also a keen intellectual realization of one's spiritual identity with the Universe, and therefore of one's complete solidarity on all planes of being with Nature's multitudinous hosts of lives, and more particularly with our fellow-men, so that their interests become our interests, their joys our joys, their advancement ours, and their sorrows our sorrows, and their distresses become clamant for

such remedial action on our part as it is within our power properly and wisely to give.

I cease here from enumerating other rules; because with these examples in point before you, you will all know yourselves what other rules are the proper ones; although for each individual the rules may vary somewhat, because what may be in detail good for Caius may be in the case of Marcus or Publius superseded by something better.

My heart yearns to broadcast throughout the ranks of the fellowship of the T. S., high and low, and everywhere, the sublime verity that any one of you, my Brothers, may become a channel, if you only will to do so and train yourself so to become, for the reception of only the gods know how great an inrushing of the spiritual-psychic energies flowing from these Great Beings who, known or unknown, visible or invisible, presided over the founding of the T. S., and who will have it under their mighty protection and watchful care as long as we prove ourselves worthy and adequate instruments of their mighty strength and loving guidance.

Hypocrisy and pretense in these matters on the part of fraudulent claimants to spiritual powers or guidance will not only defeat their own ends, but will infallibly slam the door of communication tight shut between the pretender and the source of Light, for such a pretender is *de facto* a dissembler whose inner nature is divided against itself, and who therefore, for this very reason, makes himself to be a crooked and therefore an utterly unfit instrument and channel. Union with the high source is in his case stopped and blocked, and therefore is the connexion broken.

What I am here writing to you about, my beloved Brothers, is to me one of the greatest truths that all the various world-religions or world-philosophies originally taught, and which all, alas, with one possible exception, have now very largely forgotten, except as a theory, an empty possibility, mentally recognised but not followed, because considered to be too abstract and afar off, and therefore virtually impossible of fulfilment. I tell you that it is not impossible; it is not afar off; it is a reality. It is something nearer to you than your own body, nearer to you than your own mind; closer than hands and feet. For if you but realize it, you would know that your own higher consciousness at all times is inseparably linked with this sublime Fountain or Source; and all the vestments of consciousness or sheaths of understanding, or bodies with which the Monad may clothe itself, are less close to the Monad than this inmost of its own essence.

What a great, what a truly wonderful, thing it would be if only a hundred members in the T. S. could become such self-consciously trained vehicles or channels for this Wonder-force or Energy to flow



through! Nay, why do I say a hundred? Why not say a thousand; indeed, why not say five thousand — why not include every member of the T. S. who realizes that as a Theosophist he has a possibility of becoming far more than a man of the world, merely better than the average? What a picture rises before my mind's eye, as I see an ideal Theosophical Society, whose fellowship is formed of men and women who are inspired, directed, comforted, by the divinity within each one of them, and who are working in self-conscious collaboration with the Nirmānakāyas whose holy presence every intuitive Theosophist must at least at times feel the nearness of! With our spirits thus expressing themselves, with our intellects thus enlightened, and with our hearts thus stimulated, the Fellowship of the Theosophical Society, within a relatively short time, would conquer the world, not in a material sense forsooth, but spiritually and intellectually, for they would become like a collective Spiritual Flame in human society, lightening the path of all, and guiding the footsteps of those still in the darkness towards the Great Light.

I am not here dreaming of the Seventh Race in the Seventh Round of this Globe D of ours, although such indeed will be to a large extent the 'human' society of that far distant day. I am thinking of what might happen even today among men, if Theosophists would realize the destiny that is theirs, the mission that it is ours to perform, and the tremendous, unspeakably great, spiritual and intellectual energies that we could loose into the world for the world's benefit and help and guidance.

I hear much talk in these days about things which seem to me to be of such small importance in comparison with the real work of the Theosophical Society. I hear much talk of Theosophical dissensions, and of the Movement being broken up into different parts, each part, so it is said, more or less jealous of every other part, and each part fighting for its own advantage; and while some of all this is undoubtedly true, nevertheless it does all of it seem to me to be so pitifully unimportant by contrast with the greater things and the greater needs. What does it matter, after all, whether one be of Paul and another be of Apollos? If the follower of Paul is an earnest, sincere Theosophist striving to do his best; and if the follower of Apollos is an equally earnest Theosophist doing his best likewise; it will surely be but a very short time before the followers of both Paul and Apollos will recognise that these separating distinctions are superficial and by comparison with the greater realities of little import.

The main thing is to be true to the solid realities of Theosophy that the T. S. was founded to teach; and then organizational differences and differences of individual opinion, and the having of differ-

ent Leaders or Teachers, could be so easily regarded as incidentals of relatively small import, as, indeed, I always consider them to be. The main and sole thing that the Theosophist should consider first is working for Theosophy to the best of his ability and understanding. Work for Theosophy, and try to find the points of union and contact with each other, my Brothers, and the difficulties will vanish away because seen to be what they are — affairs of relatively small importance.

I have heard it often said, in substance, by critical Theosophists: "The Fraternization-Movement is all very well as an idea; but it will never be worth much until we can bring the different Leaders to abandon their respective claims." This sounds plausible and sensible, but actually there is very little sense in it. I can assure you, my Brothers, that in my considered judgment, the trouble is not so much with the Leaders as with the feeling which runs in the veins of so many Theosophists, a feeling or a spirit of contrariety and of disinclination to look upon Theosophists of some other color as being probably just as good as themselves, where essentials are concerned.

One wearies of this constantly recurring talk about 'the evils of Leadership.' It is childish talk indeed, for if there is one thing that should be common knowledge to every intelligent person, it is that every Movement of every kind in every age, no matter what it may be or have been: religious, philosophic, social, political, commercial, or fraternal: is always begun and is always led by a leader or leaders. Thus is it with organizations of every kind. Thus is it with States. Thus is it with ecclesiastical institutions. Thus is it even in ordinary commercial affairs. Leadership is inevitable; and the leader either comes out into the open honestly, or he hides himself; but he is a leader in every case. He unifies ideals, directs activities to one-pointed or converging ends, and is in himself the unifying cynosure or converging point to which all look for guidance, or for the deciding of difficult matters.

The trouble is not in leadership *per se*, and it is mere folly so to aver. The trouble is in bad leadership. Bad leadership conducts to disillusionment, despair, and destruction. Good leadership leads on to peace, prosperity, and progress. We of Point Loma point to this obvious fact, one of the most powerful factors in human psychology and human affiliations; and in consequence we are not afraid openly to live our belief. Leadership is not only necessary; but it likewise appeals to the best instincts of the human heart — to devotion, to loyalty, and arouses the desire to help others; but we must have *good* leadership, the genuine and real thing.

Yet let no one think for an instant that I look upon divagations

from, or lapses from, or distortions of, the original Theosophy of our Masters as first brought to us by H. P. B., as things of no importance. On the contrary, I hold them as of the very first importance. But this in no wise prevents me from holding a sincere wish to treat all other human beings — Theosophists included, even though the latter may utterly reject H. P. B. — as brothers. We of our own beloved T. S. hold true as steel to our own traditional T. S. and the traditional Theosophical philosophy which it teaches; but perhaps just because we do so, and try to *live it* instead of merely talking about it, we are always ready to be brotherly towards others, to recognise the rights of individual opinions when sincerely held by others, and also we realize with clarity that organizational differences, while having certain ugly features, nevertheless have one advantage at least among several others that I could enumerate: that is, that these organizational distinctions or differences or individual opinions at least keep the Theosophical Movement, or tend so to keep it, from falling into the old and fatal pit of disaster that has always been the fate of every religious organization up to the present day — churchism, dogmatism, spiritual and intellectual crystallization, even perhaps poperies and ritualisms, in which the spirit is lost and is replaced by things of the body — matter.

I have said enough. I write these lines because the feeling came upon me strongly today, after months of pondering over these things among others, that I had better write what I have hereinbefore dictated, hoping, and hoping I believe with justice, that the implications contained in my words will be grasped by our own noble-hearted fellowship at least; and that thus this my writing will serve as a new inspiration, a possible new rule of action, in difficult times; and above everything else perhaps serving to open a door upon a new vision of ineffably grand possibilities which any Theosophist at any time, if he will, have he the yearning, have he the noble desire, can grasp and take unto himself for his own and his fellows' great good. There is nothing preventing a still larger influx amongst us, a still fuller inflow, than we now have, of the spiritual forces emanating from the Nirmânakâyas, except supine indifference and lack of interest. These two to me deadly sins for a Theosophist I am happy to say I see very little of in our own T. S., which perhaps may account for the fact that it is steadily moving forwards on the upward path, and growing in membership and consequent influence.

I am, my Brothers, with affectionate greetings,  
Fraternally and faithfully yours,

G. DE PURUCKER.

International Theosophical Headquarters,  
Point Loma, California. 11th July, 1934.

## LEAVES OF THEOSOPHICAL HISTORY

[The following letter from William Quan Judge to H. F. James is copied from W. Q. J.'s Letter-Book entitled *The Path-Business Letters*, Nov. 8, 1886 — May 7, 1888, p. 431, which is held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California.]

H. F. James, Esq.

Mar. 20, 1888.

Dear Sir & Bro:

You ask me what laws govern appearances of the Brothers and for what purposes they appear in the T. S., and if they interfere with its organization, and how they regard formation of Branches. This reply is not private but should not be used with anyone piecemeal but if referred to should be shown.

You should study the probable being and constitution of an Adept. He must be (if high) a pure man and one who does not find it necessary to appear to impure persons. By impure I mean not only lust but any and every sort of fault: e. g. fault-finding, anger, bickering, selfseeking, &c.

It is therefore impossible for a chela who is not thoroughly purified to see an Adept of the character of those behind our Society, for to see Him the chela must be able to pass through the blaze about him & that cannot be done while we are in our unregenerate condition.

Sometimes the Brothers appear, but it is *very seldom* & then only for a great purpose. As one appeared once to Col. Olcott so as to encourage him to go on with the great work of the T. S. the Adept knowing that he would be the man to do the hard work. Sometimes They send a high chela but just as seldom. Newly pledged chelas are not sent on trial trips that they cannot accomplish nor for small trifling ends. The Brothers have better means than that for bringing about their ends. Untrained trance seers in this country (& that includes about all) do *not* see the Brothers but only the ideal pictures of Them that others have formed. And those pictures seem alive because they are vivified by elementals.

I do not believe that anyone except H. P. Blavatsky now out in the world can consciously send messages to the Brothers. I *know* from the rules laid down by the Brothers over and over again that their Chelas dare not try to approach Them for peoples' inquiries wishes & objects, nor for their own. These Chelas have a work to do; they must do it under what instructions they have, *and wait 'till they are asked by the Master* before they approach Him.

The Masters of the T. S. have over & over again said that this Section of it to which you & I belong is the lowest & exoteric section, & hence it is meant to give through it the light of the Masters to all

men so as that they may be saved if possible. And from that lowest section ascent can be made to the others.

Do not be troubled by what others may at any time tell you Masters say on particular topics just arising: when you understand *yourself* better then you may hope to hear from Them and They require no man to be guided except by his inner voice. When he has got to hear that, then he can try further.

Fraternally yours,

WILLIAM Q. JUDGE.

## QUESTIONS AND ANSWERS

(Questions 232-233 were answered by the Leader during his stay in Sweden, June and July, 1933)

### QUESTION 232

Could you give us, so that we shall never forget it, the really Theosophical scientific reason why we should not judge others? It is not the sentimental reason I am asking for, but the real scientific, technical reason.

*G. de P.* — There are many reasons — more than one. There is the ethical reason. It is wrong to judge others, because what right have I to judge my brother? I am not wise enough. I think I see that he is doing right and I judge him, and I say he is a good man. Well, that is all right because I do him no harm. But I see my brother, I think he is doing wrong, and I judge him, and I say that he is a bad man. Now that is not right. I am not wise enough. If I see him doing an act which I know is wrong, it is right to judge the act, but not to judge the man, because we do not know what the motive was. We have no right to sit in judgment on our brothers.

The scientific reason is that the man who judges others warps, shrivels, distorts, twists, his own mind; because usually when we judge our brothers, adversely that is, unkindly, we imprint on our own souls a mark of unkindness, and distort the fabric of our consciousness equivalently. We are playing with fire which burns us. Do you catch the idea? Do not judge others, for by your own judgment you will be judged, because you are imprinting on your soul memories of your judgments, and distorting your character which thereafter will act in a distorted way; and the same thing you will become. If, for instance, I judge my brother as being a dishonest man — I will use this as an example — then on my own soul I leave a print of dishonesty because I had this thought so strongly in my mind it prints itself in my own mind, in my own soul; and my own mind becomes dishonest because I think so much about it, and because it automati-

cally follows the psychic twist that I have given to it. I warp, distort, twist, my own soul. And if you do this repeatedly and continuously and do not do other noble acts, kindly acts, that at least will balance or neutralize, Nature's own judgment-balance will lean down and you will thus be weighed in your own scales of judgment, and found wanting.

By your own acts you will be judged. Karman will find in the mind which has misjudged others continuously, a distorted, warped, twisted, weakened character. Thoughts of love make us beautiful. Thoughts of hatred make us ugly. Consequently, when we judge others unkindly, because these are thoughts of evil and hatred, we become ugly inside. Therefore the rule is: judge not others. Be very severe with yourself, but forgive others their trespasses against yourself as you hope others will forgive you. Learn to love and learn to forgive. This brings about a beautiful, symmetrically shaped character.

#### QUESTION 233

It has been said that Jesus lived about one hundred years before what we call the Christian Era. Is this statement made on astronomical calculations, or on what?

*G. de P.* — The statement is made from our esoteric records; but these esoteric records also are largely based on astronomical and genuinely astrological wisdom. The Wise Ones do not come irregularly, that is to say fortuitously, that is to say by chance. They come at stated periods, because everything in the Universe moves according to order and law. Consequently those who know how to calculate need not even consult the stars. They know that at a certain period after a great soul has appeared among men some other great soul will come.

Besides this, there is no record, historically speaking, of the appearance of the great Syrian Sage called Jesus in the accepted Year 1 of the Christian Era, or in the Year 4 B. C. This is one of the reasons why Occidental scholars of a critical turn of mind have said that no such personality as Jesus ever lived, because there is no historical record of his existence outside of the Christian Scriptures. But he did live — about one hundred years more or less, a few more than one hundred, before the Year 1, as at present accepted, of the Christian Era.

Perhaps I can add a little to this. The date of the present Christian Era was first set arbitrarily by a Christian monk called Dionysius Exiguus, Dionysius the Small, who lived in the Sixth Century of the Christian Era, under the Emperors Justin and Justinian. He did not know when the Master Jesus was born, but he made calculations ac-

ording to the literary material under his hand, not much of it, but such as he had. And he set the birth of the Christian Master at about 600 years before his own time. Soon after, this hypothetical date became accepted as the Year 1 of the Christian Era, the year of the birth of the great Sage called Jesus. But actually it was one hundred and a few more years before the time set by Dionysius Exiguus.

We have in our esoteric calculations what we call the Messianic Cycle, a cycle 2160 solar years long. This is, mark you, just one half of the 4320 — 4-3-2-, the key-figures of our esoteric reckoning. Every 2160 years the sun enters a new sign of the zodiac. Twelve times 2160 completes the grand year, the *annus magnus*, of some 25,920 years long. And — and this is very interesting — we are now let us say within a few years, it is accurate I think, of 2040 years since the Master Jesus was born; (perhaps this is wrong by a year or two or three either side) and the Messiah of the present Messianic cycle was the power, the influence, working through H. P. B. You may judge from her and her work somewhat of the nature of the Master Jesus. The Master Jesus as known in Christian story and legend is a mere idealization of the great Sage, an ideal figure. The great Sage actually lived, had his disciples, did his work; and when he died, as the years passed his disciples wove a web of story and legend about him; and this web became the Christian New Testament, the four books of *Matthew, Mark, Luke, and John*. And the story and the legend that was woven about the central figure of the Master was taken from the Initiation-schools of Asia Minor. The important thing about these great Sages is not their persons, but the power flowing through them and the Message that they bring to their fellow-men.

Perhaps there is one thing more that I might add that might interest you as Theosophists. At the end of every century, in other words at the beginning of the last quarter of every hundred years, our great Teachers make a special effort in the world, a special effort towards a new spiritual and intellectual awakening. Now then, some Theosophists think that the world must wait until 1975 before any new spiritual teaching can be given to men through the Theosophical Movement. This is wrong. It is not only illogical but it is contrary to fact. These Theosophists seem to look forward to the one who will come in the last quarter of this century as a sort of modern Buddha, as a sort of modern Christ. This is wrong, because the Messianic Cycle was opened by H. P. B., and she was the beginner of the new Messianic Cycle — the power working through her I mean, the Master's influence — she was the 'Messiah'-person, to use the old Jewish-Christian word, (but not at all like the supposititious Christ-person of legend and story, because that type-figure is almost wholly

ideal) of our present cycle of 2160 years. But a special effort will be made by a chela at the end of every one hundred years until the 2100 odd years of the Messianic Cycle initiated by H. P. B. shall have run its course. Then a new Messianic Cycle will open.

I think that the chela, the Teacher, the Messenger, who will come in the last quarter of this century will be rejected by many Theosophists who now think they are very faithful to him who has not yet come, (unless indeed their minds change greatly between now and then, if they live so long) because they will not understand him; they will look for a creature of their own imaginations, instead of accepting the one who is to come as he is; and because this noble-hearted chela, this noble-hearted man, will appear quietly and simply and give his teaching more or less as the other Messengers of every hundred-years-period have done, many will reject him; but I hope that in our Society at least, due to the teachings that you have had and will have, the one who comes in 1975 will find a home amongst us; that he will not be rejected because he came simply and nobly as H. P. B. came, with no blowing of trumpets, with no great advertising. Many of us will have passed on by 1975, and will not see this, but the children amongst us, and the youngest ones amongst us, I hope will be helpers.

#### QUESTION 234

Is not a spiritual life impractical in this age?

*Lydia Ross* — Not at all. On the contrary, this age, which H. P. Blavatsky described as "preeminently unspiritual and matter-of-fact," is demonstrating conclusively that it is impractical to try to run the business of life without including spiritual activity. It is the collective reaction of our benumbed and inert spiritual senses upon the whole body politic which is the basic cause of the world depression. Mother Nature is doing her part in providing the material for all our needs; it is because, by our methods, we have wasted or hoarded or cheated others that we have come to want. We drifted into these troublous times because our minds were clouded by selfish desires instead of cleared by acting with our intuitive spiritual nature.

As human beings, each with a body, mind, and soul, we are called upon to round out our characters in a three-fold evolution of our material, mental, and spiritual nature. Unfortunately, our boasted modern progress has been so focussed upon our faculties of clever, reasoning animals that we have not evolved into high-grade human types. Even physically we are more diseased than the animals; and with all our knowledge we have little understanding of ourselves.



Our civilization cannot go on without the vital impetus of our spiritual faculties, for the race reached the lowest point of materiality in Atlantean times and is beginning to ascend the upward arc. Our inventions and discoveries and adventurings have discounted time and space, while aviation and radio have put us in easy reach and hearing of the farthest corners of the earth. All the lines of human affairs have been woven into a common network of interests. The mere machinery of life is in place for the interchange of all that is best in international materials and thought and character — an ideal stage-setting for a worthy drama. The time is ripe for us to play our part so that the higher mind works with the spiritual nature in making ideal conditions become everyday realities. It can be done; and the first practical step is to believe that it can be done, and then to act on your belief.

The spiritual life is not measured by theological creeds, or fantastical opinions, or asceticism, or yoga practices, or long prayers, or by wasting time on regrets. Relativity applies here as elsewhere; each man is a law unto himself as to what victories he needs to win in self-conquest. To overcome some pet weakness may open the way to an increase of light and knowledge and the power to help others. It is a critical time in racial history; every impulse of courageous will and aspiration helps to turn the scale in the right direction. If each one does his simple duty, the results are magical.

### Timely Words from President Clapp

**T**HE Secretary General begs to call the attention of F. T. S. all over the world to certain timely passages from a recent circular letter issued by J. E. Clapp, President of the American Section. Although addressed to Lodge-Presidents in his jurisdiction, Mr. Clapp's letter, *mutatis mutandis*, is applicable everywhere. It is hoped that all F. T. S. will read the communication with sympathy and understanding and will respond accordingly.

Early in his letter Mr. Clapp calls attention to Article XI of the By-Laws of the American Section, which reads as follows: "A Fellow shall be considered in good standing so long as he maintains his interest in the Objects of the Society, and supports its activities." Commenting, Mr. Clapp writes:

"The abolition of dues was intended to be a help to all the Lodges by making it easier to gain new members. Of course this object will not be fulfilled unless the members generally increase their efforts to interest people in Theosophy, and show them the privileges and advantages of membership. This is a duty that devolves upon every member of the Society, and as previously observed in the reference to Article XI, a Fellow is expected to maintain his interest in the Objects of the Society and support its activities if he wishes to be in good standing. Conversely, a Fellow cannot be considered in good standing unless he does follow the course indicated."

Mr. Clapp next calls attention to Article VII of the By-Laws of the American Section, headed, 'Financial Support of the Section' and reading as follows:

"(a) The activities of the Section shall be supported by voluntary contributions sent, preferably once each month, from the Lodges and Members-at-Large.

"(b) Each Lodge shall donate such percentage of its gross income as it may elect to the support of the work of the Section and of the International Headquarters.

"(c) The Section will in turn forward to the International Headquarters such proportion of the contributions as shall be agreed upon between the Section President and the Secretary General of the Theosophical Society."

Mr. Clapp comments: "There are manifold opportunities for spreading our Theosophical philosophy, increasing our membership, forming new Lodges, etc., but this work cannot be done without money to cover the necessary expenses. Many of your Section Officers, particularly your Regional Vice-Presidents, have given freely not only of their time, but in some cases have made financial and personal sacrifices in order that they might take advantage of the numberless opportunities presenting themselves. In some cases the Lodges located in the field of activity have contributed wonderfully to the work, raising all the money necessary to enable the Regional Vice-President to cover a large territory, and provide the opportunity of bringing Theosophy to large numbers of people. I think I can truthfully say that the only thing holding back the great increase of such efforts is the lack of money. . . .

"Of course, nearly everyone is experiencing the financial stringency to a greater or less extent, but does not this very fact give us a greater opportunity to show our devotion, and experience the joy of sacrifice? In this connexion, I would further call your attention to the Addendum of the By-Laws."

The Addendum referred to reads in part as follows:

*"Suggestions for meeting the financial needs of the Society.*

"The funds of the Society, whether of Lodges, National Headquarters or International Headquarters, are dependent ultimately upon voluntary contributions from individuals. Many Fellows of the Society have found it a good system to set aside a definite percentage of their income, which is paid into the Society's Funds as and when possible. This method has been found to be an inspiration and an incentive towards individual progress, so that each Member comes to look upon all his possessions as a trust which it is his duty and privilege to administer for the benefit of the human race. The amount that each one gives must of course vary according to individual circumstances; some give ten per cent of their income, and some even more. An additional help is to give a proportion of any extra income derived from legacies, working overtime, windfalls, or any other unexpected sources. . . . It should be recognised that if the International Headquarters under the direction of the Leader ceased to exist for lack of the necessary funds, it would not be long before each National Section with its respective Headquarters would also cease to exist, and this would mean the dissolution of the individual Lodges also."

Mr. Clapp's letter continues: "To those of small means, the Circle of Helpers plan offers a method of contributing daily a penny or more — whatever

their devotion and ability will allow. In making a division of the gross income of the Lodge between the local work and the general work, it should be remembered that all money, time, and energy expended in the general work are ultimately for the benefit of the Lodges.

"There are several worth while activities in which each Lodge can participate in greater or less degree, which I would like to call to your attention. First, urge upon your members the necessity and value of each member's subscribing to our Theosophical periodicals and magazines, where they are financially able to do so. Those wishing to help in the work of Propaganda may perhaps feel like taking extra subscriptions to THE THEOSOPHICAL FORUM, *Lucifer*, etc., in order that they may loan these periodicals to friends or inquirers. Some Lodges subscribe to the periodicals mentioned so that members unable to subscribe may have the privilege of reading these magazines, and also to give that same privilege to interested people who are not members.

"Your attention is called to THE THEOSOPHICAL FORUM in particular, as it is the official organ of the T. S. and should, therefore, receive the support of and be read by every F. T. S. In it will be found a record of the progress of the Theosophical Movement and a means of spiritual enlightenment through the intimate discussions and interpretations of the deeper teachings of the Ancient Wisdom as explained by our Leader and others, as well as other matters of interest to Theosophists. I find it indispensable and believe all true Theosophical students and workers will regard it in the same light.

"I do not need to mention the value of a Loan Library of Theosophical works, as this is generally recognised. The sale of our books is an activity that should be considered by every Lodge, and I would also suggest that all Lodges not already using the facilities of the Theosophical Press Service, communicate with the Director, Brother Clifton Meek, Silvermine Forge Road, Norwalk, Connecticut. Some of the Lodges, and even Members-at-Large, are securing splendid publicity for Theosophy through this means. . . .

"And finally, . . . may I suggest that there is nothing so effective in keeping up interest in the work as to keep all your members busy, giving each member something worth while to do. Why not suggest that each member can be a center—a center of Theosophic activity, using every opportunity to diffuse Theosophy by bringing it into conversations with others, passing out leaflets, loaning books and magazines, inviting people to attend Club meetings and Public Lodge meetings, etc. Theosophists should be the last ones to keep their light hid under a bushel. Never, before H. P. Blavatsky brought Theosophy to the Occident, was there opportunity to give such treasures to human beings as Theosophists now have to offer; and here is a paradox: these jewels of wisdom are priceless, and yet they are free as air. They cannot be purchased, but you cannot keep them away from those with aspiring hearts and devoted souls. There are hundreds, thousands, nay, I verily believe millions, not only needing Theosophy, but hungering for it, only they know not what it is that they desire. You and I and every other Comrade have the privilege of giving out these jewels, this priceless spiritual food. In the words of the Master: 'Who will help in the forthcoming gigantic struggle? Who? Happy the man who helps a helping hand.'"

To President Clapp's splendid letter, the Secretary General would add only a word of appreciation from the Leader and Headquarters' Staff to those faithful hearts in our ranks who never fail to contribute something, however little, each month or whenever they can, to the support of the Work. We could not carry on without them. How much better we could carry on if there were more of them! The T. S. is an organism, an organic whole, and only by keeping our Headquarters going can the life of the whole be maintained and the work expand, the sacred message of Theosophy be ever more widely spread, and new hope be given to uncounted others.

It is earnestly requested that this article be read at a closed meeting of every lodge in the T. S., even if in some in the American Section the original letter from Mr. Clapp has already been read once. Furthermore, it is requested that members of lodges who are absent from the meeting at which this is read be given an opportunity of seeing it by the President or the Secretary.

Copies of it for F. T. S.-at-large and new members will be supplied by the National Presidents or the Secretary General.

JOSEPH H. FUSSELL,  
*Secretary General.*

## THEOSOPHICAL NEWS AND NOTES

### Second International Inter-Theosophical Convention

HELD AT SAGAMORE HOTEL, ROCHESTER, N. Y., JUNE 16-17, 1934

**T**HE activities of this Second Fraternization effort and the spirit which pervaded it demonstrated that the spirit of Brotherhood among those interested in this movement had not waned, but rather had been intensified during the past year. This was a meeting of old friends happy to meet together again in the furtherance of a common cause dear to the hearts of all — even those who were first experiencing a meeting of this nature seemed to feel the spirit of continued friendship and brotherliness.

The Convention was opened with Brother A. E. S. Smythe, Permanent Chairman at the Niagara Convention last year, acting as Temporary Chairman by unanimous consent. On the motion of Mr. Cecil Williams, originator and father of this Fraternization activity, Mr. J. Emory Clapp, President of the American Section of the Theosophical Society (Point Loma), was nominated as Permanent Chairman, and being duly elected, and authorized so to do appointed the following F. T. S. as members of the Resolution Committee: Dr. Alvin B. Kuhn, Chairman, Mr. Cecil Williams, Mr. A. E. S. Smythe, Miss Mayme-Lee Ogden, Mr. Clifton Meek, Mr. Felix A. Belcher, and Mr. Isidore Lewis.

The Saturday morning session of the Convention included a program by the Rochester Lotus-Circle Children of the Phoenix Lodge. After a luncheon and the civic welcome by Mayor Stanton of Rochester, the afternoon program opened with a discussion of 'What Brotherhood Means' led by Mr. Felix Belcher, Toronto Lodge (Adyar). President E. L. T. Schaub, of the Toledo, Ohio Lodge (Point Loma) then spoke on 'The Sublime Destiny of Man'; President J. Emory Clapp

on 'Latent Possibilities of the Fraternization Movement' (to be published in *The Theosophical Path*); and Mr. G. Rupert Lesch, 'Adyar,' Buffalo, N. Y., on 'Theosophic Fundamentals and Contemporary Thought.' We have as yet no report of the other addresses.

On Saturday evening Dr. Alvin Kuhn of Elizabeth, N. J., lectured on 'Theosophy's Opportunity in Religion,' stressing the power and timeliness of the Theosophic philosophy as a solvent of the present confusion of faiths and creeds, and pointing out that Theosophy, with its profound research into ancient constructions, alone is able to interpret the esoteric or hidden meaning of the theology and Bible of Christianity. Dr. Kuhn stated that the Theosophical Movement is able to restore to religion the splendid truths of the Ancient Wisdom, that universal possession of the initiates of all nations, which was the fountainhead of all systems of belief, including the Christian; and that the reinterpretation of the Gospel story as spiritual mythology would be promoted by the rapid spread of Theosophical knowledge.

The Sunday morning session of the Convention was preceded by a sight-seeing trip around the city of Rochester for the delegates. After the program given by the Lotus-Circle children many messages and letters of greeting were read in whole or in part by the Chairman of the Convention, during the period allotted to Resolutions, etc. These included a verbal message presented by Chairman Clapp speaking for Dr. G. de Purucker, Leader of the Theosophical Society (Point Loma); messages or words of greeting from the Presidents of the English, Welsh, German, Scandinavian, Dutch, and Egyptian Sections of the Theosophical Society (Point Loma), messages from the Presidents of the following Point Loma Lodges: Washington, D. C.; Oakland, California; Bridgeport, Conn.; Norwalk, Conn.; York, Penn.; Seattle, Wash.; Alpine, Calif.; Elgin, Ore.; Minneapolis, Minn.; Ann Arbor, Mich.; and Boston, Mass.; representatives of the American Theosophical Society (Adyar) in Hollywood, Calif.; Newark, N. J.; Boston, Mass.; and New York City; the Point Loma Lodge in Victoria, B. C.; the Montreal Lodge of the Canadian Theosophical Society (Adyar); the United Lodge of Theosophists in New York City; Dr. Joseph H. Fussell, Secretary General of the Theosophical Society (Point Loma); Dr. Jacob Bonggren, Chicago, Ill. (a personal student of H. P. B.); General J. D. Lodeesen-Grevinck, Ann Arbor, Mich.; and many other individual Theosophists in the United States and Canada.

The Resolutions submitted by the Committee above named, all of which were approved, expressed the thanks of the Convention to the Mayor and the Chamber of Commerce of Rochester, to the press of the city and of nearby cities for generous reporting, to the management of the Hotel Sagamore for their liberality in placing the whole roof and halls for meetings at the service of the Convention; and to members everywhere for their co-operation, especially to Miss *Mayme-Lee Ogden*, for her indefatigable efforts. We quote from the final Resolution:

"Be it resolved, by the Theosophists assembled in the Second International Inter-Theosophical Convention at Rochester, N. Y., that we deplore the indifference of the general mind of the day to our efforts to restore the world its birth-right of the Ancient or Ageless Wisdom, by the application of which alone, human life can be guided to a happier status; and, be it further resolved, that we de-

clare it our firm conviction that war, poverty, crime, disease and other appalling abnormalities of modern society are ultimately due to the world's ignorance of the basic principles of practical wisdom, which it is the function of Theosophy to advance in the modern age.

"Be it further resolved: that in view of the success of the two annual Conventions already held to promote the Spirit of Theosophical Co-operation and Fraternization, we commend this work to all Theosophical bodies wherever and however situated and invite their co-operation in all such activities."

The invitation of the Toronto Lodge of the Canadian Theosophical Society (Adyar) to hold the third annual assembly in Toronto, at a date later to be decided upon, was accepted.

On Sunday afternoon Mr. Cecil Williams of Hamilton, Canada, Lodge (Adyar), lectured on 'The Future of the Theosophical Movement'; Mr. A. E. S. Smythe, President of the Toronto Lodge (Adyar) on 'Reincarnation and the Church,' and Mr. Clifton Meek gave a paper on 'Universal Brotherhood.' Mr. Williams said in part in referring to the distressing problems that afflict humanity today:

"The menace is not merely physical; there are more subtil dangers. Physical perils may destroy the body, which to an immortal ego is a matter of small moment; more subtil dangers may injure the soul.

"But there is a bright side to the picture. Let us turn to it. All these trials and tribulations are the sign of something; they are the sign of the *presence* of the Christos. Man's higher consciousness is awakening, so, in part they constitute the revolt of the material against the strengthening of the spiritual. The Christos comes, not as a god-man, but in man himself. The future can be glorious, because man, his spiritual forces becoming more potent, can make it so.

"At this crucial time of human history the Theosophical Movement enters. It comes to direct that spiritual energy which will carry mankind through the crisis. A tremendous task! . . .

"Men everywhere are yearning for the truth, for light, for spiritual reality. If we are true to our cause, if we make Theosophy a living power in our lives, and not a hobby, we shall win, and humanity will go onwards to greater happiness. If we neglect our duty, if we do not pursue it intelligently, we shall lose, and civilization will go down in ruins.

"Whether we deal the world a blow with the sword of sectarian Theosophy or bestow upon it the caress of universal fraternity: that is the issue that lies before us today and in the immediate future. The choice is ours."

The address by Mr. A. E. S. Smythe, General Secretary of the Theosophical Society in Canada, on the subject of 'Reincarnation and the Churches,' contained much that Theosophical speakers might use with great effect when speaking to audiences composed of followers of the Christian religion. He showed how the doctrine of Reincarnation had been distorted by using incorrect interpretations of various Greek words in the New Testament, giving such illustrations as the 27th verse of the sixth chapter of *Matthew*, where the word translated as 'regeneration' really meant reincarnation or rebirth, and also spoke of the Greek word 'anastasis' translated as 'resurrection' being misunderstood, as the only resurrection is rebirth into this world. Many other quotations from

the New Testament were given to indicate the frequency with which the teaching of Reincarnation was brought in, and quoted from *2 Peter*, i, 9, as showing why past lives were not generally remembered. One quotation which he gave from a marginal reference in the Revised Version speaks of 'the wheel of birth,' thus using the term originated by the great Teacher, Buddha, several hundred years before Jesus lived.

Mr. I. H. Lewis, President of New York Lodge of the T. S. (Point Loma) gave a splendid address on 'Karman,' well adapted to the understanding of the public as well as of Theosophical students.

Both afternoon and evening sessions of the Convention were open to the public and were opened with music. On Sunday evening Mr. B. V. Mukerji, of Calcutta, India, a member of both Adyar and Point Loma T. S., lectured on 'Science and Theosophy — a Contrast and a Record.' He spoke of Theosophy as the unifying and underlying principle of the diversities and complexities of all manifestation, and pointed out that while science has not yet utilized all the faculties of man, Theosophy explains the complex nature and all these faculties and makes use of them in the investigation of the Truth. Dr. Mukerji also discussed the purpose and pattern of the cosmos and the destiny of man.

Great credit is due Miss Mayme-Lee Ogden for the vital energy, enthusiasm and devotion with which she carried on the work of preparation, which culminated in a Convention which called forth the following comment from Mr. Cecil Williams, the father of this effort: "I think the Rochester Convention was another distinct step towards the ideal of Brotherhood for which the movement stands; that Fraternization is making progress, and with the enthusiasm and sincerity of the present supporters of the movement and the good will of others, it will ultimately succeed."

— RECORDER

### AMERICAN SECTION: WESTERN DISTRICT

**Point Loma, Headquarters Lodge:** THE LEADER EXPECTS TO SPEAK IN THE TEMPLE OF PEACE ON SUNDAY AFTERNOON, JULY 22nd. On the evening of the same day, a number of visiting probationary members will be initiated into full fellowship. Dr. Henry T. Edge, President of the Headquarters Lodge, will officiate. On the preceding Sunday afternoon, the Secretary General, Dr. Joseph H. Fussell, is scheduled to speak on 'The Great Heresy.'

**Ocean Beach, Calif., G. de Purucker Lodge:** This is the latest lodge chartered in the Western District, the application for it having been approved by the Leader on June 25, 1934. Its establishment is largely due to the devotion and enthusiasm of its President, Mrs. Edna M. Gourley, 4624 Granger St., Sunset Cliffs, San Diego, Calif., at whose home it meets every Friday evening. This newest lodge is the outgrowth of the Theosophical Study-Class which evolved into the Theosophical Club at Ocean Beach under the able leadership of George Simpson, who continues to direct the Club's studies every Thursday evening at 7.30 in Room 4 of the Ocean Beach School. Mrs. Mae Lewis Fyler is Vice-President of the new G. de Purucker Lodge, which bids fair to become a strong influence in the spiritual life of the community. Dr. Jacob Welty MacCausland,

4594 Saratoga Ave., Ocean Beach, Calif., is Secretary, and Mrs. Eunis Wright is Treasurer. It is largely to her serious interest in Theosophy and energetic work that the successful inauguration of study-class, club, and lodge in Ocean Beach is due.

**Elgin, Oregon, Blue Mountain Lodge:** Under the stimulating heading, 'Study Theosophy!', this lodge, which was chartered in the days of William Q. Judge, sets a fine example to lodges everywhere in the monthly Bulletin of the Elgin Theosophical Club for July, by announcing a long list of standard Theosophical literature as available to the public from its free lending library. Mr. H. H. Hug is President of this lodge.

**San Francisco, Calif.:** Under the Presidency of Mr. V. F. Estcourt this lodge holds public meetings at the Hotel Whitcomb, 1231 Market St., on the third Tuesday of each month at 8.15 p.m. At the June meeting, Mr. Pierce Spinks, who was educated at Point Loma and has recently come into active Theosophical work as a member of the San Francisco lodge, was the speaker. His topic was: 'Theosophy: Does it Answer the Problems of Today?' He quoted extensively from an article by Dr. de Purucker on 'Theosophy and World-Peace,' published in the *New Canaan Advertiser* of May 10, 1934. Mr. Spinks, besides being an able business-executive, is a finished violinist and gave his musical services at the public lectures in San Francisco during the Regional Vice-President's recent lecture-tour.

**Oakland, Calif.:** The Oakland Lodge, which holds public meetings every Friday evening in Madison Street Masonic Temple, 1433 Madison St., reports that during the month of June, the Manual, *Man's Divine Parentage and Destiny* was studied. Following each study-period, there ensued the usual questions-and-answers period. On Sunday evening, June 24th, the Lodge-Initiation was held, conducted by its President, Mrs. Margaret S. Ellis. Five probationers were admitted to full fellowship.

The recently founded Blavatsky Lodge in Oakland holds public meetings every Sunday morning at 11 o'clock at 707 63rd St. (Cor. Dover). The topic announced for July 22nd is 'Theosophy and Psychology' and for the 29th, 'Karmā: the Law of Consequences.' President Nils Amneus has recently been the guest-speaker on two occasions at the Oakland Lodge of the Adyar Society. His subjects were: 'Does Chance or Justice Rule our Lives?' and 'Evolution in the Light of Theosophy.'

**Petaluma, Calif.:** Mrs. Gertrude Fisk, Secretary of the Petaluma Lodge, which meets at her home, 418 6th St., every first and third Friday evening at 8 o'clock, reports new attendants and interested inquirers since the visit of the Regional Vice-President last Spring. Mrs. Fisk adds: "We each give a short talk at our Lodge-meetings now, and we find it the best method we have tried so far. We leave plenty of time for questions and answers and the various subjects treated of give an abundance of material for discussion." The Women's Section of the Theosophical Club meets at the same address every second and fourth Tuesday at 2 p.m.; and the Lotus-Circle every Saturday morning at 10 o'clock.

**Seattle, Wash.:** The Lodge alternates with the Club in holding public meet-



ings at 8 o'clock on Thursday evenings at 601 Fischer Studio Bldg., 1519 3rd Ave. Miss Claire Turner, the Secretary, writes: "At our closed Lodge-meetings we have been studying Hierarchies from Dr. de Purucker's lectures on 'Theosophy, the Mother of Religions, Philosophies, and Sciences' and are now starting a series of studies on Rounds and Races. To acquaint the members with *Fundamentals of the Esoteric Philosophy*, two or three paragraphs are read from it along our line of study. On such evenings when visitors are not present at our Club-meetings, the time is spent by the members in giving short talks from compiled papers in order to gain experience and practice in public speaking."

"**Theosophical News**": The July number of this four-page monthly published in San Diego by the Katherine Tingley Lodge is the first issue which covered official Theosophical activities in the whole Western District of the American Section. The first of its pages is devoted to timely keynotes from lectures by the Leader, and the objects of the T. S. are conspicuously 'boxed' in the center of the page. The remaining three pages give the time and place of meetings, and in most cases the names, addresses, and telephone-numbers of officers, of all the Lodges, Theosophical Clubs, study-groups, and Lotus-Circles in the Western District. Any of these groups wishing changes made in their announcements or having news-items which they would like to have published in *Theosophical News* should communicate with Mr. Iverson L. Harris, Regional Vice-President, Point Loma, Calif., before the 15th of the preceding month.

*Theosophical News* started off with over 1000 paid subscriptions. Several lodges ordered 100 copies each month, others 50, and some 25. The price is 1c. apiece for bulk orders of 25 copies or more, plus carriage-charges. Individual subscriptions, 25c. per year. Single copies, 2½c. Order from George Simpson, Editor and Business-Manager, *Theosophical News*, 30-B, Silvergate Ave., Point Loma, Calif.

## Study-Programs for T. S. Lodges

THE references given below for the study of H. P. Blavatsky's life and work are but suggestions; mere gleams of thought found in a mine of gold. Our Theosophical literature is filled with writings on H. P. B., her travels, her writings, her teachings. Yet the Theosophical student looks for the sources of knowledge, and to get a deeper understanding of this Messenger from the Masters we direct your studies particularly to the following sources: *The Letters from H. P. Blavatsky to A. P. Sinnett*; *The Complete Works of H. P. Blavatsky* (2 vols. printed); 'H. P. Blavatsky: The Mystery,' by Katherine Tingley and G. de Purucker (*The Theosophical Path*, April, 1929 — January, 1931).

In *The Mahatma Letters to A. P. Sinnett*, p. 468, we read in a letter from H. P. B. to A. P. Sinnett: "You cannot have forgotten what I told you repeatedly at Simla and what the Master K. H. wrote to you himself, namely, that the T. S. is first of all a Universal Brotherhood, not a Society for phenomena and occultism." There is real value in re-reading H. P. B.'s Introductory to *The Secret Doctrine*. How her life and works are justified by the passing years! She writes there: "For in the twentieth century of our era scholars will begin to

recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas."

H. P. B. taught no dogma. From the same Introductory we also read: "In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta Vidyâ*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men but is at last found."

H. P. B. is more than the woman: she is the Voice of Theosophy in the present age.

*Subject for August: H. P. BLAVATSKY: A MESSENGER FROM  
THE MASTERS TO THE WESTERN WORLD*

1st Week: Biography.

REFERENCES: Preface to *Isis Unveiled*; 'H. P. Blavatsky: The Mystery' by Katherine Tingley and G. de Purucker, *The Theosophical Path*, April, 1929; 'The Exoteric H. P. B.,' and 'The Esoteric H. P. B.' by G. de Purucker, *The Theosophical Path*, Dec., 1931; Symposium on H. P. Blavatsky, *Lucifer*, Aug., 1932; *The Letters from H. P. Blavatsky to A. P. Sinnett*, No. LXI, p. 148.

2nd Week: Biography (con.)

REFERENCES: 'H. P. Blavatsky: The Mystery,' *The Theosophical Path*, Dec., 1930, Jan., 1931; 'Yours Till Death and After, H. P. B.' by W. Q. Judge, *Lucifer*, June 15, 1891 (reprinted in *The Theosophical Path*, July, 1931); Letters from H. P. B. to the American Conventions, *Lucifer*, Aug., 1934; Symposium on H. P. Blavatsky and her Books, *Lucifer*, July, 1933; see also C. J. Ryan's articles in *Lucifer*, 1933 and 1934.

3rd Week: Suggestions for Students from the Writings of H. P. Blavatsky.

REFERENCES: For above notes see *The Theosophical Path*, May, 1932. In addition to above let each member bring some particular phase of the teachings that he feels will help solve today's problems.

4th Week: Study THE THEOSOPHICAL FORUM, August, 1934.

TITLES OF PUBLIC ADDRESSES, TEMPLE OF PEACE, POINT LOMA  
commencing May 20th

'Theosophy and Our Changing World'; 'Good and Evil'; 'Symbolism and its Application to Life'; 'Death, the Mystic Birth'; 'Psychic Pitfalls'; 'The A B C of Occultism'; 'Are Theosophists Pagans?'; 'Why I Am a Theosophist.'



"I only laboured to establish the Society firmly so that after my death — which fortunately is not very far off — it would thrive and a better one than I should come and take my place."

From a letter of H. P. Blavatsky to A. P. Sinnett, dated August 26, 1882, in *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 31

## Theosophical Correspondence Class

THE work of the Correspondence Class shows such a whole-hearted, enthusiastic response to the lessons that are sent out to the individual members that the following answer to one of the questions based on 'The Secret Doctrine of the Ages' (*Questions We All Ask*, Series II, No. xxxi, by G. de Purucker) is here shared with our readers and students:

*Question.* What do you understand by the term, 'the Mystic East'?

*Answer.* I think of it as the source of all spiritual inspiration, of intuition, truth, and knowledge, of love and compassion — in other words, of everything that is great and noble. It is the direction one must look to find one's inner god, which is within one's self. It is there that one must watch for the rising of one's spiritual sun, which will light the way. As I understand it, it is not alone the 'inner god,' but is the incomprehensible whole of which our own true selves are a part, the Heart of the Universe.

In connexion with this lesson the same correspondent wrote: "I enjoyed the questions very much. . . . The first one bothered me most of all. I thought about it a long time, and then got up and watched the sun rise. I guess it was the first time I had ever done so, and it gave me strength that lasted the whole day. I intend to make myself do it oftener."

The value of writing the answers to the questions is expressed in the words of another member of the Correspondence Class: "I have a copy of the lesson which I will keep to refer to and show to friends who do not know the real meaning of the Festival periods and seasons of the year and what they represent. I am so glad I have given it the proper study in lesson form, because by just reading one cannot get the full significance that one gets from a lesson. Whether my answers are correct or not, I know I am enlightened and enthused with the effort and have a better understanding of a very important subject, — the four great initiatory periods."

This Class is open to all inquirers, Probationary-members, and to all newly admitted F. T. S. who feel the need of directed study and help in the understanding of the fundamental teachings of Theosophy. There is no charge for these Theosophical teachings. Postage sent to cover cost of mailing, etc., will be appreciated.

All communications concerning this Class should be addressed to: CORRESPONDENCE CLASS, THEOSOPHICAL SOCIETY, Point Loma, California.

## The Work of the Theosophical Press Service

WE desire to call attention of all Theosophists to the work of the Theosophical Press Service, which, we believe, offers a great, but as yet, undeveloped opportunity for the promulgation of the Ancient Wisdom through the columns of the public press.

Although the Theosophical Press Service came into existence but a few months ago with a small nucleus of three eastern newspapers, the results which have followed justify the belief that the time is now at hand for an organized effort

to disseminate Theosophy through this vast channel which plays such an important part in modern life and in helping to form public thought. There is every indication, in fact proof, that newspapers on the whole are more willing than ever before to give Theosophy a fair hearing.

Within a few months the papers using the Theosophical Press Service have increased from three to twenty in number. In each instance it has been merely a matter of asking for space, with the result that literally columns have been given, as will be seen from the clippings on display. One publisher, the editor of the *Nassau News* of Freeport, N. Y., voluntarily wrote that the readers of that paper were showing a keen interest in Theosophical articles, and that he desired to publish them more frequently if they could be supplied.

In the face of present-day conditions when inquiring minds are seeking a permanent and satisfying philosophy of life, intelligent and far-seeing newspaper editors can no longer afford to ignore any school of thought which may possibly offer a solution to our present difficulties. There are instances where refusals have been and will be met, but the personal experiences of the writer prove that such cases are the exception.

A series of five short articles has been issued by the Theosophical Press Service to meet a long-felt need for brevity and conciseness in matter about Theosophy to be submitted to friendly editors for publication in their periodicals. The titles of the articles are: (1) 'Some Misconceptions Regarding Theosophy,' (2) 'The Theosophical Society — Why it was Founded,' (3) 'Theosophy not Spiritualism,' (4) 'Theosophy and Christianity,' (5) 'Universal Brotherhood.'

For free copies of these articles for submission to local periodicals apply to: Clifton Meek, Director, Theosophical Press Service, Silvermine Road, Norwalk, Conn.

Members and friends living in the Western District of the American Section, T. S., may obtain copies by addressing the Regional Vice-President, Mr. Iverson L. Harris, at Point Loma, California. Please enclose stamps to cover postage.

## The International Lotus-Circle Institute

**T**HE Lotus-Circle Institute of July 19, 20, and 21, 1934, Lomaland, promises a feast. Professor C. J. Ryan will give a lantern-slide lecture on science and nature-study for Lotus-Circles, and also a talk on 'How Nature teaches us Theosophy,' illustrated by blackboard drawings. Marjorie M. Tyberg will speak on 'Lotus-Circles as Elementary Schools of Theosophy,' Dr. J. H. Fussell on 'The Great Teachers,' Ethel Lambert on 'How Lotus-Circles can Help the T. S.,' Leoline L. Wright on 'The Three Basic Elements in Civilization, the Parent, the Child, and the Teacher,' Dr. Emma D. Wilcox on 'The Lotus-Circle — a Spiritual Plowpoint,' and Hazel Boyer Braun on 'Art and Beauty in Lotus-Circle Work.' President J. Emory Clapp will contribute a paper on 'The Lotus-Circle as a Power in International Amity,' and Mr. John Swinscoe of Glendale will give an ultra-violet ray demonstration showing how crystals actually are concreted light. Lomaland Lotus-Circle will give a demonstration. There will be nine sessions in all.

## Things I Want to Know

### H. P. B. and her Teacher

*Question.* Can you tell me when H. P. B. first met her Teacher?

*Answer.* H. P. B. has said that already as a child she was conscious of the presence of him whom she learned to regard later as her Teacher; or in other words she had seen him (though not physically). But her first meeting with her Teacher was in London, in 1851. This is what she wrote about it:

"I met him in the house of a stranger in England, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me. He looked a man of about thirty; no wrinkles on those beautiful classic features; not a white hair in his thick jet-black mane; and, in moments of silence, an expression of perfect rest on that face, calm as a statue of living bronze. In England, his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen — an honor many a high-born Hindu has sought, coming over on purpose — excited the public notice and the attention of the newspapers."— *From the Caves and Jungles of Hindustan*, p. 265

### Secret Libraries

*Question.* Can you tell me whether H. P. B. has written anything about secret libraries? I have a vague recollection of something to that effect, and would be glad if the passage could be located for me. — *R. L. M.*

*Answer.* H. P. B. has given hints to this effect in several places in her writings, but passages specifically occur in the 'Introductory' to *The Secret Doctrine*. To quote:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing

its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

"This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible — amounting to many thousands of volumes — have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books."— pp. xxxiv-v

"In all the large and wealthy lamaseries there are subterranean crypts and cave-libraries, cut in the rock, whenever the *gonpa* and the *lhakhang* are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of *Kuen-lun*, Karakorum mountains, Western Tibet, there are several such hiding-places. Along the ridge of Altyn-Tagh, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum."— pp. xxiv-v

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforwm Theosophaid)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** Theosophical Study-Group, 5 Harcourt Terrace, Dublin. Address H. F. Norman, Esq.

Druid Lodge (Affiliated with the T. S.): Capt. P. G. Bowen, Nos. 11-12, Merrion Row, Dublin.

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

## SCANDINAVIA

THEOSOPHICAL SOCIETY: National President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

THEOSOPHICAL CLUB: National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

LOTUS-CIRCLES: National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

THEOSOPHICAL LITERATURE: Box 3062, Stockholm 3, Sweden

## GERMANY

THEOSOPHICAL SOCIETY: National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

THEOSOPHICAL CLUB: Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

LOTUS-CIRCLES: National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

THEOSOPHICAL LITERATURE: Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

## EGYPT

THEOSOPHICAL SOCIETY: National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

## AUSTRALASIA

THEOSOPHICAL SOCIETY: National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

THEOSOPHICAL CLUB: National Director: T. W. Willans

LOTUS-CIRCLES: National Superintendent: Mrs. Emily I. Willans (*same address*)

THEOSOPHICAL LITERATURE: Box 1292 J., G. P. O., Sydney, N. S. W.

## LATIN AMERICA

THEOSOPHICAL SOCIETY: Secretary General for Spain and Latin America (exclusive of West Indies): Sr. F. H. Arteche, Point Loma, Calif., U. S. A.  
Representative West Indies: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

## SOUTH AFRICA

THEOSOPHICAL SOCIETY: Information Bureau: Mrs. Rose Barrett, c/o S. A. R. Booyens Station, Johannesburg, South Africa

## DUTCH EAST INDIES

THEOSOPHICAL SOCIETY: Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsenweg, Batavia, C.

---

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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

# Complete Works of H. P. Blavatsky

Centenary Edition

**T**HE two first volumes of *The Complete Works of H. P. Blavatsky* covering the years 1874-1881 are off the press. Two more volumes are expected to appear this year. The edition will comprise some 14 volumes in all.

The following extract is from the *Sunday Referee*, London, January 7, 1934, in a review of Volume II:

"With no friends save those she gained by her immense labours, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her message won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

"To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H. P. B.'s accomplishment."

Mr. A. P. Warrington, President *pro tem.* of the Theosophical Society with Headquarters at Adyar writes in the May, 1934, issue of *The Theosophist* as follows:

"Naturally our agencies will wish to feature these works as far as possible. They contain a veritable mine of occult and mystical lore. This first edition is limited and some day will be rare and hard to get. No Theosophical library should be without it. We have nothing but praise for those who have undertaken the labor of this publication, and now it is for all Theosophists of whatever connection to do their part in advancing the sales."

Price \$4.50 per volume

Theosophical University Press (Publications Department)  
Point Loma, California, U. S. A.

---

## Archaic History of the Human Race

as Recorded in *The Secret Doctrine* by H. P. Blavatsky

GERTRUDE W. VAN PELT, M. D., M. A.

Revelations of the Ancient Wisdom regarding man's life on this planet. From related facts in H. P. Blavatsky's *The Secret Doctrine*, the author builds a consecutive outline regarding our ancient selves, arranging the events of human history in chronological order. Of great benefit to students and those too occupied to read the larger works. References to volume and page in *The Secret Doctrine* will enable those who wish to do so to verify or amplify the subject.

52 pages, paper: price 25c.

Theosophical University Press (Publications Department)  
Point Loma, California, U. S. A.



# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY  
Point Loma, California, U. S. A.

GOTTFRIED DE PURUCKER, *Leader*

*Associate Editors:* J. H. FUSSELL; M. M. TYBERG; B. DE ZIRKOFF

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

---

## THE LEADER'S LETTER TO THE EUROPEAN THEOSOPHICAL CONVENTION

8th May, 1934.

To the Chairman, Officials, Delegates, and F. T. S. of the  
European Theosophical Convention, Assembled on the  
Island of Visingsö, Sweden, on June 26-27, 1934.

Companions:

I am addressing this Message of affectionate brotherly greeting to you all on the occasion of your gathering together on the historic Isle of Vising; and I will ask the Executive Vice-President of the Scandinavian Section of the Theosophical Society, our Brother Torsten Karling,\* to read it to you, or to appoint someone to read it in his place should he so prefer.

I would that I might be present among you, as I was last year, on the occasion of my then visit to Sweden; but in default of this, I trust that the thoughts which I shall endeavor to embody in this my Letter to you, will receive the same kindly consideration that they would receive were I addressing you in person.

Conventions of an international character like this, your present one, are, I have always felt, of a paramount value in the conduct of the work for which the Theosophical Society was founded; because these Conventions, especially when of an international character like your present one, give the opportunity to those present and coming from different countries to exchange views and suggestions, to unite in finding always better and improved methods of Theosophical work in propaganda and otherwise, and last but not least, to come to know each other personally, and thus to unite more

---

\*A cablegram received at Headquarters, Point Loma, on June 27th, shows that Ingeniör Torsten Karling has been elected President of the Scandinavian Section of the T. S., at the Convention of said Section, held at Visingsö this June, 1934.

strongly than before, and for the weal of our common Cause, Theosophists of different countries, and, it may be, holding different opinions, but who yet are all of one mind and heart, I take it, in their common devotion for our sacred Cause and the work that it is intended to do among men.

A few weeks ago I dictated a Letter to be read at a gathering, similar in some respects to this, of our English Brothers, in which Letter I endeavored to call attention to certain principles which it struck me as being necessary for the successful guidance and prosperity of our Theosophical Society, and more particularly of the work of the English Section of the T. S. This Letter will be printed in the May issue of our THEOSOPHICAL FORUM, published at Point Loma; and I would venture to call your attention to this Letter, for what I therein wrote to our Brothers of England, applies, I believe, in most respects with equal force to all Sections of the Theosophical Society.

To you, however, now gathered on beautiful Visingsö, I would address a somewhat different communication, different not so much in general ideas, but differing somewhat in particulars. The thought which occupies my mind today, and which I shall herein endeavor to communicate to you, deals with a danger which, if not at all imminent — and I do not think it is at the present time — nevertheless could become a matter of importance requiring our most thoughtful consideration. This possible danger is the growth in certain quarters of our Theosophical body corporate, *i. e.*, in the Theosophical Society, of a tendency, at least among a few, to become rather dogmatic, if not actually dictatorial, in the stating not only among ourselves but to the public of our Theosophical doctrines, teachings, truths — call them what you will. This tendency in no case arises in a real desire on the part of anyone to set up a Theosophical Creed or a body of teaching which outsiders who join us must accept, somewhat after the manner in which Christians require the acceptance of a Creed before they may join one or another of the Christian Churches; but there is a tendency, native to the human mind, and often arising in enthusiastic devotion to a cause, to crystallize out from the grand body of general Theosophical teaching a certain few doctrines which are thereafter looked upon almost as orthodox tests, and the acceptance of which is felt to be required before an outsider may join the Theosophical Society and become a member of it in good standing.

In other words — and this will briefly state what I have in mind — history shows that there is always a tendency in organizations like ours towards a doctrinal orthodoxy. This, my Brothers, we must

at all times strive to prevent if we would remain true to the ideals of the T. S. originally set before us by our great Teachers through their first Messenger H. P. B. Of course I am here using the words 'orthodox' and 'orthodoxy' in the sense which has now become universally accepted as implying a framework of teaching imposed on new-comers as a sort of Credo or Creed, which must be accepted before they can become affiliated with a Church. Please note that this idea is absolutely and in all respects contrary to the Theosophical Tradition.

Frankly, I would not object to the words 'orthodox' and 'orthodoxy,' if they implied our magnificent body of Theosophical teachings, and the traditional platform of free conscience and free speech for which the Theosophical Society has stood from the date of its foundation in 1875; but unfortunately we cannot thus rightly use these words 'orthodox' and 'orthodoxy,' because they would surely be misunderstood. Hence, I avoid them. It is the tendency towards crystallized dogmas, and towards exacting an acceptance of them, to which I now desire to call your attention as a danger solely due to ordinary human psychology, against which danger we must always be on the alert.

Please note well the following facts: Theosophy as such, the pure Theosophy of our Masters, is a certain very definite body of teaching, of which only a relatively small portion has hitherto been given to the world through H. P. B.'s magnificent books, and otherwise; and this grand body of teaching deals with the greatest mysteries of the Universe, and in consequence with those of human life. It is actually a body of teaching based on Truth; and there is no harm in stating this fact: indeed, it should be stated with clarity and with insistence, so that there shall be no misunderstanding about it. In this alone, there is no possible danger, because it must always be explained that this body of teaching has arisen in the spiritual, intellectual, and psychic investigations made through ages past by the great Sages and Seers of all times, and checked in each new generation by the new body of Seers and Sages.

But while this is so in very truth, its declaration is in no wise the same thing as stating that this body of Theosophical teaching forms a framework of doctrine which anyone, Theosophist or mere inquirer, *must accept* before he can have the right to call himself 'Theosophist.' We must exercise sound reason and common sense and good judgment and good taste in these matters. It is perfectly true that this body of teaching is, as it were, a spiritual touchstone by which a Theosophist may test, check, compare, any thought or group of thoughts presented to him for examination; and if 'ortho-

doxy' meant only this, I would have no objection to the word, because 'orthodoxy' thus properly used in its original Greek etymological meaning signifies only familiarity with, and spiritual and intellectual recognition of, the truths of Nature.

However, as I have pointed out, it is better to avoid these two words, 'orthodox' and 'orthodoxy,' because they are sure to be misunderstood by the great public who know little or nothing of what Theosophy *per se* really is. Nevertheless, it is the recognition by earnest Theosophists of the fact of the existence of this sublime body of teaching, which will prevent the propaganda-work of the Theosophical Society from becoming too diffuse, too scattered, and therefore incoherent and weak; and the recognition of this sublime body of teaching will likewise prevent the introduction to our platforms of foolish or stupid or erratic ideas — all which we should be as much on our guard against as we are, on the other hand, equally desirous of avoiding dogmatism and creeds in our private and public Theosophical work.

Note what H. P. B. wrote in her first Letter, dated April 3, 1888, and addressed to William Q. Judge, General Secretary of the American Section of the Theosophical Society, on the occasion of the American Convention of that year:

But there are others among us who realize intuitively that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets — is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path. . . .

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

These are wise words, my Brothers and Fellow-Theosophical Workers now assembled at Visingsö; and I call your careful attention to them. They alone provide a guide in the conduct of the external affairs of the Theosophical Society, which will keep our beloved T. S. on the proper path of evolving and expanding growth, and will enable the Theosophical doctrines which it is our great desire to give to the world for the world's great benefit and help, to appeal to men of all types or classes of mentality.

Yet let us never forget, as I have pointed out above, that while orthodoxy in the common use of this word is neither "possible nor

desirable," nevertheless that sublime body of Theosophic doctrine, the Wisdom of the Ages, the Wisdom of the Gods, is indeed a definite and actually existent Treasury of wisdom and knowledge upon which any intuitive mind may draw. Our dislike and rejection of orthodoxy, therefore, in no way implies the idea that we have no definite and clear-cut doctrines to give to the public; for we most certainly have. It merely signifies that we must not impose our Theosophical doctrines upon others in any wise as being a Creed or a set of dogmas, or as crystallized teachings which others must accept if they desire to join us. Indeed, let us remember that new instalments of truth are not only always possible, but can be had at any time when the world is ready to receive them.

As H. P. B. wrote in the same *Letter to the American Convention* held in 1888:

According as people are prepared to receive it, so will new Theosophical teaching be given. But no more will be given than the world, on its present level of spirituality, can profit by. It depends on the spread of Theosophy — the assimilation of what has been already given — how much more will be revealed, and how soon.

. . . the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. . . .

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

Here we have, my Brothers, in these noble words, again important pointers as to how our common work for Theosophy should be carried on, and how the exoteric work of the Theosophical Society should be forwarded in the proper manner.

As our work continues through the coming years, we shall doubtless find that individuals, and possibly small groups of individuals, may hold definite opinions of their own concerning this doctrine, or that doctrine, or some other doctrine, belonging to the general body of Theosophical teaching; and as long as such individuals or small groups of individuals hold fast to the true Theosophy of our Masters,

there will be small cause for alarm or for feeling disturbed. It is only when such individuals or small groups of individuals endeavor to impose their opinions upon others that difficulty may arise. Such imposition of any individual's doctrinal ideas or opinions concerning a Theosophical teaching, should not be allowed; although, on the other hand, as long as such individuals keep to the principles of the Theosophical Society and to the Objects of the T. S. as a whole, there can be little harm done.

Usually such individuals are convinced that their own doctrinal opinions are more important than the opinions of other Theosophists; and if this is the case, as it usually is, such individuals thereby wander from the fundamental idea, or platform, of the Theosophical Society. There is in such cases always a tendency on the part of such individuals to exaggerate the importance of their personal opinions; and often this mental attitude results in personal grievances against some official or officials of the T. S., or of one of its National Sections. This of course is always to be regretted, but probably it cannot be prevented.

In the T. S. every Theosophist has the right to the candid expression of his philosophical, religious, or scientific beliefs, provided, however, that no endeavor is made to impose these opinions or beliefs upon others; because were such imposition permitted, it would be allowing the introduction amongst us of a sort of small Popery utterly contrary to the platform of the T. S.

As H. P. B. says in her same Letter of 1888 to the American Convention:

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher — one who has no right to dogmatize.

Such examples of individuals endeavoring almost as it were to force their doctrinal opinions upon others, existed even in H. P. B.'s day; such cases occurred in W. Q. Judge's short administration after H. P. B.'s death; such individuals again sprang up during the long and brilliant administration of T. S. affairs by our beloved K. T. Many of these individuals, possibly all of them, were earnest, honest men, devoutly believing that their own idiosyncrasies of interpretation of this, of that, or of some other Theosophical teaching were the only correct ones, and that those who differed from them were in the wrong. They were perfectly willing to help the T. S. as long as their opinions or beliefs were not questioned, and were allowed free and unlimited currency. But when checked, as they always

were not only by our Theosophical officials but by the common consensus of opinion of the majority of Theosophists, then their feelings usually underwent a change, and from brotherly became adversely critical, and sometimes downright non-fraternal.

In this connexion I would call your attention to a passage in a Letter by H. P. B., addressed to the American Convention of 1889. This Letter is dated April 7, 1889, and the passage I refer to reads as follows, and we should note that she is speaking of certain individuals of the type that I have just alluded to:

But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavour to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. . . . Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbors. . . . Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

. . . Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

And again, in the same Letter of 1889 to the American Convention, H. P. B. says:

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who "take our name in vain," and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all — those of a man's own household,—Theosophists who are unfaithful both to the Society and to themselves. . . .

Let us, then, my Brothers, hold with all the strength of our souls to the traditional teachings and policy of our Masters and of H. P. B., as we have received them — this tradition as regards its policy being one of open-minded readiness always to receive a new truth; a brotherly love for one's fellow-men; a detestation of dogmatism and a horror of hatred for others who may differ from us; a broad and liberal platform whereon any lover of his fellow-men who is a Theo-

sophist at heart, and who loves truth more than his own opinions, may be enabled to stand. If this is 'orthodoxy,' then I say: Let us be proud of an orthodoxy which is the direct polar antithesis of the 'orthodoxy' which has become a by-word in the West; for it means the orthodoxy of brotherly love, of broad-mindedness, and of devotion to those sublime ideas of teaching and lofty ideals of conduct which the great Sages and Seers of all the ages have proved and have handed on to us as rules of life and of conduct in our dealings with our fellow-men.

Honest differences of opinion, and divergences in mere beliefs, will never harm either the Fellowship of the Theosophical Society or its work in the world, provided that these differences and divergences are not allowed to become dogmatic and therefore injurious to our common labor. There will always be a majority, I believe, in the Theosophical Society, who will love the grand body of teaching that they have received from the Masters, above all merely personal differences of doctrinal opinion; and I believe that the very best way to deal with individuals who try to force their opinions upon others, should such individuals ever arise in our ranks, is by a kindness towards such individuals, a brotherly attitude towards them, but an avoidance of futile argument, and sometimes, indeed, by refusing to answer back when such answering back would likely bring about a hardening of the mind and attitude of the opinionated individuals concerned. In such cases they are best left to the softening and refining influences of time, for antagonism but increases their own antagonism, and leads to more deeply unbrotherly feelings.

And now, my Brothers of Sweden and of other lands gathered together on beautiful Visingsö: From far-distant California I send to you my affectionate greetings and best wishes in every sense of the word, hoping that your gathering together in Convention will be the occasion for such brotherly and kindly interchange of views concerning better methods of propaganda and superior methods of fraternal labor, as will best serve the interests of the Theosophical Society.

Our endeavors along the line of interorganizational Theosophical fraternization have borne good fruit, despite great and at times obstinate opposition on the part of those who are too blind to see what our noble objectives are, and who, therefore, allow jealousy and fear to rule their actions. Fraternization does not mean the abandoning of one single item of the noble traditional Theosophical principles which we hold so dear; nor does it mean a wandering in any slightest degree from the Pathway of spiritual and intellectual endeavor which we have learned to follow from our study of Theosophy; but



it does mean a kindly attitude towards other Theosophists, no matter how greatly we may think them mistaken in their doctrinal views; and an effort by brotherly kindness to bring them to see the superiority of our Masters' teachings, as first told to us through H. P. B., over any other collection of merely human ideas.

Orthodox in our unorthodoxy as the world sees it, tenacious of our lofty teachings and principles of conduct, firm in our resolution to be brotherly, with an understanding heart towards all men, we can safely leave the results of our work to the future. With malice towards none, with love towards all, and firm in our own convictions, our destiny is secured, and should be brilliant.

I am, Brothers,

Affectionately and fraternally yours,

G. DE PURUCKER.

The following cable was received by the Leader in response to his letter:

Visingsö, Sweden. 26th June, 1934.

NLT Purucker, Theosociety, Sandiegocalif.

Members enthusiastically determined with trust and love to follow your call to action. — MORRIS; SAALFRANK; DISHOECK; WICANDER; SIRÉN; KARLING, *President Scandinavian Section.*

## LEAVES OF THEOSOPHICAL HISTORY

[The following is a personal letter to Katherine Tingley, addressed to her by a name which had been given to her originally by William Q. Judge. The letter is typewritten, but is signed by Robert Crosbie in his own handwriting. One paragraph dealing with a purely personal and family reference to another individual has been omitted, the space being indicated by asterisks.]

This letter is now held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California.]

ROBERT CROSBIE

24 MOUNT VERNON STREET

BOSTON, MASS., Feb. 17th 1897

Dear Purple:

I received both your letters from Australia — it was so good of you to take time to write me under such pressure of work.

Your letters brought something of "the force" with them, and also something from your own loving heart. I cannot tell you how they are appreciated.

Your success throughout the Crusade has been phenomenal, it

is encouraging — it is inspiring. The enemies may scheme to destroy, but there are many in America, yes all over the world, who will shield you with their love and trust, yes with their very lives. The work has gone too far to fail, there have been too many sacrifices by great souls to allow destruction now: when it comes to a “war” between White and Black, there can be but one ending. So we fear not.

How I wish that I could have met you at Point Loma on the 23rd, but Karma and the work forbids — my thoughts will be with you all — if I knew the time of the dedication ceremonies, I would gather some E. S. ’ together and try to be with you.

\* \* \* \* \*

The joy felt at having you back on American soil again is great and deep — we feel that there is much work ahead for us all — may we be worthy. Love to each and every one of your brave band.

As ever,

ROBT. CROSBIE

---

[The following is a personal and somewhat flamboyant letter to Katherine Tingley. It is typewritten, with the exception of the words “As ever, Robert Crosbie,” which are in Mr. Crosbie’s own handwriting. The letter is held in the official archives of the T. S., Point Loma, California.]

LOMA HOMESTEAD

Point Loma, Cal.

JANUARY THIRTEENTH — 1903

*Dear Leader, Teacher and Friend: —*

It seems peculiarly fitting that you should be returning to Lomaland after such a gloriously significant victory over a powerful enemy of the Movement — *on this particular day*.

It is the 13th day of January — the anniversary of the founding of the Universal Brotherhood; — it is also the 13th day of the first month of the first year of the Century whose numerals signify *thirteen*.

The victory is a complete one. The hitherto invincible agent of selfishness and evil has met his conqueror — not only in the battle just concluded — but in all others which his wickedness may make necessary.

Your vindication is complete in spite of the shafts of long hoarded venom which have been hurled against you — and their power is broken.

All the comrades here and throughout the world rejoice with you;

they hail you with feelings of deepest gratitude, for the battle was fought for them and for humanity — the heat and burden of the fight was yours — the gain is theirs.

We welcome home "our lady of the sword of justice."

As ever,

ROBERT CROSBIE

## TO READERS OF "THE FORUM"

**T**HE Editors of THE THEOSOPHICAL FORUM have received several really beautiful and profound communications by way of comment on, and regarding "REPORT OF CLOSED LODGE MEETING, Dublin Lodge, T. S., May 7, 1934," which Report was published by request in the June 1934 issue of THE THEOSOPHICAL FORUM.

We thank our correspondents for their very kindly and interesting communications; but as the policy of THE THEOSOPHICAL FORUM is to avoid anything that could be construed or misconstrued by its readers as being controversial, the Editors feel, although with some regret, that it would be best not to publish any further communications on this matter, which now appears to be settled to the mutual satisfaction of all concerned. The Report was originally published on request of the senders, and of the Leader in his desire to allow as far as possible the presentation of differing views. The matter now being closed seems to require no further comment, even when presented by F. T. S. so highly esteemed and respected as are the writers of the several communications first above mentioned.

— EDITORS

## QUESTIONS AND ANSWERS

### QUESTION 235

(Questions 235 and 236 were answered by the Leader at an Inquirer's Meeting, Stockholm, Sweden, July 2, 1933)

There are many philosophical teachings concerning the condition of men after death, but they all seem to me quite arbitrary as they cannot be supported by intellectual evidence. Do you really believe that we can know anything about the conditions after the passing?

*G. de P.* — This question is not a very well considered one, and it departs from a false basis. The theory in this question is that what our senses do not tell us about is non-existent; and where

would our modern scientists be if all they knew about the Universe was only what we could see, touch, taste, hear, or smell! No scientist has ever seen an atom, nor an electron, nor a proton. No scientist has ever seen the center of the sun. No scientist can explain human feeling. As Kant, the great German philosopher said in substance, no man has ever successfully reduced to naught the ethical sense which dwells in the human heart. There is a way to go behind the veil of the outward seeming; and if a man trains himself and lives the life, he will know the doctrine, not merely think about it but know it.

The question is like this: A blind man says: There are no museums in which great and wonderful works of art or archaeology are exhibited, because he does not see. But other men who are less blind know that such museums exist. And there are other men, clear-eyed, who build the museums and paint the pictures, and create the works of art. Live the life and you will know the doctrine!

This question is not a very thoughtful one, nor a very sensible one, for it can be reduced to this: What I cannot experience by physical senses has no existence; and we all know this is a lie, for the most beautiful things in human life are unseen, unheard, untouched. Man's intuitions, man's sense of beauty, his sense of right and wrong and justice and harmony and purity: these are the great mainsprings of human civilizations, and these are the things which move men's minds and hearts. It is ideas which make men great, and it is ideas which make civilizations, which build them up. And it is ideas which tear them down. Plato was right: Ideas rule the world. And the greatest of our modern scientists have given up the idea of our recent forefathers, that physical substance was the sole reality in the Universe. Now, with Theosophy, they say that physical substance is an illusion, and that the essence of the Universe is mind-stuff, consciousness. The whole Theosophical position is admitted by this. We are builded of mind-stuff, of consciousness. The atoms which build the mountain are essentially atoms of mind-stuff, of consciousness. It seems to me that the asker of this question has not kept up to date with modern scientific discovery. His mind, or her mind, lies in the past of fifty or a hundred years ago.

The mysteries after death! — Poor man. We live in the midst of death all the time. It is the most familiar thing to us. It is as familiar as life because it is a phase of life. There could be no death if there were no life. Death is an event, as the ultra-modern scientist puts it, an event in life, in consciousness. I will tell you this, because I cannot go too far in explanation in an open gathering like this: When a man sleeps he dies partially. Sleep is an imper-

fect death, death as we men call it is a perfect sleep. Death and sleep are brothers, said the ancient Greeks; but I tell you that they are more: sleep and death are one. And if men only knew it, every time men sleep, every time we lie down in our beds at night for rest and recuperation of mind and of body, we die partially; and that is why we rest. And when we have dreams, beautiful dreams or evil dreams, holy dreams or nightmares, it is because during our lives we have lived beautifully, grandly, or we have lived basely. So it is with death!

#### QUESTION 236

Generally speaking, there are three kinds of death: First, the natural death resulting from illness or old age. Second, that by accident. Third, that by self. I have heard that Theosophists say that these three kinds of people have different experiences after death, but I never had any satisfactory explanation why it should be so, or any authority for such teaching.

*G. de P.* — I would suggest that this questioner study our Theosophical doctrines. There are indeed three kinds of death, generally speaking: death by disease or natural causes when the body is worn out like a machine — because it is a machine in one sense which wears out; death by violence or accident; and death by suicide. These are three different ways of dying. The first is when Nature herself quietly withdraws the soul from the worn out body, and then the usual processes take place. This is the general rule. Then comes death by violence or accident, and this is different from death by suicide; because although suicide is by violence also, it contains a tremendous factor in the suicide himself, an ethical factor which death by accident does not contain. Therefore logically, obviously, death by suicide, which introduces the ethical factor, is different from death by violence or accident. The soldier who is killed on the battle-field, or a man who is killed by some lunatic or brigand, has not the same death as the man who kills himself through cowardice — for all suicides are cowards, say what you will.

Let us try to illustrate by the case of sleep, the brother of death, the other side of death. When a man is very tired he falls asleep by Nature's own working, simply drops off and sleeps. Again, a man may be given a drug which makes him sleep, although the body is not tired. This is like death by violence. A drug is a violent way of bringing about sleep. It may even produce death if the drug is given too largely. Then there is the case of the man who himself takes drugs continuously, not once, but continuously. You see these three are quite different ways of bringing about sleep. Nature's way let us say, the doctor's way in order to give a sick man a little

sleep which he needs, and the drug-addict. Nature obviously here acts in three different ways, but they all produce sleep.

So it is with death. The man who dies by Nature's way, passes through all the changes of the Kâma-loka until he reaches the Devachan, quietly, simply, without pain, without consciousness, just like a tired man falling asleep. The man who is killed, like the soldier on the battle-field, dies of course because he is killed; but he is not yet ready to die. His time to die has not yet come by Nature's own laws. So he remains unconscious it may be for years in the astral world until the time in years comes which would have brought his death in the usual way. And then he too dies in the inner worlds and enters the Devachan; the reason being that every man has a certain quantity of vitality so to say, and until this quantity of vitality is exhausted, burnt out, until the machine is tired out, the man cannot die, I mean die completely. The man who is killed on the battle-field remains in perfect peace but unconscious in the inner worlds until the time when he would have died if he had not been killed on the battle-field. Then he too enters the Devachan.

But the man who commits suicide does so because he is afraid. He is terrified at something. It may be that he is afraid of disgrace; it may be that he is afraid to meet life and its problems like a man, and he kills himself. His consciousness is full of these thoughts, full of these day-dreams, fear, fear, fear, until he can stand it no longer. And as man is fundamentally consciousness, when he kills himself there is a short period of unconsciousness; and then the unfortunate suicide awakens in the astral world and lives, as it were, in an evil dream, going over in his consciousness again and again and again, all the time for years it may be, the horrible thoughts, the cowardly thoughts, the terrors, the fears that made him kill himself, and the act of self-killing, just like the drug-addict; for the drug-addict has most horrible dreams, the drug-addict goes crazy over his dreams.

Remember that man is fundamentally consciousness; and therefore the processes that follow the death of the physical body are changed by the one or the other of these three kinds of dying. The man who dies according to Nature's laws simply passes finally into the Devachan. The man who is killed on the battle-field becomes unconscious until the time comes when he would have died normally if he had not been killed. Then he too enters the Devachan. But the man who commits suicide lives in the inner worlds in a horrible dream until his time to die also comes, that is to say until the year comes in which he would have died if he had not killed himself. Then he too is taken care of in the usual way. Study our books and you will find all these things explained.

QUESTION 237

(Questions 237-240 were forwarded by Frau Klara Kirsebom to the Leader at Visingsö, as they were received by her too late to be presented at his Question-and-Answer Meeting in Hamburg, June, 1932)

What does the Theosophical Society (Point Loma) think about Anthroposophy and Dr. Rudolph Steiner's character of spirit?

*G. de P.* — Most Theosophists, of the genuine Blavatsky-kind I mean, would look upon Rudolph Steiner's so-called 'Anthroposophy' as probably an erratic offspring from the Adyar branch of the Theosophical Movement, which, in fact, is its exact historic standing. Doubtless there are many things which are true in the teachings which Rudolph Steiner called 'Anthroposophy'; also it is most obvious that most of the teachings — at least many of them if not most of them — are merely Dr. Steiner's imaginings as to what the explanations of certain problems or philosophical or religious questions should be.

This answer seems to cover the whole field. In so far as Anthroposophy contains Theosophical teachings, naturally as genuine Theosophists we approve. But in so far as it contains merely Steinerisms, we would either disapprove or withhold judgment pending more particular study of them.

There was no need for Steiner's Anthroposophy, because the Theosophical Society, which teaches the ancient wisdom of mankind, which latter is the truths of Nature, is enough for all. However, it is the fate of all movements to break up into fragments, and it is even so with our beloved Theosophical Movement. It is our duty to teach the Theosophy of the Masters unadulterated and pure.

QUESTION 238

Is it correct, as is done by Dr. Steiner, to give the incarnation of Christos into the physical body of Jesus of Nazareth a central importance?

*G. de P.* — Certainly not. It is neither correct nor historically accurate. Jesus the Christ was one of the Great Theosophists of historic times. He was, furthermore, an Avatâra. If the questioner wants to know what an Avatâra is, let him study our Theosophical books, where he will find the principal teachings concerning Jesus, especially my own different statements on this subject. I say my own, merely because I have dealt with this matter rather specifically.

There have been many other Great Men in the world — men who were as great as Jesus was. Some of them lived in pre-historic times; others are merely faint names of early human history. For

instance, there was Krishna; there was Apollonius of Tyana; there was Lao-Tse — just as three examples. This does not mean that all these three Great Men were equal to, or that they were greater than, Jesus. My point is that the Divine Spirit can manifest itself in any human vehicle which is pure enough to receive its holy influence.

Jesus was a great and wonderfully noble character; but so was Krishna; so was Lao-Tse; so was Apollonius. It is a purely Christian idea to suppose that Jesus called the Christ was the only Christ or incarnation of a Divine Spirit; or, again, the highest of them; for neither of these statements is true or accordant with historic facts. It is purely sectarianism to look upon the Great Master, Jesus, as the highest or the only 'son' of the Divine Spirit.

#### QUESTION 239

What is to be understood by the ethereal return of Christos, which will ensue during this present time?

*G. de P.* — The genuine Theosophist does not know anything about 'the ethereal return of Christos, which is to ensue at this present time.' The Christ-Spirit is eternally in the world; and good men can raise themselves in any period of human history to become vehicles of the Cosmic Christ. When they do so, then there appears among men a Christ or a Buddha, etc.

Furthermore, the incarnation of the Spirit of Truth may take place in any age, as just stated; and Theosophists — the genuine ones — do not look for a particular incarnation of the Divine Spirit in this our present age. Some people may think so; and if they think so they are entitled to follow their opinions; but their opinions do not make truth. It is far better and much more helpful to men to be taught that they have an inner god, which is, as it were, a ray of the Cosmic Christos or of the Cosmic Buddha, and to live in such fashion that this inner god will manifest its glorious powers through them. This is a doctrine of magnificent hope and contains a whole philosophy in itself, as is obvious to anyone who will think.

#### QUESTION 240

In our Theosophical literature we read about men, who have been influenced in their great deeds by the gods. Will you give us some examples concerning this matter, please?

*G. de P.* — Gautama the Buddha, Jesus called the Christ, Krishna of India, Lao-Tse of China, Apollonius of Tyana, and, to a less extent, Empedocles, Plato, Confucius — many more such. All the



great founders of religions and of the great philosophical systems were men who were helped or aided by the divine within themselves, which is the same thing as saying, 'influenced by the gods.'

### QUESTION 241

Often I have wonderful experiences on inner planes, and inner visions come to me. Sometimes I feel frightened or disturbed. Does this show that I am progressing spiritually?

*G. de P.* — These 'inner visions,' so-called, are not uncommon in the case of devotional characters, and usually signify that the soul and mind are experiencing changes in the inner life, and therefore are contacting planes between our ordinary earth-plane and the spiritual plane, and therefore usually in the psychical realms; but one must exercise great care in these matters.

In fact, it will be much better if you can try to turn away from these things, because they are so distracting to the quiet and the peace of the spiritual life. Try to bring calm — beautiful, sweet calm — and the spiritual vision of life and godlike splendor, into your thoughts; and then when these 'visions' come, resolutely turn your eyes away, and with all calm and peace refuse to see them, and try always to expand the heart and the mind with thoughts and feelings of love for all that is, both great and small, far and near, high and low. Then the blessed Light will come stealing into the heart, a little at first and very gently, but as we practise this 'yoga of the spirit,' the Light will steadily grow stronger.

The secret is to cultivate this inner calm belonging to the spirit, this inner peace of the soul, and then the vibrations become calm and quiet and rhythmical, and no outside forces can touch us. We then *know* that we are in the care of the Great Law whose "protecting arms," as Katherine Tingley used to say, are constantly around us. Then also the very gods and our inner warrior will be with us, and we shall feel their presence.



"Only those who have proved faithful to themselves and to Truth through everything, will be allowed further intercourse with us."— *The Mahatma Letters to A. P. Sinnett*, page 263

## THEOSOPHICAL NEWS AND NOTES

### AMERICAN SECTION: WESTERN DISTRICT

**Portland, Oregon:** An application for a charter to establish a Lodge in Portland, to be known as the G. de Purucker Lodge, was approved by the Leader on July 28th, and the charter will be delivered personally to Bro. C. C. Laughlin and his associates in the middle of this month by Mrs. Horace M. C. Grow. The latter is Ex-President of the Women's Press Club of Oregon and has recently joined our ranks.

**Hollywood, Calif.:** The new Aryan Lodge of Hollywood, of which Clarence Wesner is President, wishes to be known as one where young people gather to study Theosophy — people who are young in spirit and open-mindedness as well as those who are young in years. The Aryan Lodge received its permanent charter from the hands of the Leader personally in the Temple of Peace on Sunday evening, July 22nd, when the President and a number of the organizers of the lodge were present and were formally initiated into full fellowship in the T. S. Mrs. Corinne Austin, Corresponding Secretary, writes: "It was with great reluctance that we left the tranquillity of our beloved Lomaland to step once more into the rapids of scurrying humanity and bid them pause, if but for a moment, to learn something about themselves and about life. We expect rather a large class ready for full membership in the Fall. In the meantime, we shall work hard to add to that number."

**Pasadena, Calif.:** From the annual report of the G. de Purucker Lodge, written by its re-elected President, Mrs. Mary Lester Connor, the following extracts are suggestive: "It made us all very happy indeed to learn that the Boston Lodge has followed the hint given in THE THEOSOPHICAL FORUM concerning the lodges' taking for their lesson one night a month the Questions and Answers which appear in the current issue of THE FORUM. The Katherine Tingley Lodge in San Diego is also doing this. We of the G. de Purucker Lodge look forward to that night as being the most interesting of the month. Because of the idea carrying so well it was suggested that we give the first Friday night to the study of the Sanskrit words and definitions which appear in *Lucifer* and use the *Occult Glossary* when possible, for further elucidation of the words given. I wish you might attend one of these meetings and see the interest with which our members and visiting friends get down to work on these nights. The intervening Fridays are what we term 'open nights' — that is, no fixed subject is given on these nights, but the first and last Fridays are fixed. I really think that as time goes on we shall find that this is indeed a splendid method to use in Lodge-work. It holds the interest and there is no danger of a visitor's hearing anything that is not *true* Theosophy when he attends our Lodge-meetings.

"We have passed through our embryonic stage and now feel that we are better able to tackle the problems of Lodge-life with renewed vigor. If 'Unity is Strength,' then expect great things to happen in this Lodge; for we are all of one mind and purpose."

**Elgin, Oregon:** Three branches of endeavor keep the light of Theosophy

burning in Elgin, where the Blue Mountain Lodge has been chartered since the days of William Q. Judge. There is the Lodge under the presidency of H. H. Hug, the Men's and Women's Sections of the Club under the respective presidencies of J. J. Laughlin and Mrs. Elizabeth Hallgarth, and the Lotus-Circle under the superintendence of Mrs. Ruth H. Laughlin. Both Mr. and Mrs. Laughlin were pupils of the Râja-Yoga Day-School at Roseville, Calif., in their childhood. *Theosophical News* for August says: "Blue Mountain Lodge reports more members, more friends and interested inquirers every month. A splendid Theosophical Library is open to members and friends, and the Club's Monthly Bulletin is distributed over a large area. Blue Mountain Lodge is Oregon's beacon of Theosophic light."

**San Diego, Calif.:** The 17th Annual Meeting of the Katherine Tingley Lodge was held on Friday, July 13th. All the officers were re-elected. Mrs. Maurice Braun, the President, reports that the membership of the Lodge has increased by 30 during the year just ended; and that the growth during the last four years has exceeded 100 per cent.

**Ocean Beach, Calif.:** The recently organized G. de Purucker Lodge at Ocean Beach, under the presidency of Mrs. Edna M. Gourley, is making steady progress and maintaining a fine spirit of devotion and earnest enthusiasm which insures its growth. Once a month the Lodge conducts a public meeting at which members of the Headquarters Staff are the guest-speakers. On July 25th Miss Judith Tyberg spoke on 'Monads' and was assisted in the answering of questions by Miss Grace Knoche. The room was crowded to capacity and much enthusiasm was aroused by these two young ladies' presentation of their subject. On August 22nd B. de Zirkoff will be the speaker and on September 19th Mrs. Frances M. Dadd will give a talk on 'Rounds and Races.' The meetings are held at the home of the President, 4624 Granger St., Sunset Cliffs. The Ocean Beach Theosophical Club conducts public meetings every Thursday evening at 7.30 in the Community Hall. Mrs. M. Q. Wright is the President.

---

For details of regular activities throughout the Western District, see *The Theosophical News*, published monthly by the Katherine Tingley Lodge. Price 2½c. per copy; 25c. per year. Send orders to George Simpson, 30-B, Silvergate Ave., Point Loma, Calif.

### CENTRAL DISTRICT

**Ann Arbor, Mich.:** Ann Arbor Lodge is holding weekly meetings on Wednesday evenings, alternating Lodge meetings with Club meetings. On June 6th the subject was 'The Theosophical Mahâtman,' and on June 20th, 'What Happens After Death?' On Sunday, June 24th, a party of five went from Ann Arbor to Adrian, Mich.

**Adrian, Mich.:** On Sunday, June 24th, Regional Vice President, Mr. E. L. T. Schaub, visited Adrian, Mich., and initiated five Probationers into Full Fellowship. The newly initiated F. T. S. immediately sent in their application for a Charter to form a Lodge, to be known as Adrian Lodge. This Charter was

granted by the Leader on July 2nd, so that the Lodge is now in active operation.

**Chicago, Ill., Lotus Lodge:** We are happy to report that a Charter was granted to Mrs. Laura Baker and eleven other members of her Study Group to form a Lodge, which will function on the South side of Chicago. Acting under a temporary Charter issued by the President of the American Section with the Leader's approval, Mrs. Laura Baker was elected President, and then proceeded to initiate the other members who had just recently been admitted to Full Fellowship in the Theosophical Society. The initiation, which occurred at the home of Mrs. Baker, was followed by a public meeting which was attended by so many outsiders that the rooms were crowded to capacity. Mrs. Baker gave a lecture on 'Theosophy, the Wisdom-Religion,' and many questions were asked at the conclusion of the lecture. The members of the new Lodge were so enthusiastic that many of them desired to hold meetings through the summer, but it was finally decided to wait until September so as to give Mrs. Baker a good rest. The members are all looking forward with eager anticipation to the cycle of activities which will open at that time.

**Erie, Mich.:** On Tuesday evening, June 12th the Regional Vice-President of the Central District went to Erie with four members of the Toledo Lodge and held a very interesting meeting in the home of Mrs. Augusta Kemritz, who is also a member of the Toledo Lodge. Several guests were present, and among others the subject of free will was discussed. All present took part in the discussion.

**Toledo, Ohio:** The members of Toledo Lodge have participated in the activities of the Regional Vice President, who is also the President of Toledo Lodge, and have assisted at the various initiations and meetings which were held under his direction in the vicinity of Toledo. On June 16th and 17th Mr. Schaub, accompanied by Miss E. P. Arnold, Mrs. E. Blankenhagen, and Mrs. R. L. Jacobson, attended the second International Inter-Theosophical Convention convened in Rochester, New York. (See report in the July FORUM.) They pronounced it a great success, and urge all to make an especial effort to attend the next Convention to be held in Toronto, Canada, during August or September 1935.

E. L. T. Schaub, Regional Vice-President of the Central District is planning a lecture-tour for early in September, which will take in Ft. Wayne and Kendallville, Ind., Chicago, Ill., St. Louis, Mo., Indianapolis, and Rushvill, Ind., and perhaps other points.

**Minneapolis, Minn.:** On May 29th a Lodge meeting was held at the home of the President, Mrs. Milligan, at which the study was based upon the Leader's book, *Fundamentals of the Esoteric Philosophy*, Chapters 3 and 4. This was followed by an animated and illuminating discussion and a determination to continue using *Fundamentals* as a text-book until the book is finished.

Owing to the illness of the President, Mrs. Milligan, it was decided to hold Lodge meetings only once a month during June, July, and August, in the home of Mr. and Mrs. Alwin, in Mound, Minn. So on June 24th the comrades went to 'Waldheim,' the beautiful home of Mr. and Mrs. Alwin, and had an outdoors

meeting with a picnic dinner. At this time the June FORUM was taken for the subject of discussion, particularly the Questions and Answers contained therein. The Secretary writes: "It was a very serious, thought-provoking meeting, and a very profitable one."

### EASTERN DISTRICT

**Boston, Mass.:** The Boston Theosophical Society took as its general topic for the month of July 'Theosophy's Teachings of the Fundamental Laws of the Universe.' On July 1st, the subject was 'The Nature of the Universe'; July 8th, 'Duality'; July 15th, 'Cycles'; July 22nd, 'Evolution'; July 29th, 'Application of Universal Laws.'

On June 22nd several recently admitted Probationers were initiated into Full Fellowship. One of these was an F. T. S.-at-Large, a college student recently graduated, who stopped in Boston for this purpose on her way to her home in Florida. Greatly to the pleasure of all attending the meeting, Col. Conger of Washington, D. C., was present, and gave an inspiring address to the new members after their initiation.

For the last several weeks Mr. S. M. Zangwill has been conducting a study-class following the plan outlined in the Correspondence Course in Theosophy which is being conducted by Mrs. Lambert with the assistance of Mr. Small. About a dozen people enrolled in this class, and all vote that it has been of great assistance to them in gaining a better understanding of Theosophy.

On the evening of July 5th a large part of the Lodge meeting was devoted to honoring the memory of Katherine Tingley, her birthday anniversary occurring on July 6th. All of the members who had known Katherine Tingley during her lifetime gave reminiscences, and told of the great influence that she had exercised upon their lives. The Chairman called attention to the fact that K. T. became the Leader of the T. S. at a critical time in its history. In her effort to simplify Theosophy she was often misunderstood, and when she changed the name to "The Universal Brotherhood and Theosophical Society," she was severely criticized by many who did not realize the emphasis which the Masters themselves placed upon Universal Brotherhood—a fact which anyone can now demonstrate to his own satisfaction by studying *The Mahatma Letters to A. P. Sinnett*. Very interesting reminiscences were given by Mr. and Mrs. H. A. Benedict, Mrs. M. R. Franklin, Mrs. Madge Gray, Mr. G. Donne Millett, and Mr. S. M. Zangwill.

**Rochester, N. Y. (Phoenix Lodge):** Subjects discussed at the public meetings were as follows: May 27th, 'Man, the Mirror of the Universe'; June 3rd, 'Man, the Creator'; June 10th, 'Universal Brotherhood'; June 24th, 'The Theosophical Movement and its Message'; July 1st, 'The Universe a Living Being'; July 8th, 'The Law of Cycles'; July 14th, 'Fate, Kismet, Destiny, or Karman?'; July 22nd, 'Reimbodiment.'

As the International Inter-Theosophical Convention was held at the Hotel Sagamore on the 17th of June no public meeting was held by the Lodge at that time. The Lodge reaped some very beneficial publicity from the excellent newspaper reports of the Convention which appeared in all the Rochester newspapers,

and this has resulted in an increased attendance at Lodge and Club meetings, particularly the latter. In order to take advantage of this publicity meetings are being continued without intermission throughout the summer.

**York, Pa. (G. de P. Lodge):** All of the members of York Lodge went to Takoma Park, D. C., on Memorial Day to pay a visit to Col. and Mrs. Arthur L. Conger at their home. President Toomey writes as follows: "Here we met some of the members of the Washington Lodge and had a perfectly delightful day. It was an event which I feel sure will be remembered with considerable pleasure for a long time by all of the participants." Further on in his letter Mr. Toomey added that he had visited the Congers seven times since he joined the Society in 1932, making it a point to go there and consult with the Colonel whenever any matters of importance came up in the work in York.

### ENGLISH SECTION

Lotus-Circles, Club and Lodge meetings, and public lectures have continued as usual, the subjects and speakers for the public lectures at 70 Queen's Gate, London, in July being: July 1st, 'The Dawn of Humanity,' Mr. Herbert Lewis; July 8th, 'The Evolution of Man,' Mr. A. H. Barlow; July 15th, 'What is Man — Now?', Mr. Frank Keep; July 22nd, 'Is Death the End?', Mrs. Rainford; July 29th, 'Men and Super-men,' Mrs. Stanley.

### SCANDINAVIAN SECTION

#### THE EUROPEAN THEOSOPHICAL CONVENTION AT VISINGSÖ, SWEDEN TUESDAY AND WEDNESDAY, JUNE 26 and 27, 1934

FOUR sessions were held by the Convention, each opening and closing with seven strokes of the gong and moments of silent meditation. On the first day the delegates and members gathered in the Râja-Yoga Summer-School, while the meetings on the second day were held in the large Refectory Hall.

Ing. Torsten Karling, President of the Scandinavian Section, was elected Chairman of the Convention, and Dr. Kenneth Morris, President of the Welsh Section, Mr. Georg Saalfrank, President of the German Section, and Mr. A. M. E. van Dishoeck, Manager of Publications for and member of the Board of the Dutch Section, as Vice-Presidents. Mrs. Klara Kirsebom, and Professors Osvald Sirén, and Anders Lindblad acted as interpreters, and Redakteur Harald Källström fulfilled the duties of Secretary to the Convention.

Dr. Morris read the Leader's letter of greeting to the Convention (see pp. 353-61), and also the greeting of the members in Wales and an invitation from them to hold the 1935 Congress there. Greetings from Germany were presented by Mr. Saalfrank, from Switzerland by Mrs. Kirsebom, from England by Miss Dorothy Adams of London, from Finland by Miss Marta Jansson; and from Bussum, Holland, by Mr. van Dishoeck; and other greetings came by letter or telegram from Utrecht, Holland; Bremen, Germany; from Mr. A. W. Sawyer of Sidmouth, England; and from Mr. Arie Goud and Dr. A. Trevor Barker, Presidents respectively of the Dutch and the English Sections, who were pre-

vented by illness from attending, and to whom the good wishes and greetings of the united body were conveyed.

In his address of welcome, the Chairman said: "We are assembled here in the right Theosophical spirit, in order to give and to take with full hands and full hearts, and there will be no restriction placed on anyone in these respects. . . . What can we give? Everything we have within us as sincere Theosophists — our experience as individual students and propagandists, as human beings striving for betterment; our conviction, our devotion, our love. . . . Comrades, we are here not only to give, but also to take. It is not only our right to take, but it is our duty. If we give and take in the right spirit, every one of us will leave this Convention richer and stronger and more convinced than he came. The Convention is declared open!" Later, speaking on 'Time for Action!', Ing. Karling said: "In order to fulfil this sublime work, the Masters call for those whose ears are prepared to listen and whose hearts are ready to obey. These are the chelas of differing degrees of advancement, and the comrades and students all the way down to the humblest in our ranks. As soon as we hear this call — a call that can reach us in different ways — and we have realized that it is meant for us, we can never shut it out of our lives. We are the servants of the Masters, more or less conscious of our duties, more or less eager to fulfil those duties, more or less serious. Our conscience reminds us of it every minute of life. . . . Everyone who is determined to develop unselfishness in himself, to study in order to become a better leader of his brothers, is in reality a living link in the chain of agents for the Theosophical Movement, but if these qualifications are not at hand, no membership in any society can make him such an agent. This light, love, and will are the only real bases of the Theosophical Movement. . . . Comrades, many of us have been hesitating; kept back, as it were, by fear, or by false humility, or other such handicaps emanating from the weaknesses of the personality. As soon as the inner, individual consciousness begins to act, we have no fear, no cowardice. Those who already have experienced this will feel courage grow, joy and happiness develop in the thought of the comrades spread over the surface of the earth who are united with them in aspiration and spirit. . . . Therefore, there is no time to lose. Now is the time for action! To miss an opportunity to help a brother, a companion on the Path, is to fail. Therefore, Comrades, we have made the Motto of our Convention: *Time for Action!*"

Mrs. van Dishoeck read the paper on 'The Hierarchical System' which had been prepared by Mr. Arie Goud. A discussion on 'Training in Lodge and Club for Theosophical Propaganda' started by Dr. Morris, brought forth valuable information and suggestions based on the international experience of Mr. and Mrs. van Dishoeck, Prof. Lindblad, Miss Dorothy Adams, Dr. Sirén, Miss Marta Jansson, and Mr. Saalfrank; summarized as follows. In Wales the last thirty years has seen a remarkable change in the attitude towards Theosophy. After the method of official lectures had been in vogue for some time, the members asked to be allowed to give the lectures. Permission was granted and subjects allotted; the result had been good, both in developing promising speakers and making the meetings attractive. An atmosphere in the meetings in which people felt the warmth of the Higher Self was the best way to spread Theo-

sophy. At Bussum, Holland, special attention is given to training leaders and speakers. The preparation of a given subject for presentation to the public had been found to allay shyness, and the effort was made to give each member the task in which he was most interested. Question-and-answer meetings were popular, and great interest in the writings of Dr. de Purucker was evinced. Dr. Sirén urged the need for stimulating independence in the Lodges. H. P. B. had come to break the molds of men's minds and the present Leader to perform a similar service for Theosophists. In every society a tendency to dogmatize easily arises. One cannot say that the Theosophical Society has entirely escaped this risk. The Lodge or Club readily becomes imbued with the impress of the hierarch who directs it. In order that this influence should not be cramping, the hierarch should, through his example and effort stimulate all to independent work. Finland found subjects which dealt with the teachings of Jesus from a Theosophical aspect of outstanding interest. Visitors were plentiful, but few wished to join the Club. The benefit derived from first reading and later relating the substance of the matter read, as a training in public speaking, was vouched for by the members in Germany. The wisdom of the policy of dividing the duties and responsibilities of Lodge and Club was stressed by Prof. Lindblad and Miss Adams. At Bow in London, if no strangers attend the meeting, the members simulate the attitude of inquirers and pose the questions.

Miss Anna Månsson and Mrs. Gerda Nyström spoke on 'Lotus-Circle Work and its Importance in Theosophical Propaganda'; and Mrs. Kirsebom and Miss Preuszler took part in the discussion that followed, when ideas were expressed on the value of the Circles as paving-stones for the Theosophical structure of the future, on the children's understanding of the teachings, and on the advisability of adopting the Club programs for the use of graduating pupils in the Lotus-Circles. Reference was made to the general need for the heart-spirit in our age of sadness, the specific need for men teachers for boys of ten and twelve years of age, and the annual conferences of Lotus-Circle teachers.

In his speech on 'The Importance of an Effective Theosophical Propaganda,' Mr. Saalfrank reviewed the work of the last five years in Germany, praised the quality of the publications emanating from the International Headquarters; and, emphasizing the need for translations of standard Theosophical literature, stated that *The Ocean of Theosophy* by W. Q. Judge, *Golden Precepts of Esotericism* and the *Occult Glossary* by G. de Purucker, were now available in German, in addition to THE THEOSOPHICAL FORUM, and *The Lotus-Circle Messenger*.

Thereafter, the Chairman elaborated on the 'Why, What, When and How of Effective Theosophical Propaganda' from the aspect of the personal contact with its many angles of differing psychology, using as his simile, the parable of the sower and his seed. These remarks formed the background for the presentation of suggestions on 'The Value of Theosophical Literature in Propaganda' from the publishers' viewpoint presented by Mr. van Dishoeck, who encouraged taste and fineness of form in all literature for public dissemination, reiterated the need for translations, especially of the new series of *Theosophical Manuals*, and mentioned the psychological effect on the recipient of paying a just price for the literature. Drs. Morris and Sirén, fellow-authors, endorsed the value



of taste in format and perfection in translation, congratulated the Dutch on the manner of their propaganda, elucidated the various methods called for by differing national conditions, and distinguished between Theosophy and the Theosophical literature, Dr. Sirén saying: "One can never reach Theosophy through book-knowledge alone. The one-sided interest in books is too much developed at the present time. The greatest power lies in personal contact," and Dr. Morris adding: "Theosophy is real. Books are *mâyâ* — illusion. . . . Theosophy can likewise be likened to an electric battery which sends out its sparks all over the world. Theosophical books are such sparks."

'Realities of Life' was the subject considered by Dr. Morris, Mr. Saalfrank, and Mr. van Dishoeck at the public meeting on the afternoon of the second day of the Convention. The brief extracts space permits us to print are yet sufficient to show how comprehensive and harmonious the presentation was. This paragraph embodies Mr. Morris's principal idea: "Consciousness is the only reality; all else is illusion. Man is conscious, like all else around him. . . . There is a beast consciousness, a personal consciousness, an impersonal consciousness (*Manas*) and a Buddhic consciousness. Man must raise himself from his beast consciousness, the nature of which is personal desire, to his higher consciousness, which latter loves impersonally, because it *KNOWS*. . . . Jesus and Buddha are incarnations of this Buddhic consciousness which lies latent in everybody." Mr. Saalfrank said in part: "The groundwork of the Universe is law and order. Absolute justice rules all, and *love*, not competition, as the materialists would have it, is therefore the motivating power in evolution. The bright light of Theosophy is what suffering humanity needs. Let us show that we are worthy of the trust that we have been given and do our duty as well as we can," and ended by quoting the Leader's inspiring words: "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." Lastly, Mr. van Dishoeck in relating his experience as an enquirer into the teachings of Theosophy, *proved* that "Theosophy satisfies!"

Finally, after a discussion on the teachings most valuable for propaganda and study, with special reference to *Lucifer*, THE THEOSOPHICAL FORUM, and *The Lotus-Circle Messenger*, Professor Lindblad expressed the gratitude of the assembly to the Chairman for his sympathetic and wise direction; the Chairman thanked the delegates, particularly those from afar, for their presence and instructive contributions to the success of the conference, and with seven strokes on the gong and a few moments of silence the Convention of 1934 at Visingsö was closed.

— I. P.

## Study-Programs for T. S. Lodges

**T**HIS month we present for study the first of the Seven Jewels of the Ancient Wisdom. Reimbodiment is a more generalized term than reincarnation and all students of Theosophy need to well-understand that the latter term refers to the reincarnating ego passing into bodies of flesh only. The peregrinating entity ensouls itself in bodies suitable for its plane of existence depending upon its evolutionary growth in the visible or invisible worlds.

These Seven Jewels represent the key-teachings of Theosophy and are given in order as follows: Reimbodiment; Karman; doctrine of Hierarchies ("everything exists in everything else"); Swabhâva (Self-becoming, the essential characteristic of any Monad); Evolution (the unfolding of what is within, the raising of the lower self to the Higher Self, *not transformism*); The two Paths: one, Amrita-Yâna, the path of Immortality; the other, the Pratyeka-Yâna, the path of the personality; and the seventh and last Jewel is called Âtma-Vidyâ (knowledge of the Self).

In order that all members and students may better understand the importance of the study of these Seven Jewels, which H. P. B. brought from her Teachers, the Masters of Wisdom, Compassion, and Peace, and which she gave out to the public in her *The Secret Doctrine* and *The Voice of the Silence*, we quote the following from Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*, p. 231:

"Please understand that these seven Jewels, these seven Treasuries of Wisdom, comprehend in small compass all possible human knowledge during this Kalpa; that is to say, the key-teachings which form those seven Treasuries. They comprise everything that man has known, that humanity now knows, and that humanity can know, in this Kalpa. They are, really, a short synopsis in the form of philosophical principles—these seven Jewels—of all possible human knowledge; and it depends upon each one of us how much of that knowledge we can understand.

"You probably also have noticed that not one of these Jewels can be fully understood if considered alone. They complement each other and explain each other. Every one of them is explained by the other six. Each one of them explains the other six and complements them. Please do not imagine for a moment that they are separate and distinct compartments of knowledge in the materialistic sense. There is but one Knowledge, one Truth, as there is but one Life, and one ultimate Being; but these various Jewels, these seven Jewels, are different facets, so to say, of that Truth; different pillars, to change the figure, in the Temple of Divine Wisdom."

Now follows an outline of references on the subject of Reimbodiment for the next month's study, and the remaining six Jewels will be studied, one for each of the following months.

#### *Subject for September: REIMBODIMENT*

1st Week: Reimbodiment, Rebirth, Pre-existence, Palingenesis.

REFERENCES: *The Theosophical Path*, Oct., 1930, 'Reincarnation and the General Doctrine of Reimbodiment' in 'H. P. Blavatsky: the Mystery,' ch.xviii; *Occult Glossary*, pp. 128-9, 140, 149; *The Ocean of Theosophy*, ch. viii. (To the above teaching apply the second Fundamental Postulate as enunciated by H. P. Blavatsky in *The Secret Doctrine*, I, 16-17.)

2nd Week: Reincarnation, Metempsychosis, Metensomatosis.

REFERENCES: *The Theosophical Path*, Oct., 1930, p. 322; *Theosophy and Modern Science*, II, 406; *Theosophical Manual: What is Theosophy? A General View for Inquirers*, ch. vii; *Theosophical Manual: Reincarnation: A Lost Chord*

in *Modern Thought*; 'Theosophy for Beginners,' Leaflet No. 2, 'Reincarnation'; *Occult Glossary*, pp. 113-4, 149; *The Ocean of Theosophy*, chs. ix-x,

3rd Week: Transmigration.

REFERENCES: *The Ocean of Theosophy*, ch. viii; *The Theosophical Path*, Oct., 1930, pp. 322-3; H. P. Blavatsky's article in *The Theosophist*, Vol. IV, Aug., 1883, reprinted in *The Theosophical Path*, Feb., 1930; THE THEOSOPHICAL FORUM, Feb., 1934, pp. 163-6, Questions 200, 203; *Occult Glossary*, pp. 178-80.

4th Week: Study THE THEOSOPHICAL FORUM, September, 1934, issue.

## The Lotus-Circle Institute

CONVENED IN LOMALAND, POINT LOMA, CALIFORNIA, JULY 19, 20, and 21, 1934

THE first Lotus-Circle Institute has come and gone. To those who attended its sessions, the memory will linger forever as an inspiration for all future endeavor, a memory of something that carried us forward step by step, that brought us each day to greater spiritual unfoldment, until, when the last word was spoken and the people began to disperse, we saw moist eyes in that audience for we had been carried to a plane of consciousness beyond the physical, and a feeling that other eyes than those of the assembled audience had been a witness to our high purpose and undertaking. I think all there made a vow to so awaken other hearts to the realization that if Terra is to be made a better world to live in, we must begin to teach the children how to lisp truth, that later they will learn to speak truth — for as the bough is bent, is not the tree inclined?

So dear Comrades, in thought I ask you to picture that Rotunda as it looked on the morning of Thursday, July 19th, with the sun beaming brightly on the dome, reflecting its rays within the room as the International Superintendent of Lotus-Circles let fall the gavel which gave the signal for action, that seed-time had begun — but of its reaping and harvest no man knoweth.

As we took our seats, arranged in a semi-circle around the stage-platform above which hung the beautiful Banner — of giant size, its lovely pastel colors harmonizing with the delicate tones of the decorated walls, and bearing below the Lotus-Circle Seal the symbolical words: "A Cosmic Philosophy for the Cosmic Child." From it our eyes refused to wander, and there we received our first lesson — that the child belongeth not to himself, to his parents, to his home, or to his country. He belongs to the age which gave him life.

But I must get on with my story! Next in importance to the Banner were the Nature and Historical Exhibits. As many teachers would come to the Institute not familiar with the trees and shrubs of Southern California, a table had been placed on which lay attractive cellophane packets prepared as gifts to the visiting teachers, containing seeds, seed-pods, leaves, etc., from the great variety of trees and plants in Lomaland, some of them dating back even to Lemurian times. Then California's coast had been searched for samples of marine life — curious shells, anemones, star-fish, and so forth, and one child even wished to present a claw of boiled lobster, found on the beach, to the

Nature-Exhibit, suggesting to our sense of humor the difference between the natural product and the 'hard-boiled' stage. The history of the Lotus-Circle work was also imbodyed in photographs, pictures, books, and greetings from many nations, those from Holland and Sweden being especially beautiful. Among them a picture of the pioneer in Lotus-Circle work, Mrs. Sophronia Clark Smith, with her serene and beautiful face, smiling at us as it were from the veils beyond. And we knew that we dared not fail her, for had she not gathered a few children about her to teach them Theosophy in her home, as long ago as in December, 1888 — during the lifetime of H. P. Blavatsky? From that seed has grown our Lotus-Circle tree of today. "So shines a good deed in a naughty world!"

It is impossible to give a complete or verbatim report in the limited space at command, for the three days of the Institute were packed full of inspiration and instruction for all.\*

After the opening of the meeting by the International Superintendent, who struck the keynote that was maintained throughout: *A Cosmic Philosophy for the Cosmic Child*, Dr. van Pelt, the National Superintendent, graciously welcomed all present, sounding the same high note. After lifting us to this plane of consciousness, the Lomaland Lotus-Circle gave us a demonstration of what the child can do with Lotus-Circle guidance.

In the afternoon Mrs. Vance McClymonds of Oakland took the chair, and this, by the way, was of itself an interesting feature of the Institute, because, while it was opened and closed by the International Superintendent, every session had its different Chairman.

Prof. C. J. Ryan ('Uncle Sol') illustrated one of his inimitable talks by simple scientific experiments, nature-objects, and blackboard drawings. Mrs. Margaret Sterling Ellis spoke on 'The Lotus-Circle as a Mystery-School in Miniature,' and Mrs. Ethel Lambert on 'How the Lotus-Circle can help the T. S.'

Our new Secretary-General for Latin-America, F. H. Arteche, spoke on 'The Possibilities of Lotus-Circle Expansion,' followed by a splendid talk by Miss Florence Collisson on 'The Central Lotus-Circle and its Branches,' a problem every Lodge in a large city has to face.

In the evening, under the chairmanship of Hazel Boyer Braun, Prof. Ryan gave a lantern-slide lecture on Nature-study, Science, and Astronomy, subjects especially interesting to Lotus-Circle pupils, after which came a talk on 'Lotus-Circles as Schools of Elementary Theosophy,' by Marjorie M. Tyberg whose inspirational words we shall not soon forget. Mrs. Maja Waerland spoke on 'Lotus-Magic' and Mrs. McClymonds on 'The Value of having the Lotus-Circle Institute in Lomaland, our Source of Inspiration.' Guests and delegates took part in their responses and a social, centering around the International Greetings and Exhibits, ended the first day's session of a new experiment.

Friday, July 20th found Mrs. Jalie Neville Shore in the chair, and we had talks on vital subjects by Anna Reuterswärd, Elizabeth Schenck, and Madeline Savage. Prof. Charles M. Savage, Director of the Lomaland Conservatory, gave a demonstration with a group of pupils, on 'How to teach a Song,' that

\*See the *Lotus-Circle Messenger*, enlarged issue, October, for full report.

was a veritable *tour de force*. In twelve minutes an entirely new song was learned and memorized as to both words and music, and sung without a mistake. Mrs. Agnes Stevens gave a demonstration with her group of Tiny Buds, and there was a bright and interesting symposium by a group of the older girls.

In the afternoon Dr. J. H. Fussell addressed the audience on 'Great Teachers and their Inspiration to a Child,' and what an inspiration he was to that audience! There was erudition and there was charm. We longed to have him continue.

After short remarks by Mrs. Laura Arteche on 'Science as a Help to the Lotus-Circle Mother,' Mrs. Isabel Clemeshaw followed with a lovely and artistic Interlude that was packed with instruction for teachers. Sitting on the stage steps, with the boys and girls gathered at her feet, she 'told them a story' full of human interest to us all. Mrs. Ponsonby spoke in her eloquent way on 'The Well of Mimer,' a mother's mind and heart; Charlotte Braun spoke on 'The Seed-cycle,' illustrating it with a blackboard-drawing, and Mr. George Simpson spoke on 'Myths and Legends, Fairies and Fairy-tales.'

Friday evening was an International Evening, and the outstanding items were Greetings from Lotus-Circles of many countries,—those from Java, Australia, South Africa, Cuba, Czechoslovakia among them, 'The Lotus-Circle as a Power for International Amity,' by National President J. Emory Clapp, 'The Lotus-Circle as a Spiritual Plowpoint' by Dr. Emma D. Wilcox, A Historic Symposium by Elizabeth Whitney and others, and 'The International Aspect of Lotus-Circle Work' by Miss Helen Savage. Regional Vice-President Iverson L. Harris spoke on 'For Every Study-Class a Lotus-Circle,' and there were International Dances by pupils of Lomaland School under the direction of Miss Collisson. Nor can we omit mention of the excellent paper from Mr. Saalfrank, National President T. S. in Germany, on 'The Need of Theosophy for the Children,' 'many cruishkeens from Old Ireland' from Mrs. Edith Norman, and greetings from Lotus-Circle teachers and their firm supporters *all over the world*. Fuller mention must be deferred for the next issue of *The Lotus-Circle Messenger*.

A fascinating demonstration was given by Mr. John Swinscoe of Glendale, Calif., showing how, under the ultra-violet ray, crystals disclose themselves as concreted light. Common pieces of calcite or igneous rock were made to glow with the colors of the rainbow, showing the swabhâva of each and how within the lowly dust under our feet resides the beauty of the scintillating gems of commerce.

The seventh session, Saturday morning, July 21st, was devoted to 'The Boy of Lotus-Circle Age,' among the speakers being Professors Ryan and C. M. Savage, La Fayette Plummer, Sven Eek, Walter Kuehner, Ernest Clark, Mrs. Jalie Neville Shore, Mrs. Eunice Ingraham, and there was also a series of short talks by the boys themselves.

The afternoon session was at Balboa Park, where in the soft light under the trees, with the guests and delegates grouped around her, Mrs. Hazel Boyer Braun spoke on 'Art and Beauty in Lotus-Circle Work' in a way that made us long to send her words to every Lotus-Circle in the world. The session was continued at the Maurice Braun Studio, the subject being 'The Lotus-Circle and the Club.' Miss Judith Tyberg spoke on 'The Link between the Lotus-Circle

and the Club — let us keep it unbroken,' and Mr. Sven Eek on 'The Lotus-Circle Hierarchy and the Future.' The Junior Group gave 'The Seven Principles,' a Symposium written by Miss Tyberg, who is their teacher. Supper was served in the beautiful studio-garden with a Nature-Symposium, 'Voices of the Past,' speaking mystically out of the dusk.

The features of the evening session were an address by Captain John R. Beaver on 'Mother,' striking deep and mystical notes, and an address by Mrs. Leoline Wright on 'The Three Basic Elements in Civilization,' A Message from the Leader, closing words by Mrs. Knoche, and a symbolic ceremony in which all joined closed the ninth and last session of this memorable Institute.

For three days we were surrounded by influences that created a distinct atmosphere, giving color and meaning to everything said or done. And in those three days we learned much. Arriving, we felt that we knew somewhat; at the close we realized that we had received a liberal education in the ethics of child-culture. Truth and right are the very breath of life and character and conduct, its most important factors, and it was borne in upon us that two great classes divide the world today, those who live for themselves and those who have the welfare of others at heart first of all, and the big thing we came to know during those three days of inspiration was that the child must have space to grow that he may learn to know what he is, what he might be, what he may become, for is not his heritage Divinity, and the Cosmos his home?

— LAURA ARTECHE

## Residence

**M**EMBERS and friends of the Theosophical Society, Point Loma, who might desire to take advantage of the privileges of permanent or temporary residence here at Headquarters, may obtain information regarding conditions and charges by communicating with:

THE GENERAL MANAGER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS,  
POINT LOMA, CALIFORNIA.

## A Warning

**R**EPORTS have been received at the International Headquarters recently of two cases where strangers have tried to impose on our members by seeking financial aid under false pretenses. In each case the one asking for help claimed that he had been sent to our local representatives by members of another Theosophical organization, and gave a fictitious address. While it is not our intention to discourage any F. T. S. from rendering personal aid to the needy, if he can afford it, it is none the less important that all be on guard against impostors seeking aid under false pretenses. Applicants actually in physical need can nearly always obtain assistance from the Community Chest or other organized local charities, and should be referred thither if the member approached is in doubt as to the best course to pursue.

JOSEPH H. FUSSELL,  
*Secretary General T. S.*

# International Theosophical Directory

## POINT LOMA, CALIFORNIA, U. S. A.

International Headquarters of the Theosophical Society, the Theosophical Club,  
and the Lotus-Circles; Theosophical University Press

### U. S. A. and CANADA

**THEOSOPHICAL SOCIETY:** National President: J. Emory Clapp, 30 Huntington Ave., Boston, Mass. Regional Vice-Presidents: For Eastern District, Justin C. Gruelle, Yew St., Norwalk, Connecticut; for Central District, E. L. T. Schaub, 237 Spitzer Bldg., Toledo, Ohio; for Western District, Iverson L. Harris, Point Loma, California.

**THEOSOPHICAL CLUB:** National Director: Maurice Braun, 507 Silvergate Ave., Point Loma, Calif.

**LOTUS-CIRCLES:** National Superintendent: Dr. Gertrude van Pelt, Point Loma, California

**THEOSOPHICAL UNIVERSITY PRESS** (Publications Dept.), Point Loma, California, Sven Eek, Manager.

### ENGLAND

**THEOSOPHICAL SOCIETY:** National President: A. Trevor Barker, 70 Queen's Gate, London, S. W. 7

**THEOSOPHICAL CLUB:** National Director: A. Trevor Barker

**LOTUS-CIRCLES:** National Superintendent: Mrs. A. Trevor Barker, (*same address*)

**THEOSOPHICAL LITERATURE:** The Theosophical Book Co., 70 Queen's Gate, London, S. W. 7

### WALES

**THEOSOPHICAL SOCIETY:** National President: Dr. Kenneth V. Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

**THEOSOPHICAL CLUB:** National Director: Dr. Kenneth V. Morris

**LOTUS-CIRCLES:** National Superintendent: Dr. Kenneth V. Morris

*Welsh Theosophical Forum (Y Fforwm Theosofhaidd)*, Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

### IRELAND

**THEOSOPHICAL SOCIETY:** Theosophical Study-Group, 5 Harcourt Terrace, Dublin. Address H. F. Norman, Esq.

Druid Lodge (Affiliated with the T. S.): Capt. P. G. Bowen, Nos. 11-12, Merrion Row, Dublin.

### HOLLAND

**THEOSOPHICAL SOCIETY:** National President-Secretary: Arie Goud, Tolsteegsingel 29, Utrecht

Executive Vice-President: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL CLUB:** National Director: F. A. Lindemans, N. Binnenweg 323a, Rotterdam

**LOTUS-CIRCLES:** National Superintendent: J. H. Venema, 118 Anemoonstraat, The Hague

**THEOSOPHICAL LITERATURE:** N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

## SCANDINAVIA

**THEOSOPHICAL SOCIETY:** National President: Ing. Torsten Karling, Åsbacken 39, Ålsten, Sweden

**THEOSOPHICAL CLUB:** National Director: Prof. Anders Lindblad, Viktor Rydbergsgatan 25, Göteborg, Sweden

**LOTUS-CIRCLES:** National Superintendent: Miss Anna Månsson, Södra Promenaden 35, Malmö, Sweden.

**THEOSOPHICAL LITERATURE:** Box 3062, Stockholm 3, Sweden

## GERMANY

**THEOSOPHICAL SOCIETY:** National President: Herr Gewerbeoberlehrer Georg Saalfrank, Münzstrasse 27, Cottbus

**THEOSOPHICAL CLUB:** Representative: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

**LOTUS-CIRCLES:** National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

**THEOSOPHICAL LITERATURE:** Agent: Konrad Wening, Karlstrasse 15, Zirndorf, Bavaria

## EGYPT

**THEOSOPHICAL SOCIETY:** National President: M. Mayer Daniel, 181 Rue Farouk, Imm. Youssef Seoudi Gazzar, Abassia, Cairo

## AUSTRALASIA

**THEOSOPHICAL SOCIETY:** National President: T. W. Willans, 'Karong,' Barangaroo Road, Toongabbie West, N. S. W.

**THEOSOPHICAL CLUB:** National Director: T. W. Willans

**LOTUS-CIRCLES:** National Superintendent: Mrs. Emily I. Willans (*same address*)

**THEOSOPHICAL LITERATURE:** Box 1292 J., G. P. O., Sydney, N. S. W.

## LATIN AMERICA

**THEOSOPHICAL SOCIETY:** Secretary General for Spain and Latin America (exclusive of West Indies): Sr. F. H. Arteche, Point Loma, Calif., U. S. A.  
Representative, West Indies: Sr. Enrique Columbié, Apartado 370, Santiago de Cuba, Cuba

## SOUTH AFRICA

**THEOSOPHICAL SOCIETY:** Information Bureau: Mrs. Rose Barrett, c/o S. A. R. Booyens Station, Johannesburg, South Africa

## DUTCH EAST INDIES

**THEOSOPHICAL SOCIETY:** Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsseweg, Batavia, C.

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; foreign, \$1.20. Single copies, 10c. Send remittances to Theosophical University Press, Publications Dept., Point Loma.

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