

THE THEOSOPHICAL FORUM

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GOTTFRIED DE PURUCKER, *Leader*

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LEAVES OF THEOSOPHICAL HISTORY

[The following letter, in H. P. B's own handwriting, is held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. The addressee is not named. The year is presumably 1885 or 1886.]

6 Ludwig Strasse, Wursburg, Bavaria

29th March

Dear Sir,

As Babajee has now left me I opened your letter addressed to him, for as he acted as my secretary for many months some of the letters directed to him are in response to my own, and this time I am particularly glad to be able to answer your enquiries as Babajee in his overdone zeal for the Cause has taken it into his head that he will suppress phenomena altogether and establish Theosophy purely and simply on an ethical basis. In many ways he is right, for the practise of occultism by men of the world often degenerates into "Black Magic" — but he, with his fanatical Hindu zeal to screen the Masters from profanation of every kind would try and make phenomena appear as the work of *spooks* so as to try and crush all desire for it in the hearts of Westerns. He has gained over Mohini to his side and together they will work in this direction.

My opinion on the subject is this, that for a practical man living in the world, the development of psychic powers is dangerous for it lays him open to all the evil influences emanating from his different surroundings. The first thing to be accomplished is to strengthen the will power both on the physical and spiritual planes, so as to obtain a complete mastery over SELF & to be able to control all thoughts, for no man can control the powers of nature until he has gained a complete victory over self. "Five years of Theosophy" contains many hints on this subject, also "Patanjali's Yoga Philosophy" & the back numbers of the "Theosophist" have many practical instructions.

By leading a pure life, living on vegetarian food the grosser particles of the body gradually disappear making way for finer elements & thus rendering the body more susceptible to the astral influences, so therefore necessarily as the outer covering gets less dense the inner man should become stronger & more powerful so as to enable it to resist the surrounding dangers, if not, as a sensitive he will simply fall into mediumship.

Any difficulties which may arise in your mind or any questions which you would like to have answered I beg you will address directly to me. I shall be most happy to answer them & help you in any way I can & thanking you for your good wishes believe me

Y^r fraternally

H P BLAVATSKY

QUESTIONS AND ANSWERS

QUESTION 242

In *The Mahatma Letters to A. P. Sinnett* on page 47 there is the following:

“Matter found entirely divorced from spirit is thrown over into the still lower worlds—into the *sixth* ‘GATE’ or ‘way of rebirth’ of the vegetable and mineral worlds, and of the primitive animal forms. From thence, matter ground over in the workshop of nature proceeds *soulless* back to its Mother Fount; while the *Egos* purified of their dross are enabled to resume their progress once more onward. It is here, then, that the laggard *Egos* perish by the millions.”

Does this refer to the doctrine of the lost souls, or is there some other doctrine involved?

G. de P.—It is not at all astonishing that this passage should confuse you because it is very condensed, extremely recondite, and refers to two things at least. First, the Master here writes of material substance which is unable, because of a tendency to go downwards, to rise along the Ascending Arc. It continues downwards and is finally dissipated into its component elements. This is done in the ‘Planet of Death,’ if you understand me. This refers to matter which is “entirely divorced from spirit,” in other words matter in its lowest hierarchical or gross form. Then the Master goes on to say that matter which is thus divorced from spirit, or in other words which has become *soulless*, *i. e.*, which has wrenched itself away from the guiding influence of the imbodyed souls, proceeds back to its primitive nature or element; whereas the egos or ‘souls’ that have been thus liberated from their too grossly material attachment resume their progress onwards, but have to do so by evolving new intermediate vehicles or sheaths of consciousness between them-

selves and the gross matter with which after this breaking of the tie between them they no longer have.

Matter which thus is on the way to divorce itself from the guiding energy of spirit or 'soul' falls, as it were, in its peregrinations or cyclings into lower kingdoms: For instance, leaving the human the matter thus divorcing itself from spirit is attracted to the animal, vegetable, and mineral worlds, and the monads which compose this matter thus divorced, monads which are in their primal or elementary stages of evolution, return to the Mother Fount, as said above, where they begin their own peregrinations upwards again. Do you understand the general idea? When reference is made to the matter-side as just above described, this concerns the life-atoms or monads in the life-atom stage that cannot rise or retain their contact with spirit. Their further evolutionary tendency is downwards; and in this connexion remember that all material substance is composed essentially of life-atoms. The wood of the table before me is made of life-atoms passing through this particular phase of their evolutionary path. The gold in my seal-ring is likewise life-atoms in a mineral phase; the life-atoms which compose the substance of my clothing are life-atoms; likewise like the life-atoms of my flesh, or of my bones — and yours too — are life-atoms passing through that particular phase of their myriad peregrinations.

However, there are hosts of life-atoms which have been sufficiently spiritualized or evolved in previous manvantaric manifestations so that when they reach the lowest point of evolution in this manvantara, they can pass it safely and can continue upwards — *ensouled*. But many millions, billions, trillions, decillions — indeed, an uncountable number of life-atoms — have not yet reached that point of safety in their evolution where they can continue to evolve in connexion with spirit in *this* Manvantara; and it is *these* life-atoms — or monads in these states — which form the material substances that go down into the lower realms, and are there ground over in Nature's workshop and proceed *soulless* "back to the Mother Fount." Nevertheless the egos or 'souls' which have been evolving and using *these* life-atoms as vehicles or as bodies in their aggregate, had long since reached the point of safety in their evolution, and no longer feel the attraction matterwards as do these descending monads or life-atoms; consequently those egos, because they are quasi-spiritual, pass the turning-point or point of danger in perfect safety, and continue their evolution, although deprived of, or freed from, their unworthy atomic vehicles.

The Master then says: "It is here that the laggard *Egos* perish by the millions." This particular sentence has reference to certain

hosts or retarded or unevolved life-atoms or monads or 'egos' which, because they are not sufficiently spiritualized to pass the danger-point, fall into the maelström and are attracted downwards, and there they perish for that manvantara. These last egos are not the former egos which were spoken of as those which were "purified of their dross," and which pursue their progress once more onwards. These egos who perish by the millions are the highest class of the material monads, but are not yet sufficiently spiritualized, as said before, to pass the danger-point and ascend along the upward arc.

Turning now to human egos, we have also a third class which are the least progressed of the first class above spoken of. I now refer to that relatively small number of retarded or unevolved human egos which at a certain point on the Ascending Arc begin to lag and to tire in the climb, so to speak; and little by little they are left behind until finally they can go no further and gradually slip backwards towards matter again. These are those instances of what we Theosophists call 'lost souls.' These are the egos which are so sunken in matter, so drunken with the fumes, as it were, of the lowest kingdoms of earth, that when in their evolution down the descending arc they finally reach our Planet D, this Earth, they cannot go far or rise far with the rest of the army of advancing egos who are more spiritualized; and this is because they are too heavy still with matter, and consequently their attraction is not upwards, but is downwards; and these are what we call 'lost souls.' They are very rare instances, almost as rare in their occurrence in the human race as are the Masters rare at the other pole of being in the human kingdom. But nevertheless, through the ages and speaking in the aggregate the number of lost souls is relatively large.

This question, therefore, as you may easily see, is a very abstruse and difficult one to answer, because it contains so many similar but different points of teaching. I will try to give you two illustrations which, perhaps, will clarify the matter in your mind. Every systemic Universe, although an organic entity *per se, i. e.*, a unity or an individuality, is nevertheless composite, that is, composed of different parts or portions, and indeed of different elements reckoning from the highest of such a Universe to the lowest. Now every Universe is a Kosmic hierarchy enclosing a vast number of subordinate hierarchies; but above such a Universe or Kosmic Hierarchy there are other Kosmic Hierarchies rising upwards, and below such a Kosmic Hierarchy there are other Kosmic Hierarchies which are inferior. All these Kosmic Hierarchies, small or great, are filled with hosts or multitudes of evolving, living entities, from gods in the highest realms to evolving monads or life-atoms in the lowest realms.

Consequently, these hosts of living beings are in many different states of evolutionary development.

Now then: these Hierarchies feed each other. I mean by this that if, for instance, we take Hierarchy A, this Hierarchy feeds Hierarchy B beneath it by the failures in Hierarchy A above it. The failures of Hierarchy A which cannot proceed in evolution when they reach the danger-point or turning-point upwards, then drop into the lower Sphere, *i. e.*, into Hierarchy B, and there they form certain ones of the evolving hosts of Hierarchy B. Similarly the Hierarchy above what we have called Hierarchy A feeds with the failures of this Hierarchy, Hierarchy A. Thus there is a constant flow of Lives from the one Hierarchy into another Hierarchy.

The second illustration will clarify the former, and also I hope will clarify my general answer: We men are in one very true sense 'failures' of the hierarchy above us, and took the downward path at the lowest point of our evolution in the hierarchy above us when we had reached that lowest point; and this was because we were then insufficiently spiritualized to ascend along the rising arc. The meaning obviously therefore is that we have found our level in the Kosmic Life, and continue our evolution in and upon our new level or plane. Here in this hierarchy we are now evolving, rising upwards, and of course forming an aggregate part of this our present hierarchy; and in it we are growing, learning, progressing, evolving; and the time will come in the distant future when we shall have so well learned all the lessons that the matter, *i. e.*, the substance, and the energies of this hierarchy can teach us, that this matter and these energies no longer will attract us downwards, for we shall have outgrown such attraction, progressed beyond it, *i. e.*, we shall have become sufficiently spiritualized so that our attractions or tendencies are upwards; and then we shall return to our superior home, the hierarchy above us.

It is for this reason, among others, that in some of the ancient mystical scriptures men have been called 'fallen angels,' fallen gods, for that verily is what we are! We are spiritual monads fallen or sunken in the realms and whirl-pools of the material worlds. Do not however confuse this teaching of fallen gods or fallen monadic life-atoms with the other fact or teaching dealing with the so-called 'lost souls.' The lost souls pertain to our present state of evolution, and are the 'failures' amongst us now: they are those unfortunate beings who have lost, or who have broken, the link with the god within. A 'lost soul' is one whose *inner constitution* is dissolving, going to pieces; and in the case of a 'lost soul,' the Monad or the inner god which had ensouled such a 'lost soul' must begin anew in

its own realms to build up a 'new' human soul in which it can work and evolve in human spheres in the far distant future.

QUESTION 243

If I were in a past existence Nero, how can my present consciousness be in any way connected with him whose consciousness I do not have? Why should I be punished for the sins of Nero, another consciousness? Would that be moral?

Is it moral to work retribution upon one dying in the 20th century A. D. because of sins committed by some other consciousness in (say) the 6th century B. C.?

H. T. E. — We all suffer for unknown reasons, and it will not help matters to abuse the doctrine of Karman. Karman is the best explanation I know; if the querent knows of a better, let him go to it. But what about the rewards? They are in the same boat with the punishments, and if one is unjust and immoral, the other must be too. Why should the querent be rewarded for things done by somebody else 2000 years ago? So why not take the bad with the good and cry quits? It is no use quarreling with the facts of life and abusing Theosophy for trying to explain them. Here we are, and we find ourselves experiencing all kinds of things, things we like and things we do not like; and we cannot see the why and wherefor or the rhyme and reason. We must put up with it, whether we like or not; and the best we can do is study and try to find out the reasons. If you don't like Karman, try the will of God or the stroke of Chance. You will not find a better explanation than the Theosophical one; and if you cannot understand it all at once, try the effect of a little patience and perseverance.

I do not think the querent was Nero, so I am entitled to say that if he had been he might know more about it. But in any case it is wrong to say that Mr. Jones was Mr. Smith in a past life. Mr. Jones never was anything else than Mr. Jones, for that is the name of the personality, which does not pass over from life to life. It is the Reincarnating Ego that is common to both lives and that knows them both and can connect its actions in one life with their results in the next. The querent may say, all the same, that it seems an immoral state of affairs; but there it is, you see; what is he going to do about it?

The trouble lies in imagining that the wrong acts from which we suffer were done by somebody else. They were not. They were done by ourselves. Only at that time we were wearing a different mask, living in a different house, acting a different part. And we have forgotten what we did then. It is possible by long training to

bring back the memory, but it is much better that we should not. Oblivion is one of Nature's merciful healing balms. As we have to suffer the consequences anyhow, it is better to convince ourselves that Nature is just and merciful, acting always for our good. It is not harder than it is to believe in a loving Jesus or an all-wise Providence. It is much better than believing that things go by hazard. And, if you are disposed to multiply your sorrows by brooding over them, take a little time to brood over your 'unmerited' benefits. Seek within yourself for the Self which knows.

QUESTION 244

What proof is there for Karman?

H. T. E. — Experiment, by which the student verifies for himself the principles taught him. Study life closely in yourself and in others, trace the links between your thoughts and your experiences, find out how Karman works within the limits wherein you can observe it. You will slowly and surely acquire conviction that the law of consequences is an actual law of Nature. To understand it fully means the opening up of latent faculties — a question of occult training; but you cannot expect to get wisdom for the asking; it has to be worked for and waited for.

QUESTION 245

If humanity is so ancient, and the Wisdom-Religion has been taught for so long, why is it that we have not progressed farther than we have?

H. T. E. — This question, in various forms, but all to the same purport, is often asked; but the difficulty arises from an imperfect understanding of the teachings as to evolution of worlds and man, and disappears upon further study and reflexion. When thinking of extent of time, we must also think of extent of space. This globe is but one of countless globes, both within and without the solar system; and not merely visible globes but invisible ones. The population of the earth at any given time is but a small fraction of the incalculable host of evolving human entities in various stages of their evolution. The cyclic progress of evolution witnesses the continual departure of human entities for other spheres of experience, and the continual entry of less progressed entities from below to go through the experiences of earth-life. It is not as if the same people incarnated on earth over and over again indefinitely; this is a false picture which the inquirer may have had in his mind. This is not the place to enter into details, but much will be found in published works, such as *Fundamentals of the Esoteric Philosophy*. Appar-

ent inconsistencies are not due to any defect in the teachings, but merely to the partial stage of our acquaintance with them. It must also be borne in mind that there are always problems of infinitude quite beyond the reach of our finite powers of conception; and Theosophy should rather be commended for dealing with these better than any other system does, than blamed for not explaining the inexplicable.

QUESTION 246

Does Theosophy tell anything of the future evolutionary states of man?

Irene Ponsonby — Yes, indeed. Put in a nutshell, we have a complete answer in H. P. Blavatsky's statement that, — "Theosophy considers humanity as an emanation from divinity on its return thereto" (*The Key to Theosophy*, p. 217, or. ed.). In *Fundamentals of the Esoteric Philosophy*, Dr. de Purucker writes:

The work of evolution is, in fact, . . . the raising of the personal into the Impersonal; the raising of the mortal to put on the garments of Immortality; the raising of the beast to become a man [not transformism]; the raising of a man to become a god; and the raising of a god to become still more largely divine.— page 287

More specifically, we are taught that having passed the middle period of evolution on the Earth-chain and being now on the luminous ascent of the arc, man enters upon the conflict between body and mind, — the successful issue of which will be the full manifestation of the transcendent powers of mind.

St. Clement tells us that Jesus, on being asked when his 'kingdom' would come, replied, "It will come when two and two make one; when the outside is like the inside; and when there is neither male nor female." Theosophy interprets this mystic saying, and teaches that in the far distant future, through the processes of evolution, (ordinarily slow but quickened by initiation), man's intermediate nature shall have developed into such a perfect vehicle for the manifestation of the inner god that there will no longer be two duads, — the upper or higher self and the lower or psychological nature, but one intrinsic unity. In that future time, man's physical body will not be the dense garment of flesh it now is, but a sheath of material light; and thus the outside will have become like unto the inside. The present transitory sex-division of mankind shall have passed away, because the race will have outgrown the need of such a form of manifestation, and there shall simply be human beings inhabiting bodies of light through which the inner god, the awakened Christ, will be able to express itself more and more harmoniously, and the

'Kingdom of Christ' will have come. In *Fundamentals of the Esoteric Philosophy* we read:

Man in his higher nature is an embryo Dhyân-Chohan, an embryo "Lord of Meditation." It is his destiny, if he run the race successfully, to blossom forth at the end of the seventh Round, as a "Lord of Meditation." . . . — p. 199

Of such a quality are the adepts, Theosophical Mahâtmans, and Masters of Life whose existence no wise man denies, and whose influence is felt in every truly unselfish effort. Following the Path of Light, the 'Lord of Meditation,' by self-directed evolution, becomes a Buddha, and whether as a Mânushya or human Buddha, or in the Nirmânakâya or 'Form-body,' which is no physical body, lives in compassionate service to humanity. To become highly developed men, Mahâtmans, Buddhas, Nirmânakâyas and Gods, deities of ever greater and greater evolutionary grandeur, this is Theosophy's inspiring picture of the future states of man.

QUESTION 247

In what way did the Stoic teaching differ from that of Theosophy as regards (1) the nature of evil, (2) Free will in man?

G. de P. — Here again we must remember that the Stoic Philosophy, a really grand system of cosmic thought, has been badly understood by moderns trained in Christian ways of theological thought. The stoics had virtually the same fundamental or esoteric teaching that the Platonists had, and consequently 'the nature of evil' is just about what I have explained in my answers to former questions. Evil is imperfection, *i. e.*, insufficient evolution, and is therefore relative; because what men might call 'good,' the gods who are above us might actually call 'evil' by comparison with their own supergoodness.

It may be illustrated by the example of light: There is weak light, light of moderate strength, and dazzling brilliance. The beings who live in the intermediate light, would say that the weak light is evil. On the other hand, the beings who live in the dazzling brilliance, would say that the intermediate light is evil. Therefore, the nature of evil, as taught in the Stoic Philosophy, or, indeed, as taught in Platonism, or, indeed, as taught in modern Theosophy, is simply imperfection. Any being who or which is insufficiently evolved to have brought out divinity from within itself, at least to some degree, can be called 'evil' by comparison with beings much more evolved, who are therefore much more perfect.

Next, as regards the Stoic doctrine of 'Free will in man,' this Stoic doctrine is exactly the same as part of the Theosophical teach-

ing on the same topic; and please remember that the heart of Platonism or Stoicism is identic with the heart of Theosophy. But alas, alas, alas, this esoteric heart, moderns have never understood because of their Christian prejudices and biases. Free will in man arises out of the fact that man is a child of the Universe, divinely, spiritually, intellectually, psychically, astrally and physically, as well as morally. Consequently, free will in man arises out of the heart of his being, which is as much as saying the heart of the Universe, of which he is a child, because the Universe is the Great Whole; therefore the part must have whatsoever it may be that the Great Whole has. You see how beautifully this thought works: Man has free will because he is of the same essence or substance as the spiritual Universe, which is or has free will. Conversely, we can prove that there is free will in the Universe because man himself has it, man being a part of the Whole — it being inconceivable that a part can possess something which the Whole has not. I hope that my answer to this question is clear.

QUESTION 248

From where did the early Christians derive their doctrine of the Trinity: Father, Son, and Holy Ghost?

G. de P. — The early Christians derived the *essentials* — I do not mean all the later theological squabbings about the Trinity, but the essentials of the teaching — from the early Pagans, especially from the great nations of the Hither East, such as Egypt, Babylonia, Persia, Syria, etc. Many or all of these ancient nations had a wonderful mystical Theology which taught the existence of a Cosmic Life-Intelligence, which for purposes of easy description they often called the "Father." And because the Universe evolved or came into manifestation, the first and most spiritual period of this manifestation was called the "Son" of the Cosmic Father, or Cosmic Intelligence-Life, and in ancient Greece was often mystically spoken of as the Logos, or Reason or Word of the Father, which was exactly the term that the Christians adopted for their Divine "Son," whom they most curiously tangled up in a web of contradictions with the otherwise beautiful and noble character called Jesus Christ. The Holy Ghost, said these ancient mystical theologians, was the spirit of love and harmony and peace pervading or permeating the Universe; and we must remember that the phrase "Holy Ghost" is but another form of the phrase "Holy Spirit."

We see, then, that this triad can be considered as a trinity, and was adopted by the Christians, at least in its essentials, to wit, the Cosmic fundamental Essence often spoken of as Life-Intelligence-

Substance, permeated with the spirit of love and order and law and harmony, called the "Holy Ghost"; and there was always the "Son" or Logos, who was the actual intelligent creative power.

QUESTION 249

Did the Christians ever include the Feminine or matter-side of the Universe in their Trinity, and if so, at what period did they drop it?

G. de P. — My answer to this is an emphatic affirmative — Yes. The earliest Christians always looked upon the "Holy Ghost" as having feminine characteristics, and at the same time as being part of the fundamental essence called the Father, which feminine part was the *Substance-side of the Universe, and therefore the "Matter-side."* The references are quite numerous in very early Christian writings to the fact of the Holy Ghost or Holy Spirit's being looked upon by the earliest Christian theologians as feminine. Unfortunately I have not my technical books with me, and I could not say off-hand just where these references can be found. But you can take my word that they exist.

As to the time when the early Christians dropped the idea of the Feminine being included in their Trinity, this would be very difficult to say. It was never, as I recollect, actually dropped all at once, but the idea gradually faded out of the minds and consciousness of Christian theologians; so that their Trinity finally became entirely masculine. This was unfortunate because it took away a great deal of the mystical and beautiful side of the teaching, and made their Supreme God a Cosmic Male.

THE TEST OF THEOSOPHIC INTEREST

(Reprinted from *The Path*, January, 1889)

THE test of Theosophic interest is precisely the test of every other kind of interest,— what one will do to promote it. And here, obviously, two considerations arise.

The first is that no act which is superficial, or perfunctory, or for personal benefit, can at all gauge devotion to a cause which is both *impersonal and deep-reaching*. It is easy to descant on the glory of a system so elevated as the Wisdom-Religion. It is as easy to proclaim one's own appreciation of its tenets. It is not difficult to attend punctiliously the meetings of a Theosophical Society, and to absorb with readiness, perhaps with profit, whatever of truth may be there disclosed. It may not be easy, but it is entirely possible, to read every Theosophical work of repute, to extract its main thought,

and to digest well the learning acquired. And yet, very evidently, the first two are exercises only of the voice, the last two only of the mind. If Theosophy was a matter of the breath or the brains, this participation in it would not only be salutary but ample.

In truth, however, Theosophy gives but a light benediction to either the mere talker or the mere student. It by no means undervalues sincere homage or zealous inquiry, but it is so intent on the work of transferring interest from the lower to the higher levels of being, so eager to excite the unselfish enthusiasm for others' good which, subordinating its own advancement, shall be most thrilled at the chance to advance Humanity, that its ideal is the man who is exerting himself to help others, rather than the man who is exerting himself to get ahead. And, as it believes that the present most efficacious agency for extending truth, vivifying motive and elevating the race is the Theosophical Society, Theosophy regards as its best expounders those who are working most for the Society it has founded.

Some man with more impetuosity than perception will at once cry, "But this is only the Church and its motive over again!" Not at all. There is no question of doctrinal triumphs, of sect growth, of rival temples, of missionary comparisons. The elements of social distinction, of clerical rank, of legislative influence are all absent. There is not even the ambition to push the Society into the area of recognized religious organizations, for it not only disclaims competition with Churches, but is disqualified for such competition by its lack of creed, its slight coherency of organism, and its vigorous assertion of individualism in opinion and in training.

Moreover, before assuming the danger of possible ecclesiasticism, one must remember that the standard applied to the Theosophical Society is exactly the same as that applied to a Theosophist,—self-forgetfulness in work for others. If the individual member is held to the doctrine that he best realizes Theosophical aims through the obliteration of ambition and the substitution therefor of an altruistic life, similarly as to the Society. Self-aggrandizement, as a pursuit, might evolve a Black Magician; it might even evolve a Church; but it never could evolve a Theosophical Society.

Of the three objects contemplated in the establishment of the T. S., the first and greatest is the promotion of Universal Brotherhood. But this does not mean merely a sentimental recognition of a general human fraternity; it means an active beneficence towards the rest of the family. And if correct views, loftier ideals, richer motives, finer principles, healthier aspirations are more attainable through the Theosophical system than through other systems of

faith or morals, the Theosophist is best serving the interests of his brother-men by giving that system all the publicity he can. And if, still further, he accepts the fact that the Masters have adopted the Society as their channel for conveying and distributing Truth to the human family, he reaches the conclusion that in laboring for the Society he is conforming more closely to their desires, benefitting most efficiently the race of which he is a part, using most hopefully the best agency for spiritual good. Practically, therefore, the truest Theosophist at the present day is he who is most interested in the Theosophical Society.

And now has been reached the point where the test of Theosophic interest may be applied to a Theosophist. *What is he doing to sustain the Society?* Not how many times does he place "F. T. S." after his surname; not how loud his voice in benediction on the Founders; not how warm in praise his letters to active members; not how many meetings he attends, or books he reads, or intricate problems in Occultism he explores; not what food he eats, or clothes he wears, or opinions he proclaims; but *what is he doing to help?* He may be copious in phrases and efflorescent in gracious speech, or, as are some, mysteriously mournful over the faults of others which so impede their own progression; he may fold hands before the needs of the Cause, and piously avow trust in the interposition of Mahatmas, or he may point out that the time is unpropitious, or that a spiritual system has no claim for cash, or that it degrades Theosophy to make a collection; he may suggest that in giving his name he does better than give funds, or that there seems as yet no opening for the expression of his zeal, or that his sympathies are with us and his one aspiration is to be upon the path. And yet the inexorable test, inexorable because in the nature of things and therefore not amenable to cajolery or humbug, stands before him,— *What is he doing to help?*

The second consideration referred to at the outset is that the test of Theosophic interest is not the absolute amount of help given, but that amount as related to the capacity of the giver. Five cents, five hours, constitute a far larger proportion of one man's available means or time, than five thousand dollars or five months do of another's. Hence it is not the figures, but their fractional value, which determines the extent of the interest. Just so it is in every other human interest. How much one cares for a relative, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. And this does not mean a careless profusion with superfluous goods, but the cutting off of personal indulgences, cherished but dispensable, for the better sustentation of a cause,— in other words, *self-sacrifice*. Nor does self-

sacrifice mean the sacrifice of other people, as some think; the bearing with great fortitude privations one does not share, the consecration of money or time or effort which really belongs to one's family or entourage. It means the sacrifice of *yourself*, of your own habits and enjoyments and expenses, in order to build up a cause you profess to love. And the extent to which this is done gauges the proportion of your love for that cause to your love for yourself.

Now Theosophy is not unreasonable or captious. It does not advise any man to starve himself, or to wear rags, or to scout at the conditions of life in the civilization wherein he was born and which express the laws of sociology. It does not enjoin monasticism or seclusion, or parsimony, or want of public spirit, or abnegation of social amenities, or one-sidedness, or bigotry, or folly under any name. We are to be men, rational men, civilized men, cultivated men, and we promote no noble cause, least of all the noblest, if we are unsocial, unpractical, or fantastic. But while all this is true, it is equally true that in one's own private affairs, in that sphere of personal belongings outside the claims of others and wherein absolute freedom is unquestioned, the test of Theosophic interest is directly applicable. It is, as has been shown, the proportion of time, money, literary or other effort, one is willing to give up for the Theosophical Society.

Not a few sincere readers may honestly ask, What is there for me to do? The answer to this is the showing what there is to be done, and then each may inquire within himself how and to what extent he can aid. First, there is the support of the Theosophical Society itself, its organic action and work. Hardly any one is too poor to become a member-at-large and aid to the extent of \$1.00 a year. If able to contribute more, he can do so with the certainty that its growing needs in printing, postage, circulation of documents, advertising, the occasional schemes for Theosophic advance for which direct help is asked, constitute an ample channel for any donation. Then there is Theosophic literature. Its periodicals need to be sustained, sustained by the subscription of those who believe them useful, sustained by those who both take them for their own reading, and order them sent to points where they may do good. Pamphlets, tracts, documents may be bought by the zealous and sent to individuals where budding interest is suspected, this aiding to make possible new ones and giving circulation to those now printed. Theosophical books may be presented to Public Libraries, and, as current facts show, *with the certainty that they will be read*. In private conversations a Theosophical idea or phrase may be dropped enough to provoke inquiry, possibly investigation. Openings for the imparta-

tion of truth may be judiciously used. Then there is the establishment of a Branch. Every member of the Society in a town without a Branch may well judge its foundation his special mission. In many ways and in many hearts the seed may be sown, confident that time, possibly short time, will bring the harvest. If a member of a Branch, he has before him work in strengthening it, enlarging its library, enlivening its meetings, helping to feed and not merely feeding, thinking out schemes by which its existence may be known through the community and it be recognized as a distributing center of light. If having access to the press, he can secure the insertion of brief items or clippings which will keep the topic before the public. If competent to write, he can present some truth he finds potent or correct some mistake he sees popular.

What is there for me to do? Everything that you *can* do. A word, a hint, a tract, a volume, a subscription. If it costs you nothing, your interest is nothing. If it cost you little, your interest is little. If it costs till you *feel* it, then it is that you feel your interest. And when you yourself, body, soul, and spirit are devoted to the doing, when you thrill with that topic as with no other topic, when your pleasure is in self-sacrificing efforts for its promotion, when you forget yourself have lost yourself in it, then will you have become in measure what are the Founders,— may one not even say, what are the Masters Themselves. — HARRIS P.

Destiny, Liberation, Annihilation

(Reprinted from *The English Theosophical Forum*, June 15, 1934.

A Lecture by A. Trevor Barker.)

BEFORE taking up the study and discussion of the subject tonight, which is 'Destiny, Liberation, Annihilation,' may I just preface my remarks by drawing your attention to the basis upon which we, of the Theosophical Society, endeavour to do our work of spreading a knowledge of the Ancient Teachings, called in this era 'Theosophy.' You will find that one of the first objects of the Theosophical Society is: "To diffuse among men a knowledge of the laws inherent in the Universe." Now this is rather a complicated way of saying: — to try to teach men Theosophy; and so in these public lectures on Sunday nights that is what we are endeavouring to do: to pass on to you a statement, to the extent of our capacity, of the teachings that have come down literally from the dawn of thinking man on this planet, in an unbroken oral tradition. This tradition has been preserved by the elect of the human race, and has percolated down to our present era, when we had a restatement of the ancient Truths by H. P. Blavatsky.

Now it is very important from our point of view, and I venture to think from yours, that we should do our work in just that way, *viz.*: — try to pass

these teachings on to you, as much as possible uncoloured by our own psychomental apparatus. It is important to you because you want to know what the Great Teachers of the human race have said upon the vast problems of human life and suffering, and man's relation to the universe. It is important from our point of view because we dare not take the responsibility of sowing, in the hearts and minds of men, ideas which are merely the product of our own human, and therefore fallible, imaginations and thinkings. Therefore what you hear from this platform should be understood as a sincere endeavour, at least, on the part of the speaker to give you the teachings of Theosophy as he understands them, and, although it is also necessary for him to endeavour to make certain deductions of a practical kind, in order to show that this is not a mere system of high philosophy and metaphysics without any relation to life, yet you find, for the most part, that the teachers rather leave to the students the task of making the application. Especially in public propaganda work we believe in trying to deduce the practical issues from this grand system of thought. Immensely comprehensive as it is, a single life is by no means enough to gain even a bowing acquaintance with the teachings as a whole; but this does not mean that we cannot very quickly obtain a sufficient amount of knowledge to make an immediate difference in the conduct of our own lives, and enable us, to some extent at least, to be of some service to our fellow men.

Now although we strive to hand on these teachings in accordance with what we call the Esoteric tradition, nevertheless there is a danger that we, as students, have also to try and avoid. There is nothing easier than to permit the mind to crystallize its thought, its understanding, upon some one or other of the Theosophical doctrines, and so prevent the entrance of any further light. This is a serious danger to the student, and I want to read you a rather remarkable passage from Dr. de Purucker's book, *Fundamentals of the Esoteric Philosophy*, in which he deals with this particular tendency. He says:

"If anyone thinks—I never did, thank the immortal Gods—if anyone thinks that he knows the 'Secret Doctrine' by reading it once, or even a dozen times, or a score of times, he mistakes greatly the situation. It must be read not only between the lines, but within the words. I have found the value of the following rule: never take a single statement in it and allow your mind to mould itself around it, never let a single idea crystallize; break the moulds, let in the light. It is an excellent rule. As soon as a man says 'I have the truth, I do not agree with such a one of our teachers: I think such and such a teacher was wrong,' look out for him, for he is probably blind. The moulds of his mind are crystallized and he cannot see the light."

That statement is worth taking to heart, and because of it I am going to endeavour—I say advisedly—endeavour—because I do not know just how the experiment will work out—to raise with you certain points of view that may perhaps be new in our understanding of the subject.

Now you can translate Destiny, if you like, by the word 'Karma'—a Sanscrit word. You can translate Liberation by the word 'Yoga,' and Annihilation by 'Nirvana.' Therefore, these being important parts of the Esoteric philosophy, we want to pay at least some attention to them tonight.

Does Theosophy believe in Destiny for us human individuals? Are we predestined to follow such or another path through earth life? Is it all mapped out for us in advance according to the dictates or the will of some personal or extra-cosmic deity, who decrees that such and such a man shall do such and such a thing, whether he be good, evil or what? On the other hand have we complete free-will? These I think you will agree are important issues. Well, Theosophy does believe in Destiny; it also believes in free-will, and it makes the following statement. At the close of his period of rest, before he returns to earth, the immortal Seer is shown the general course of his life as a man, and the causes that led up to that moment. He is also shown a picture of the future with its opportunities of progress, its successes, its failures, and the reasons for them. Then the human entity, in the process of incarnation (or reincarnation) forgets the causes. He has a new human brain; he has the difficult task of subjecting or gaining power over the new physical mechanism, *and the new brain has no recollection of anything that did not pass through its cells.*

On the other hand it has character, and the character of the individual, strange as it may appear, is actually its destiny. The past Karma, the consequences, the effects of every single thing that the entity had thought, willed, felt or done in the infinitely long series of its past incarnations is wrought into the very fabric of that entity's own being, and produces the man as he is today or at any moment in life. Therefore Theosophy says man is his own Karma, and Karma is nothing else but the man himself, containing within himself all consequences, be they good or evil, that appear to flow to him from outside himself. So we can immediately deduce that Destiny is something that, if it exists, the man has made for himself. You see man is an incarnate God actually. He is a being with power to create — to create his future for good or ill. At any moment that he may like to examine his personal life he will find that his circumstances, his powers and faculties, his condition of health or ill-health, have all been produced by his own action. He has created his own destiny and he can change it. You see Theosophy does not admit for a single moment that any individual in the Universe has special privilege. He has gained any advantages of personality, individuality or spirituality, or advantages of environment, or anything else you can think of, strictly by his own effort. There are no special privileges anywhere in nature, and therefore we come to the next step, viz. — everybody has had to win at some time or another the powers or faculties that he possesses. How has it been done? We can look at the Titan intellects of the human race — the great Teachers, the tradition that we have of those Buddha-like men who embody Wisdom and Compassion, and we can say to ourselves — “What they have done we some day can, must, and will do.” But how? Let us use two or three of the golden keys or jewels of Wisdom that unlock a further stage to the understanding of this problem. We have used one of the keys in talking about the doctrine of Karma. We have also touched on Reincarnation. Now these are keys I would ask you to note that we, as students, should try to apply to the understanding of any problem. But you cannot understand the doctrine of Karma, or any other problem of human life, unless you understand something about the doctrine of what we call Hierarchies. As

applied to man this means that he is not a single, simple entity — perhaps just a physical body as some may think — but on the contrary he is composite of literally untold milliards of lives and intelligences. He is a seven-fold being — a ten and twelve-fold being; and each department of his nature is seven, ten and twelve-fold in its turn. Man is a Hierarchy — spiritual, intellectual and physical: three main systems of evolution going on all the time.

Now Karma is actually made, and the repository of it is, so-to-speak, contained in the intermediate principle of the man. I wonder if you have ever read H. P. B.'s own definition of what Karma is. Let me read you a rather fascinating paragraph from her *Theosophical Glossary*. She says:

“When Buddhism teaches ‘Karma is that moral kernel (of any being) which alone survives death and continues in transmigration’ or reincarnation, it simply means that there remains nought after each personality but the causes produced by it; causes which are undying, which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes — unless compensated during the life of the person” — note that — “who produced them with adequate effects, will follow the reincarnated Ego and reach it in its subsequent reincarnation until a harmony between effects and causes is re-established.

“And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that SELF which is the ‘moral kernel’ referred to and embodies karma ‘which alone survives death.’”

So there you have H. P. B.'s own statement that man is his own Karma. It is the “moral kernel” of the individual — the higher part of the intellectual, thinking, human entity.

You will wonder what all this is leading up to. I began to draw these deductions and make these statements about the conception of Destiny.

Now I want to draw your attention for awhile to the other idea of Liberation. Liberation from what? Liberation means freeing ourselves — from Destiny, the self-created thing that has bound us to the wheel of birth and death, forever, unless we find the way of escaping from it. It is the great statement of Theosophy that we can and must find such liberation. The great Buddha taught the way to get free from the miseries of life and the wheel of birth and death. How is it to be done?

There must be a way. How often do we not get asked: “Well, you tell me that I have made myself what I am, but I am in such an appalling state, that Heaven knows when I shall be able to work out the consequences of what somebody, you theorists say was I, has done in perhaps preceding incarnations — for I never did anything in this life to warrant my present condition. Can I change it? Have I just got to sit down and put up with it?” What is the practical issue involved?

You who have been brought up in a Christian land will probably be connecting these ideas with the Christian idea of vicarious atonement, forgiveness of sins, and various other things. You are right so to connect them, just to see what light Theosophy throws upon such problems. We do not believe — and

the Great Sages of antiquity have never taught — that anyone can do anything at all to wipe out or bear for us the consequences of our own wrong doing. That doctrine, which has gained a hold on the mind of Christendom, is something that has caused untold damage to the mind of the race. It has warped its thinking, and it has actually brought about an immense amount of actual evil in the world; but, as in all these things, there is behind it a truth of some kind which in the process of time has become distorted. Throughout the East the idea of Liberation from the bonds of Karma is everywhere. They all believe it is possible if they go the right way about it; and you also find that the Christian firmly believes in the possibility of a full and perfect remission of his sins — that is what he calls it. What is it all about?

At this point I am going to read to you two or three Aphorisms on Karma, which come from an article under that title by Wm. Q. Judge. There are some 31 Aphorisms of a profoundly metaphysical nature, but this is what I want you to listen to:

“The effects may be counteracted and mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.”

I think you will agree that there is a distinct suggestion that it is possible to counteract and mitigate.

Now another one:

“Changes may occur in the instrument” — that is the body and psychological mechanism of the man — “during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.”

“Through intensity of thought and the power of a vow” — that is the particular one that I think we should pay attention to, because it is a practical issue that we want to get at.

You may be interested further to hear what Katherine Tingley, successor of Wm. Q. Judge, had to say on the subject of a vow.

“A vow is an action rising like a star high above the level of the common deeds of life. It is a witness that the outer man has at that moment realized its union with the inner” (you will notice ‘union with the inner’ — that means by Liberation or Yoga) “purpose of its existence, registering a great resolve to become one with its Father in Heaven. At that moment the radiant Path of Light is seen with the eye of pure vision. The disciple is reborn, the old life is left behind, he enters a new way. For a moment he feels the touch of a guiding hand ever stretched out to him from the inner chamber. For a moment his ear catches the harmonies of the soul. It is a descent upon him of the Holy Ghost, ‘the Grace of God.’”

I have read these passages to show you that the deduction I want to make has a very good foundation in our recorded teachings. It is possible, friends

and brothers, to change ourselves by intensity of thought, by self-sacrifice, by the power of a vow. If it is possible it means this—the changing of our destiny. How? You will say “But I have hundreds of lives of Karma, and they are going to keep me as I am for ever—or at least for another three or four lives.” Now that is sometimes the way we comfort ourselves, you see, with the doctrine of reincarnation, which is another way of putting off till tomorrow what we ought to perform today. But directly we wake up to the fact that we shall not have any different tomorrow unless we change ourselves today, then we begin to wonder whether it may not be better worth while to get a move on now, in the present.

That is what some students have come to believe. They recognize, in the light of the teachings of Theosophy, that we have got to do something about changing the “moral kernel” of our nature: that we have got to so change it that the consequences that flow to it and from it are the kind that we want, instead of the kind that makes us feel so very uncomfortable and even miserable.

Now do you think that it is impossible to get a clue—another clue—as to what we have to do from the teachings of the Avatâra Jesus? I rather think we shall find that that Master Mind threw a dazzling light upon the problem in something that you and I, perhaps, have neglected to pay much attention to for many long years—I refer to that best known of all Invocations, or Occult Formulae, as it truly is, called the Lord’s Prayer. It is a wonderful Invocation, and therein is made the appeal to our Father in Heaven—our Inner God, our Higher Self. “To forgive us our misdeeds”; but it states the conditions: that we are willing to forgive those who have trespassed against us. What do you think He meant? It is not written so that he who runs may read, but I commend it to your attention as something for deep meditation and thinking over. You have to study it with the idea well in mind that if you created causes you have got to reap the effects: you cannot escape, and yet there is this idea of forgiveness, this Eastern idea of liberation from all bonds of Karma. You have the statement in the *Bhagavad-Gîtâ* that an evil man speedily becometh a righteous man when once he has rightly determined—determined to do what?—to renounce his personal self and devote it to the Supreme. There is a deeply mystical meaning in this idea of the forgiveness of sin. What is it, do you think, that shuts out the light—that prevents our having or being in that state that Katherine Tingley refers to as the “Grace of God,” of being in a state of spiritual grace? I venture to suggest to you that it is nothing in the world but actions of a personal kind with a personal end, misguidedly performed, which have made what Theosophists call “bad Karma,” and what the Christian calls in one word, “sin.” Now that creates a block which makes it impossible for the man, when he goes into his closet to commune with his Father in Heaven, to hear the still small Voice of his spiritual consciousness. It makes it impossible, I say, for him to hear that voice, and therefore is he in a state, not of liberation, but of bondage, and not at-one-ment, or Yoga, or union, but simply of unregenerate human frailty and sinfulness.

But if the whole of the personal man is cleansed by the “power of a vow,” by the determination from this time forward to empty himself of all thoughts and tendencies to action which are detrimental to his fellow man, and which

keep him from the *light of the God within*; then in the strength of that vow, and in the power of the appeal to the Christos within his own heart something happens, and an actual change can and does take place within his soul nature (which remember is the sum total of all his past actions, that we call Karma). A change takes place when he has been willing to pay the price; but I want to emphasize that the price has to be paid by every human soul that seeks to find the path to union with his own *Augoeides*.

The man who makes that renunciation of his personal self can, in a moment of time, pay such a price that the very harmony that he disturbed is righted, transmuted, changed, and in that moment he is liberated from the Cross of matter upon which he has been fixed; his bonds fall away, and he rises into union — one-ness — with the light of his own Divinity.

Now do you see what a different light we begin to get upon the whole problem with which every one of our personal lives is confronted?

There is another word we have not yet touched upon that is included in our subject tonight — the awe-inspiring term “Annihilation.” There are two or three ways in which we can understand that term. Do you believe that it is possible for a human entity to be completely annihilated — wiped out, extinguished, so that there is nothing left? It is possible if you go about it properly, and do just the worst you know how to do for a number of lives, and keep on doing it. Then you will eventually get into the condition or state where you will forfeit all possibility of Yoga or union with your divine, spiritual counterpart or parent. In other words you may gain the whole world, but in the process you will lose your own soul which, incidentally, is the only thing that makes life worth living. Such an entity, being first soulless, and then becoming a lost soul, proceeds downwards, lower and lower and lower, until he is literally annihilated. But fortunately there is another aspect to this idea of annihilation. Remember that no human being is ever too far gone if he wants to save himself, for a single upward aspiration to the light of his own Saviour and Redeemer — the God in him — will actually reestablish the link of connection that has been broken.

There is another kind of annihilation that the Western Orientalists used rather to delight to talk about, and you know that they actually translated the Buddhist term “Nirvana” as Annihilation! Theosophy denies the accuracy of the translation. And yet the word, if you go to its root and origin, actually means “burnt out” or “snuffed out,” and this is part of the highest spiritual teachings of the Buddha himself. Whilst still on earth he was said to have *achieved Nirvana*, but he certainly was not wiped out. He was very much there, and he taught — made the statement, that wherever his precepts were practised in their fulness there was Nirvana. Nirvana means “Enlightenment”; it means union; it means *entering into peace and into bliss*; but in the process the personal nature of the man, the animal entity, has to be yielded up, ground over, and literally annihilated. The poor physical body has very little to do with it at all; it is often the unwilling slave of the nature of the man inside. The Theosophical conception of Nirvana is to enter into union with the Supreme while living here on earth, and we make the further statement that if we do not succeed in doing it here, we cannot do it hereafter.

Brotherhood

VERA BERG V. LINDE

(A member of the Point Loma Society and of the Adyar Society)

IN *The Theosophist*, June, 1934, Ramashroy Prasad has an article: 'A Warning and a Suggestion.' One of his warnings touched even brotherhood. He said *inter alia*: "At present Brotherhood is on paper and not in action. No lofty principle will do any good if not translated into action. If the main object of the Society is dead, nothing can give life to it.

In connexion with his words I want to say:

BROTHERHOOD

By this I mean not only brotherhood between Theosophists, but even as much between different Theosophical Societies. It is a falsehood and unproductive trouble to preach fraternity outwardly, as long as the inward fraternity among all Theosophists, the core, is dissected.

BROTHERHOOD

The whole groundwork of our doctrine is based on this beautiful word, inward as well as outward, upward as well as downward.

Theosophy in its present Blavatsky shape has existed about sixty years. It is not a long time; on the contrary, too short for the Theosophists to build a strong body round its core of verity. In one word, it is still in the pangs of birth.

Yet, what harm the Theosophists have already done to this delicate entity. They have dissected it so deeply in its earliest awakening that it possibly may never get a strong body.

The greatest obstacle in the way of the healing of the little entity is that all the parts of the body believe that they, and only they, possess the verity; while the truth is that every part of the body contains this verity. But it cannot get its harmonious liberation before they have formed a divine unity again.

What can a single tone produce? At least not a melody. But many tones concentrated in a perfect unity, and having a common purpose, the divine song, will bring forth a melody so loaded with beauty and strength, that it might sound all over the world, and captivate listeners among the whole of humanity.

Theosophists, please unite again. You are only on different ways toward the same sacred object. I hear an angered roar from Theosophical Societies: "Don't you know that our Society is the original one? Don't you know that we alone possess the full Truth? Are you going to put the others alongside of us? Or do you perhaps insist that the others are of superior rank?"

Yet the roar will quiet before the Truth. You have wandered different ways and have grasped wisdom in different manners. But every Society in which our divine doctrine is promulgated in its purest form is in the same superior rank. Therefore cut away the ugly outgrowths which already appear

upon the defenceless entity; otherwise the Societies conceal the divine truth from their learners.

The Societies can't do without each other. They have to form a visible unity on this earth; a harmonious human being, so to say. You need not intermingle in one single Society again; it would be unwise, wrong, and impracticable. But you ought to work together, help each other, advise each other, learn from each other, in bad or good fortune.

If you succeed in this, you will feel the active influence, the divine influence, flow down to you in quite another way than at present, when it is weakened by dissection.

The deepest reason why your Societies do not develop outwardly and inwardly, and why human beings do not seek in them protection and consolation, is that you have soiled your most sublime ideal, brotherhood, with distrust, intolerance, and unkindness towards one another's Societies. So please face the truth and awaken from your dangerous self-content.

There has already been a costly loss of time, and I therefore propose that every one who looks at this subject with my eyes shake hands, and open a new Theosophical brotherhood, in the most holy sense of the word.

Whatever you do, do justice. We may reach each other tomorrow, but perhaps not the day after tomorrow. You understand?

Let us remain in our different beloved Societies, but let us at the same time work together, correspond with each other, read the Societies' different publications, visit each others' lodges, and meet yearly at common congresses where we can draw up new and productive lines for our sacred alliance.

Do not live in defiance of Nature's work of unification. Stagnation and retrogression will be the result; have in one way already been the result.

Rekindle your dying link of brotherhood, and then, but not one single day before, in the light from your fire Theosophy will blossom again and put forth wonderful virgin buds inwardly and outwardly, upward and downward.

Theosophical Press Service

THE *New Canaan (Conn.) Advertiser*, which has been running lengthy Theosophical articles on a weekly schedule for some months past, was awarded the first prize as "The best weekly newspaper in the United States" by the National Editorial Association, in convention in St. Louis, May 17th. Newspapers, like men, are known by the company they keep.

The Theosophical Press Service is prepared to supply papier-maché matrix from which any newspaper can cast a one column cut of the *Leader* to be used in connection with Theosophical publicity, at a cost of twenty-five cents each. Every lodge should have one.

The Theosophical Press Service is in urgent need of a used Remington or Royal typewriter. The demand for newspaper copy is steadily increasing, and a willing Comrade has volunteered to do the typing. Has any Comrade a machine of either of the above makes which is not in use? Please communicate with Clifton Meek, Director, Silvermine Forge Road, Norwalk, Conn.

Universal Brotherhood

FUNDAMENTAL PURPOSE OF THEOSOPHICAL MOVEMENT. REGENERATION OF HUMAN NATURE ONLY PANACEA FOR DIFFICULTIES OF PRESENT AGE.

*By Clifton Meek, Director, Theosophical Press Service
International Headquarters, Point Loma, Calif.*

THE purpose of Theosophy, and the aim of Theosophists is not that of converting men to a particular form of religious belief, but rather of awakening them to the ultimate truth behind all religion: that UNIVERSAL BROTHERHOOD is a fact in Nature, and that the difficulties facing humanity today were brought about by the fact that men have persistently refused to recognise this paramount and vital truth, and live accordingly.

Between the lines of recorded history, in the ruins of ancient civilizations, the tragic story of the human race is written. Nations and civilizations flourish and decay, leaving but crumbling ruins in their wake to commemorate their former glory and excite the curiosity and speculative theories of future generations. The monumental relics of antiquity which have withstood the ravages of time and elements and the destructive vandalism of barbarous hordes and religious fanaticism, stand as mute evidence that civilizations greater than our own, having reached the zenith of material and even intellectual progress, crashed for the want of a most necessary counterbalance—the practice of Universal Brotherhood among mankind.

In these days when the thought-atmosphere of the world is so impregnated with fears of war, crime waves, and economic uncertainty, man is painfully learning that the 'bread and circus' philosophy of life—the glorified materialism which has been dressed in all the glamor that human ingenuity could devise, will never satisfy his innate hunger for spiritual light and knowledge. It will not even carry him across the chasm of material difficulties to which it has brought him.

The idea of Universal Brotherhood among mankind is nothing new; every age has talked of it, but none has brought it to a reality in the external conditions of life. Quite the contrary; the race clings to the great illusion of human selfishness which hangs like a pall over mankind, and which time and time again has been the undoing of individuals, nations and civilizations, as one age repeats the errors of the preceding one. Each age has looked upon the idea of Universal Brotherhood as a Utopian ideal; an experiment to be tried out by some future generation. To many it is the fantastical dream of impractical idealists, and is as odious to the twentieth century materialist as it was to the decadent and brutal Romans two thousand years ago. Man persists in climbing over man, nation over nation, and race over race, and as one great theosophist has said: "Unbrotherliness is the insanity of the age."

Universal Brotherhood has been the keynote of every religion worthy of the name. It was proclaimed by the great teachers of the race before the pyramids were built, and will alone be the ideal of an enlightened humanity after they have resolved into impalpable dust. It was the basic teaching of Krishna, Buddha, Jesus, Lao-Tse, Confucius, and the host of Elder Brothers who have sought to show mankind the way to a happier existence on earth,

and will become a living reality when the creeds and dogmas of their followers are forgotten, for it is the only fundamental religious teaching upon which it is possible for all men to agree. Articles of faith, man-made dogmas, and theological speculations can never successfully be substituted for a love of collective humanity, regardless of race, color, or creed. The former are the fertile fields in which human misunderstanding, strife, and separateness flourish, while the latter sweeps before it all class-hatreds and their resultant train of evils.

Universal Brotherhood is the only panacea for the evils of every age, but the one which really never has been tried. Man rides rough-shod over his own kind in defiance of the wisest teachings of all ages, the bitter experiences of the past, and the obvious fact that mankind is working out a common destiny; and the stupidity of human selfishness is marvelous to behold. When one half of the world doesn't care how the other half lives, or worse still, when it doesn't want it to live, human progress cannot be expected to pursue an even tenor.

Theosophy is dedicated to the work of awakening in the hearts and minds of men the realization of the spiritual unity of all, and when once this great truth of Nature is understood by the thinking and intelligent people of our age, the external difficulties confronting mankind will automatically be corrected in a very great degree. In the last analysis, these problems have their origin in the minds of men -- wrong thinking, wrong ideals, and, primarily, human selfishness. It is in the psychological complex of human nature with its present lack of understanding due to the absence of a permanent and satisfying philosophy of life, that the difficulty lies; and it is there alone that a lasting remedy is to be effected. Any other, principally those of a political and economic nature, regardless of how worthy they may be in themselves, are merely palliative and temporary, rather than regenerative and permanent.

— THEOSOPHICAL PRESS SERVICE

Study-Programs for T. S. Lodges

THE suggested study for this month is the second of the seven 'Jewels of Wisdom': KARMAN -- a subject most readily grasped in its general outline but most difficult of complete understanding in its subtil philosophical reaches.

1st Week: The Common Sense of Karman.

REFERENCES: * *Questions We All Ask*, Series I, No. 10, pp. 157-8, No. 22, pp. 330-1, No. 32, pp. 460-3; *The Ocean of Theosophy*, ch. xi; *The Key to Theosophy*, pp. 198, 201-6, 246-8; *Fundamentals of the Esoteric Philosophy*, p. 129 (for definition), 130, 142, 161; *The Secret Doctrine*, I, 643 (also consult index); *The Theosophical Path*, May, 1931, 'The Common Sense of Karman' by H. T. Edge, M. A., D. LITT.

2nd Week: Karman, Heredity, and Evolution.

REFERENCES: *The Ocean of Theosophy*, ch. ix, pp. 72-4, and ch. x. p. 80 to end of chapter; *The Theosophical Path*, June and July, 1932, 'Evolution -- a

*Original editions are always referred to. Students in looking up these references should bear this in mind.

Questionnaire' (based on *Theosophy and Modern Science* by G. de Purucker) by H. T. Edge, M. A., D. LITT.; *The Theosophical Path*, 'H. P. Blavatsky: the Mystery,' ch. xiv, June and July, 1930, also ch. xvii, September, 1930; *Lucifer*, March, 1934, 'Hereditry, Evolution and Karman' by A. A. Beale M. D.

3rd Week: 'We Are Our Own Karman.'

REFERENCES: *Lucifer*, June, 1934, 'Unmerited Suffering' by G. de Purucker; Theosophical Manual, *Karman*; leaflet 'Theosophy for Beginners,' No. 3, *Karman*; *The Key to Theosophy*, pp. 161-2, 134-42; *The Theosophical Path*, July, 1932, 'Karman, What is it?' by H. A. Fussell, D. LITT.; THE THEOSOPHICAL FORUM, March, 1934, 'Free Will and Karman,' Question No. 215, answered by G. de P.

4th Week: Study THE THEOSOPHICAL FORUM, October, 1934, issue.

Titles of Public Addresses, Temple of Peace, Point Loma

COMMENCING JULY 15, 1934

'The Great Heresy'; 'Humanity My Neighbor'; 'The Ladder of Life'; 'Cyclical Opportunities'; 'The Path of Discipleship'; 'Seeking for Truth'; 'What Have the Ancients to Offer?'; 'The Secret Doctrine.'

Theosophical Correspondence Class

THIS class is growing in numbers and interest. Its aim to present the Theosophical teachings in a direct, clear manner to beginners and inquirers is being realized. The answers to the sets of questions sent out to those who have enrolled show that the subjects have been carefully studied and digested. It is as necessary to know what Theosophy is not as to know what it is.

One correspondent who has been overwhelmed with disappointments in the business world writes: ". . . things do look so discouraging — but I am going on with my Theosophical studies, regardless, because the inner urge is too great, in fact the only incentive. The privilege and benefit of fraternal fellowship along with other aspiring and earnest souls who are striving to know of the betterment and understanding of life and nature . . . what higher aim could one hope for? Theosophy is so beautiful to live by, also to die by!"

A young correspondent who has only recently become a member of the Class writes: "The most boring duty has almost become a pleasure to me now. . . . My mind is still a very unruly steed, but it seems as though I have found the secret of living."

These expressions, so spontaneously given, are evidence that Theosophy can be made an actual, living power in the lives of those who are just beginning to study the teachings of the Wisdom-Religion.

This Class 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. 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.

Things I Want to Know

The Alexandrian Library

Question. I was very much interested in the query concerning hidden libraries, which appeared in the July FORUM; and I would like to know whether H. P. B. had anything to say about the Alexandrian Library.—B. H.

Answer. H. P. B. has not written much about this famous Library. In her *Theosophical Glossary* she states that it was founded by Ptolemy Soter (d. 283 B. C.) and that the Library boasted 700,000 volumes, according to Aulus Gellius. In *Isis Unveiled*, however, there is a passage of great interest; as follows:

"There are strange traditions current in various parts of the East. . . . They say that not all the rolls and manuscripts, reported in history to have been burned by Caesar [Julius Caesar, 48 B. C.], by the Christian mob, in 389, and by the Arab General Amru [under Kaliph Omar, 640 A. D.], perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 B. C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls, all bound in wood and fire-proof parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Caesar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls. So perfect and solid was the fabric of the parchment,

that while in some rolls the inner pages and the wood-binding were reduced to ashes, of others the parchment binding remained unscorched. These particulars were all written out in Greek, Latin, and the Chaldeo-Syriac dialect, by a learned youth named Theodas, one of the scribes employed in the museum. One of these manuscripts is alleged to be preserved till now in a Greek convent; and the person who narrated the tradition to us has seen it himself. He said that many more will see it and learn where to look for important documents, when a certain prophecy will be fulfilled; adding, that most of these works could be found in Tartary and India. The monk showed us a copy of the original. . . . Further, our author, Theodas, indulges in a joke at the expense of the queen for believing that nearly all the library was burned; when, in fact, hundreds and thousands of the choicest books were safely stored in his own house and those of other scribes, librarians, students, and philosophers."—II, 27-8

H. P. B. on Cagliostro

Question. Can you tell me whether H. P. B. wrote anything concerning Cagliostro? If not, is there any work about him that may be recommended?

Answer. There are a few references to Cagliostro in *Isis Unveiled*, and a short account in H. P. B.'s *Theosophical Glossary*; but the most valuable material from her pen was an article published in her *Lucifer*, Vol. V, No. 29. Extracts from this article were made in the 'Symposium on Cagliostro' published in the September and October, 1932, issues of *Lucifer*. The series of articles now appearing in *The Theosophical Path*, by P. A. Malpas, M. A., entitled 'Cagliostro—A Messenger Long Misunderstood,' contain documentary evidence of great interest and value, some of which being the writings of Cagliostro himself.

Are you a Forum Subscriber?

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1. The *Official News of the Theosophical Society*, the most important movement on the face of the earth. Do you not wish to keep informed regarding its doings and progress?

2. *Answers to Questions*. The Question and Answer department is a means of keeping the Theosophical philosophy up to date, bringing out new ideas and throwing a new light on old teachings. Usually, a large percentage of the answers are by the Leader himself, and it probably may truly be said that whatever may be the subject discussed by him, he almost always gives out some new instruction, even though sometimes only by hint or suggestion, which hints, however, are perhaps the most valuable because veiling esoteric teaching. The Leader's answers alone, if published in separate pamphlet form, would be worth fully the price of THE FORUM.

3. *Stenographic reports of addresses by the Leader* at conventions, meetings, etc., usually nowhere else published; and his General Letters to the membership and other important communications from him.

4. *Leaves of Theosophical History*. In every issue will be found letters from H. P. Blavatsky, William Q. Judge and others, or various documents, throwing a light of great historical value on events of the early years of the T. S., many of them never heretofore published.

5. *Official Announcements* of importance to every member.

6. Since the Society does not have dues by which 'good standing' as a member ordinarily is marked, does it not carry with it at least a certain form of 'good standing' to be on the list of FORUM subscribers, demonstrating at least *activity of interest*?

If you are a member and not a subscriber, send in \$1.00 for a year's subscription if you possibly can afford it (foreign, \$1.20). If you are reading somebody else's copy, that is good, but better, if possible, will be to read your own, and then lend your copy to an inquirer. If you know anyone interested in the Society, why not suggest to him to subscribe to THE FORUM?

Send subscriptions to: THEOSOPHICAL UNIVERSITY PRESS, *Publications Dept.*, Point Loma, California, U. S. A.

Rochester Convention Addendum

ONE important action taken at the International Inter-Theosophical Convention held in Rochester June 16th and 17th was inadvertently omitted from the report of the proceedings of the Convention printed in the July issue of THE FORUM. It was the adoption of a resolution that honorary officers of the Convention be appointed from each Theosophical organization represented by members in attendance at the Convention. Acting on the authority conferred by this Resolution, the Chairman appointed Miss Florence Bennett of the U. L. T., Honorary Secretary; Mr. Felix Belcher of the Canadian Section, Adyar, Honorary Vice-President; and Dr. B. V. Mukerji, of the American Theosophical Society, Adyar, Honorary Treasurer.

Five-year Forum Index: 25c. net

READY about October 15th, an Index to THE THEOSOPHICAL FORUM, takes in the five years of the New Series that began shortly after G. de Pu-rucker's accession to the Leadership. It begins with Vol. I, No. 1, September, 1929, and ends with Vol. V, No. 12, August, 1934. The price is 25c., postpaid. Orders are now being received.

CONTENTS OF THE FORUM. These five volumes of THE FORUM contain a total of 1264 pages, for which no index previously has been published. Out of these 1264 pages about 350 pages are devoted to Questions and Answers; the greater part of the remainder is devoted to current Theosophical news of activities, and the rest — a not inconsiderable portion — consists of General Letters of the Leader, Letters to Sections and Conventions, and addresses and remarks made by the Leader at Conventions and on other occasions.

350 PAGES OF QUESTIONS AND ANSWERS. Of the approximately 350 pages of Questions and Answers in the five volumes, probably 60% of the answers are by the Leader. This constitutes an important body of instruction. If the Index covered only these 350 pages of Questions and Answers, it would for that reason alone be important.

LEAVES OF THEOSOPHICAL HISTORY. There are 29 numbers of 'Leaves of Theosophical History,' many of the items being letters of historic value and great interest written by H. P. Blavatsky, William Q. Judge, and some by the Masters.

Among other items of importance which now through this Index become available for ready reference is the Fraternization Movement, destined to have an important place in Theosophical history.

NATURE OF THE INDEX. The Index consists of about 1100 entries. It is very thorough.

BACK VOLUMES OF THE FORUM AVAILABLE at 50c. and \$1.00 a Volume. The Publications Department has in stock a limited number of volumes (unbound) of each of these five years of THE THEOSOPHICAL FORUM, and will sell them, *without raise of price*, at 50c. a volume for Vol. I (Sept., 1929, to Aug., 1930); Vol. II (Sept., 1930, to Aug., 1931); Vol. III (Sept., 1931, to Aug., 1932); and \$1.00 each for Vol. IV (Sept., 1932, to Aug., 1933), and Vol. V (Sept., 1933, to Aug., 1934). The difference in price is due to the first three volumes consisting of numbers mostly of 16 pages each, while in Vols. IV and V the number of pages was increased to 32 pages each. None of these volumes can be furnished complete, there being in each year a few numbers sold out. Those who order early will get volumes more complete than those who wait. Send orders to: THEOSOPHICAL UNIVERSITY PRESS, *Publications Dept., Point Loma, California.*

Special attention is called to the enlarged (triple) issue of *The Lotus-Circle Messenger* containing, in the addresses given at the recent *Lotus-Circle Institute*, a large amount of material of immediate use to all who are interested in propaganda work, or who meet inquirers or beginners interested in Theosophy.

All who subscribe now for the *Messenger* will receive this copy. 50c. a year.

International Theosophical Directory

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

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

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our Age of the Mahâtman or Masters of Wisdom and Compassion, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge, or for Fellowship 'at-large,' should be addressed to a National President;* or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

*For addresses, see the International Directory in this magazine.

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I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full Name)

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(Address)
.....

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY
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GOTTFRIED DE PURUCKER, *Leader*

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

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LEAVES OF THEOSOPHICAL HISTORY

[The following is printed *verbatim et literatim* from a document which is held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. This document is partly typewritten and partly in William Q. Judge's own handwriting. It is also signed by him. It bears no date.]

ESOTERIC BUDDHISM

IN consequence of a book with this title having been written by A. P. Sinnett, much controversy and inquiry has arisen, on the one hand, as to what Esoteric Buddhism is and on the other, as to whether there be any such thing.

The term as it has been used since the Theosophical Society began to be the means of bringing the sublime philosophies of the East before a large body of students, is held to refer to some hitherto hidden knowledge or explanation of the laws governing the evolution of the universe. While there is in fact an Esoteric Buddhism, some other name for the book referred to might have been perhaps better, because the student speedily finds that there is no essential difference between Esoteric Buddhism and Esoteric Brahmanism, although as a matter of history, the Brahmins drove the Buddhists out of India, several hundred years after the death of Buddha. If the title selected had been "Esoteric Brahmanism," it would have done just as well. In briefly considering the matter then, it must be understood that we are not confined solely to Buddhism but to what would be more properly called the "Esoteric doctrine," which underlies Brahmanism and Buddhism alike. And it should also be well understood that much that is now called "Esoteric" by us, has been long known in India and cannot therefore be properly said to be Esoteric.

Very much as the secret meaning of the Hebrew Bible has been plainly before the eyes of all in what is known among the rabbins

as the Kaballah, so this Esoteric doctrine has been buried in the Indian scriptures for ages under many allegories, the key to which has been held by the Brahmins, the priests of India, and they, like the priests of other religions, have kept that key to themselves or thrown it away. A very good illustration of this may be found in the story of Droupadi, who is said to have been the wife of all the five Pandu brothers at the same time, as related in the great epic poem of the Aryans, The Mahabharata. This is taken as proof by many prominent orientalist of the existence of polyandry in India at that period. The key to the story is found in the Indian psychological system, which locates in the human body five vital centres. The union of these centres is in this system said to take place when a man has become completely master of himself and is called the marriage of Droupadi with the five Pandus, as those vital centres are the Pandus.

In the Bagavad-Gita, translated by Edwin Arnold under the title of the Song Celestial, the entire doctrine called Esoteric Buddhism may be found; and this book is held in the highest esteem by both Brahmans and Buddhists. The reason why this doctrine has not been long ago apparent to us is because of the extremely narrow way in which all Indian psychology and philosophy has hitherto been regarded, with the aid of such eminent authority as Max Müller.

It has been said above that the Bagavad-Gita contains all of this Esoteric doctrine, but while such is the case it cannot be found in its entirety without the key. That key was deliberately suppressed at the time of the driving out of the Buddhists from India when the Pouranikas, or those who followed the ancient Puranas, were desirous of concealing the similarity between Buddhism and Brahmanism. The missing key is said to be contained in a work three times as bulky as the Mahabharata, and to have been carried away by the Buddhist Initiates; and the tradition now claims that in Ceylon at the Kandy Temple is a copy. It is from this key that whatever is new in Mr. Sinnett's book has been taken, although it is improbable that he was aware of that fact.

Most orthodox Aryans believe that the universe came out of something, while a few say that it came out of nothing. The Esoteric doctrine reconciles these by saying that that *something is nothing*. The particular sect which holds to the coming out of nothing is known as the Madhyamikas, and is not numerous.

The exoteric Indian philosophies, call the Universe, Brahma, consisting of (Sat) absolute existence, (Chit) absolute intelligence and (Ananda) Absolute bliss, with two other divisions called (Nama) name and (Rupa) form. The Esoteric doctrine does not content it-

self with a mere metaphysical juggling with these terms, but goes to the length of claiming to explain the method of universal evolution and the hidden things in nature. This of course includes declarations in regard to the state of the soul of man preceding birth and his condition and course after death. As to the course of evolution, it is said, as far as our solar system is concerned, that there are seven planets corresponding to a seven fold division of man's nature which are necessary to carry out the process. This earth is one of these and the other planets known to astronomy are not necessarily a part of that portion of the process so far given out. In these this earth is the turning point where the soul of man begins its conscious career. Here, after having passed through all forms of animate and inanimate life he begins to come consciously under the operation of the law of Karma, which is a law demanding complete compensation for every act, word and thought, and which results in removing the idea of the possibility of a vicarious atonement; and here he is born over and over again, reaping in each life the exact results due to him from the life preceding, and being therefore at any one instant of time the exact product or resultant of all his previous lives and experiences. So that these two doctrines of Karma and Rebirth, are interwoven one with the other.

After death the real man — the ego — goes to what the christians call Heaven, and which in the East is called Devachan. The words of the Bagavad-Gita will best enunciate this. In Chapter VI, Arjuna asks, "Whither O Krishna, doth the man go after death, who although he be endowed with faith, hath not obtained perfection in his devotion?" To which Krishna replied: "His destruction is found neither here nor in the world above. A man whose devotions have been broken off by death, *having enjoyed for an immensity of years the rewards of his virtues in the regions above*, is at length born again. * * * Being thus born again he resumes in his new body the same habit he had before acquired and the same advancement of the understanding and here he begins again his labor (where he left it off)."

This law applies to all, righteous or not, and the period of rest which is had in Devachan is the exact length of time the spiritual energy stored up in earth life will last. The length of time one stays in Devachan has been put by one or two English writers at fifteen hundred years, but this is erroneous, for the stay there depends in each particular instance upon the application of the immutable law to the facts of that case. The Devachanic period is the great resting spell for all, and is one of the means provided by Nature for preventing a total degradation. During that state the Ego acquires

some goodness for the next earth life, and when the Ego of a man who had before been extremely wicked is reborn, the new personality has to feel the consequences of all the evil done in that preceding life but comes to the task with the aid of the good influences of the rest in Devachan.

The doctrine does not leave out of view the different races of men but in this instance the word "races" must be extended in its meaning so that it includes not merely a few varieties, such as ethnologists now admit, but gathers several of those varieties into one class. Those races were developed as man himself developed different senses and different uses for them, and as the necessity for each race ceased, that race gradually almost disappeared, leaving now on earth only a few examples of each. In this way each ego had to pass successively through all the great races with their offshoots and being in every case subject to the law that it could not pass on to any new race until the one to which it belonged had finished its course and become converted into another. This law is capable of modification in the case of adepts — sometimes called Mahatmas — who by the use of another law are able to rise above the limitations to which the ordinary man is subject.

The different races come and go, according to this doctrine, for enormous periods of time & all forms of life & nature pass & repass, until the hour arrives when the universal dissolution takes place. This dissolution is called the end of the Manvantara, and the name for it is *Pralaya*. The succeeding chaotic period is known as the night of Brahma & is said to be as long as the Day, each lasting one thousand ages. When the night ends then all manifested nature begins again to appear as before, the evolutionary process commencing with nebulous matter or fire mist which cools gradually into various planets & stars where come forth forms of life. Each world is held to be subject in its own small way to the law governing the outbreathing and inbreathing of the whole, just as man has his own pralaya each night in sleep and his great, or Maha pralaya, at death. So it follows that while in one solar system a minor pralaya had covered all with night, other systems might be perfecting their evolution, until the Maha pralaya when the whole manifested universe of Brahma comes to an end. From this follows the doctrine held by some Indian pandits, that Brahma containing potentially all manifested nature — or manifestable nature — *converts* itself into the Universe, and in no case creates anything but leaves all to be regularly evolved.

Much detail, very necessary for a proper understanding of the subject, has been omitted, but even from this inadequate view of

only a portion of the Esoteric Doctrine, it will be seen that it is one which has a perfect scheme of evolution where both spirit and matter are given their proper places.

WILLIAM Q. JUDGE

35 B.way.

QUESTIONS AND ANSWERS

QUESTION 250

What is *known* in regard to the time when the Gospels of the New Testament were written?

G. de P. — Nothing at all is definitely known as to the *exact* time when the four Gospels of the New Testament were originally written. The first three are called by Christians the 'Synoptic Gospels' from a Greek word meaning 'seeing together,' the idea being that they give a general view of the alleged incidents in the life of Jesus in pretty much the same way — which they don't! Nobody knows, not even the ablest Christian or skeptical scholars, when a single one of the four Gospels was written, although Christian apologists have tried to set tentative dates. Skeptical scholars, on the other hand, who are not under the Christian sway of thought or bias, are pretty well of the common conclusion, or of the one idea, that all these Gospels were written in Alexandria probably between the first and third centuries of the Christian Era. These same scholars are likewise pretty well of the common opinion that not a single one of the Gospels was written by the Apostle whose name it bears: Matthew did not write *Matthew*, Luke did not write *Luke*, Mark did not write *Mark*, nor John, *The Gospel according to St. John*; and they say that this is shown by the fact that the very titles of these four Greek Gospels are 'The Gospel *according to*' — the Greek word being *kata*, which means 'according to' or 'after the views of.'

It is commonly supposed, or at least supposed by a great many scholars of independent thinking, that the oldest of the four Gospels is *The Gospel according to St. Matthew* — but some say that of *Mark*. Most scholars think that, as there are strong similarities but yet strong differences even amounting to contradictions, as among the four Gospels, they were written by different people at different times during the first three centuries of the Christian Era, and possibly the first two; i. e., *The Gospel according to St. Matthew* and *St. Mark* were written after the pattern of an original and quasi-mythical earlier scripture, called 'The Gospel according to the Hebrews,' of which, however, no traces remain at the present time.

One might add that the Fourth Gospel, *The Gospel according to St. John*, bears, especially in its opening paragraphs, strong evidence of having been written by a Christian of Platonic leanings.

QUESTION 251

How (*i. e.*, by what method) were the present books of the New Testament selected from a great number of others and proclaimed as being 'the Word of God'?

G. de P.— This, too, is a very difficult question to answer, because opinions differ so greatly. Older orthodox Christians, especially the clergy among them, stated that each Gospel was written by the Apostle whose name it bears; in other words, the Apostle Matthew wrote the *Gospel according to St. Matthew*; the Apostle Mark wrote the *Gospel according to St. Mark*; similarly so with the Gospels of Luke and John.

But modern scholarship has utterly rejected and disproved this. The four 'Canonical,' or Gospels presently accepted as being orthodox, are the four which most successfully survived the times of extremely critical and embittered controversy among the Christian sects during the first centuries of the Christian Era — in the time of what is called the primitive Church. Nobody knows why these particular four happened to survive — but guesses have been many.

There are many other 'Gospels' which have still survived, and they are now called 'Apocryphal,' which in modern meaning signifies gospels of doubtful or rejected authenticity, which some branches of the Christian Church allow to be read for interest or for edification but not for doctrine. These Apocryphal Gospels — a score or more of them, I believe — have most of them been translated into English by an Englishman called Hone. The Apocryphal Gospels, it should be stated, are all of them much less sober in content, much less reserved in narrative, much more full of wonder and miracle, than are the present so-called four Canonical Gospels — that is to say, the Gospels accepted as the Canon or Standard of the orthodox Christian Church.

There is a story of old date, probably reaching back fifteen hundred years or more to the early ages of the Christian Church, and recorded by a writer of small value, named Pappus, who tells a curious and interesting yarn about many Gospels having been gathered together in a Church at one of the Councils; and as the Christian theologians — bishops and others — then and there assembled, could not decide which ones were 'the Word of God,' all the Gospels were placed over night in the Chancel or Holy of Holies of the said church — the doors were then locked and everybody left. In the

morning, so the yarn runs, all the Gospels except the four now accepted, were found on the floor, and these four were found on the altar, and in consequence they were then and there considered to have been placed there by God's angels, and hence were to be accepted as the Canonical Scriptures. This yarn, of course, is quite without substantiated authority, and is universally rejected by Christians. Probably the present books of the New Testament, which include *Acts*, *Epistles*, etc., were finally selected or recognised to be orthodox as the result of much dispute and argument during the early centuries of the Christian Church. This is the only possible answer to give, because history is silent on the subject.

QUESTION 252

Man, being a composite entity, *having free will*, is he not constantly creating *new causes* for weal or woe for himself and others? Consequently, *new causes* being created, do not these causes affect also people who merit neither the good nor the bad things that man is doing? Seen in the light of the "Causeless Cause" that H. P. B. speaks of, I should be glad to have a satisfactory explanation.

J. H. Fussell — Yes, man does constantly create *new causes* for weal or woe for himself and others; but such causes in their effects, both upon man himself and upon others, do not in any way whatever give rise to unmerited effects, which would introduce fortuity and chance into the cosmic scheme. In the first place such new causes are but the effects of previous causes. Every cause in fact is, in a sense, a new cause for the reason that every cause is the result of, or due to, an endless concatenation or enchaining of effects, and also to the assembling of all previous effects which have not yet been fully worked out. It is in this sense that every effect due to such assembling is *new*, because it has not heretofore appeared.

Nevertheless, every factor of that combination is the effect or consequence of previous causes, or, as said, the concatenation of the effects of innumerable previous causes stretching back along the corridors of time, endlessly; and in truth originating ultimately in the "Causeless Cause" spoken of by H. P. Blavatsky in *The Secret Doctrine*. Otherwise if it did not thus trace back step by step as the effect of cause, or as the concatenation of effects of causes, endlessly, somewhere along the line there would be effect without cause, and therefore uncaused. Hence how could such effect be? Indeed it could not be.

Thus every cause is *in a sense* new, and yet *not new* because *derived*. If absolutely new and thus outside the realm of cosmic law, it would be a blossom which has sprung from no seed, and the universe would be a universe of chance.

Certainly the will of man, exercised consciously or unconsciously, is a most potent factor in selecting, drawing together, attracting to itself, as it were, from all the experiences of the past, those consequences or effects which in their combination now affect his life and the lives of others, because it is an integral part of the universe and therefore acted upon by the universe and reacting upon it in however infinitesimal a degree, thus weaving the web of destiny.

As for the possibility that anyone should experience, without meriting such experience, the effects of any causes whatsoever, this is wholly illogical, unphilosophical, and contrary to the basic doctrine which is given as the third fundamental proposition of *The Secret Doctrine* (I, 17). Otherwise it would signify fortuity and chance in life and hence in the universe. Is it possible for a man to escape the chain of consequences or to experience the effects of causes which he himself has not set into operation, and thus act outside his karmic destiny? Obviously not. According to this third fundamental proposition just mentioned, *The Secret Doctrine* teaches: "(c) The fundamental identity of all souls with the Universal Over-Soul," that is, that not only is man the microcosm of the Macrocosm, not only is he a mirror of the Universe, but he is identic with the Over-Soul, that is with the Universe, and *is* the Universe; and more, he is identic with that from which the Universe sprang into being; in the language of the Upanishads: "Tat twam asi"—"That thou art." Hence all causes inhere in him, and there is no cause which apparently, and *only apparently*, originates in the action of any *individual 'soul'*—'a spark of the former,' *i. e.*, of the Universal Over-Soul, whether 'by natural impulse,' or 'self-induced and self-devised,' in which he does not share, and for which *basically*, he is not in degree responsible. As said by W. Q. Judge:

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. — *The Path*, Vol. X, No. 8

The test of the truth of any Theosophical principle, indeed the test of Truth itself, is its universal application. Herein lies the test of the truth of the doctrine of Karman. Is it universally applicable? Does a man (a) reap what he has sown, and only what he has sown? Or (b) does he "gather grapes of thorns, and figs of thistles," or, contrariwise, reap suffering and sorrow from good deeds and kindly thoughts? Does he receive that which he has not earned? The answer to the first of these questions is Yes, and to the second the answer is philosophically, logically, and ethically, an emphatic No! Were any other answer possible it would imply that in certain cir-

cumstances Karman, the law of action, the law of consequences, did not hold, but chance, fortuity; that man is not responsible; and hence that there is no certainty, no logic, no sequence in life, no inviolable basis for ethics. To repeat Mr. Judge's words: "Every one of its [Theosophy's] doctrines can and must be carried to its ultimate conclusion." To which he adds: "its ethical application must proceed similarly." And note the following. Continuing, he writes:

If it conflicts with old opinions, those must be cast off. *It can never conflict with true morality.* . . . The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made.

Were *unmerited* suffering a fact, save as explained by H. P. Blavatsky, which explanation we shall presently give — were it possible that man could suffer from the actions of another without that suffering being his own karman, the consequences of his own deeds, whether of this or of a previous life; were not the seeds of this reaction — that is, the reaction of suffering — to the action of another inherent in the one so suffering, no suffering could result, for such reaction would be impossible. This is inescapable logic. Happily indeed, this is unthinkable, else chance would reign. Not only is it a universal truth as expressed by Paul — and note the words with which, as translated, this statement begins and which I italicize: "*Be not deceived; God is not mocked:* for whatsoever a man soweth that shall he also reap" (*Gal. vi, 7*); but the converse of this is equally a universal truth, true and inviolable, namely, Whatsoever a man reapeth, that has he sown; or, in other words, Man reaps naught save that which he has sown. To deny this we should equally be deceiving ourselves and mocking our own inner Divinity; and for the reason that if a man can reap what he has not sown, this would mean that perfect justice does not rule, does not govern, life and the Universe.

No man can suffer hurt, or receive blessing from another unless he have within him that which can receive and react to the hurt or the blessing, *i. e.*, unless he have within him the seed of the suffering or blessing of which the action of the other is only the occasion, the *immediate* not the ultimate cause. The real cause of the suffering is the previous action or thought of the man; hence the truth of the Buddha's teaching, "Ye suffer from yourselves," not from another.

The difficulty, the misunderstanding, that has arisen in the minds of some regarding the phrase 'unmerited suffering,' which words H. P. Blavatsky points out (*The Key to Theosophy*, 161, footnote) are "those of Master," come (a) from reasoning based upon false

premisses, due to the lack of understanding and hence the non-application of the principles of Theosophy, to which we have already referred, in our citations from *The Secret Doctrine* and the writings of William Q. Judge. In other words the teachings have not been followed to their ultimate conclusion; (b) from taking one or more statements as final and as expressing the whole teaching, ignoring their context, which in the present instance in the quotation which we shall presently give from *The Key to Theosophy* gives a clear and unmistakable explanation of the teaching; (c) from a lack of understanding of the basic and inviolable principles which govern all life and which are the very foundation of knowledge and true reason; and (d) finally and particularly in this present instance, from not having a clear understanding of the relation of one's personal ego and all other personal egos of the preceding life and lives; as well as of the relation of each personal ego to its parent *individual*, spiritual Ego.

We do not need to refer any more to (a), (b), and (c), save to say in respect to (c) that our reasoning may be perfectly logical *but* if our premisses are incomplete or wrong our *logical* conclusions will be incomplete or faulty.

In regard to (d) we now quote from *The Key to Theosophy*, in which H. P. B. explains clearly and unmistakably the meaning which is to be attached to the phrase 'unmerited suffering.'

Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation.* The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual 'I'; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that *there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of*

*"Some Theosophists have taken exception to this phrase, but the words are those of Master, and the meaning attached to the word 'unmerited' is that given above. [Italics mine — J. H. F.] In the T. P. S. pamphlet No. 6, a phrase, criticised subsequently in LUCIFER, was used which was intended to convey the same idea. In form, however, it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma — and for these sufferings they of course deserve compensation."

it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone [italics mine — J. H. F.] is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. (*Op. cit.* 161)

And on the next page:

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or *self-deception*. [italics mine — J. H. F.] He reads his life, remaining as a spectator looking down into the arena he is quitting; *he feels and knows the justice of all the suffering that has overtaken him.* (*Op. cit.*, p. 162) [italics mine — J. H. F.]

And one more quotation in direct line with this, namely, the teaching given by H. P. Blavatsky in *The Secret Doctrine*, I, 643-4:

But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

These words are unequivocal and are not susceptible of any personal interpretation. They are but another expression of the statement that the Universe in which we live and of which we are a part is a Universe of law and order, a Universe of justice throughout.

The same inviolable teaching underlies the statement attributed to Jesus, put in the form of a question: "Do men gather grapes of thorns, or figs of thistles?" (*Matt.* vii, 16) Or we may say, putting it contrariwise and translating it into the experience of everyday life: Do men reap sorrow and suffering from good deeds, or joy from evil deeds? And yet we know that many a man whose whole aim is to help others and all of whose striving is towards what is good, has suffered pain and sorrow and so-called evil. Why?

Thus the ethical aspect is of vital import: not only must every doctrine "be carried to its ultimate conclusion," but, adds Mr. Judge, "its ethical application must proceed similarly," that is, "must be carried to its ultimate conclusion" also. What then is the ultimate ethical conclusion from the acceptance of any suffering as 'unmerited,' save as explained by H. P. B.? What but self-deception — H. P. B.'s own word — an excuse for shirking individual responsibility and a consequent weakening of moral fiber; an excuse for self-pity, self-commiseration, instead of facing life's lessons like a man? How does it differ from the orthodox Christian belief that evil is a visitation from God?

I am writing for Theosophists who accept Theosophy as taught by H. P. B. and the Masters, and as such we must be very sympathetic and patient with those who, having no knowledge of Theosophy, or those who having perhaps read widely our Theosophical teachings nevertheless, owing to personal preconceptions or other limitations or some personal hurt, as they conceive it, feel such hurt to be *unmerited* because they can see no reason for it, and hence presume to blame others for such hurt. I remember reading many years ago one of the stories told of Krishna, which runs somewhat as follows: A mother who had lost seven sons came to Krishna bewailing her loss, saying that she had looked back into her past lives, of which she could remember fifty, and could find no reason, no cause, for such suffering as this loss of her seven sons had brought to her. Where then was the justice of it? And Krishna answered that if she could have remembered her fifty-first previous incarnation she would have seen that in it she had committed a wanton act of cruelty, the effects of which she was now suffering in the loss of her seven sons.

Yet, as clearly shown by H. P. B., because we do not remember, the personal man of this present life — the man who cannot raise his consciousness to the plane of “the *individual* and all-knowing *Ego*” — or who, let us say, has not studied our sublime Teachings so deeply and understandingly that he can see their inherent truth when carried to their logical, ultimate conclusion, and their deep ethical import — being based, as ethics are, on the very structure of the Universe — the man, the personal man, who cannot see this will almost inevitably regard his suffering, for which he cannot see the cause, as *unmerited* “because,” as H. P. B. says, “he does not preserve the slightest recollection of it in his actual life, and therefore thinks he suffers for no guilt of his own.” But, she writes, when “for one short instant the *personal* becomes one with the *individual* and all-knowing *Ego* . . . he feels and knows the justice of all the suffering that has overtaken him.”

If we suffer from a bad cold or other slight illness, having no recollection resulting from some indiscretion of a few days earlier, we might as well say the illness was unmerited, whereas reason and logic force us to accept it as the result of some forgotten indiscretion. Why not then apply reason and logic in respect to every suffering of which we know not the cause, especially when we have the unmistakable reason and explanation given for our guidance in our sublime Teachings? What is our present life but as a day in the life of the “*individual* and all-knowing *Ego*”? This present personality of ours never had existence until this present life, nor are we today

what, or as, we were yesterday, or a year ago, and yet the unbroken thread of consciousness runs through all our days and all our personal lives.

As a final word, however, this doctrine that all suffering and all blessing are the outcome of thought and action in previous lives, is not fatalism, for, as H. P. B. conclusively shows, man is one with the Cosmic Divinity and thus has all its powers within him, his destiny is self-made, being the result of "self-induced and self-devised efforts," dependent upon his will, his *free will* — free in the degree of his evolution. In the words of H. P. B., "the mystery" is "of our own making." "We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us." (*S. D.*, I, 643)

QUESTION 253

In Vol. II of *The Secret Doctrine*, page 401, is the following statement:

"If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few* arctic travelers who perceived it."

Also on page 400, Note No. 857, the same statement is made, followed by the following:

"All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change."

These statements seem to be in direct contradiction of the discoveries made in recent years by Admiral Byrd and others. In a recent article by the Admiral he states that there is a polar sea over the North Pole about 10,000 feet deep and a continental plateau over the south pole about 10,000 feet above sea level.

How are these two statements reconciled?

H. Lorenz — We must never forget that H. P. Blavatsky was not permitted in many cases fully to give out all she knew, but could only make statements which sufficed to arouse the intuition of her students and to start them on new lines of inquiry. Notice that she begins the statement first quoted by the questioner with the word *if*. "If, then, the teaching is understood correctly. . . ." As Shakespeare says, there is much virtue in an *if*!

We must remember that the discoveries of Peary and Byrd (the latter to a large extent based upon Peary's findings, at least as regards conclusions) while seemingly accurate enough, need further confirmation. Next, that according to the teachings of the Esoteric Philosophy, the physical land-mass around the North Pole is mystically called the sacred imperishable land, which does not funda-

mentally change from the beginning of a manvantara — a Round — until its end. This by no means signifies that this land-mass remains untouched by and immune from the natural secular forces which prevail over the entire globe. On the contrary, the Polar Regions, just as much as other regions, are subject to changes of various kinds, minor subsidences, minor elevations. In this manner, just as occur in other regions, constant variations in the topography, so to speak, take place in the oceanic land-massif which surrounds the North Pole and its vicinity in all directions.

The meaning of this should be sufficiently clear. The North Polar continental massif is never, from the beginning of the Round to its end, subject to the complete and continental elevations and submersions that all the other land-massifs undergo during the long ages comprehended in a Round. The Second or Hyperborean continent, Lemuria, Atlantis, and our own Fifth continent, have either already disappeared or will in the future. The ocean's turbulent waters are now rolling, or will roll, where once those archaic land-masses existed, or still exist in the case of our present continental system. Here is the difference between all those continental regions, past or future — each one the continental system of a Root-Race, past or to come — and the sacred 'imperishable' land-system surrounding the North Pole.

The North Polar land, as said above, is subject to the same secular variations of topographical outline as those of other portions of the Earth, but these are of a minor character: small portions sink, other small portions arise. The geographic center of the Earth at the North Pole may or may not be at any one time under water, but surrounding it there is still the same slightly shifting, slightly changing continental system which in one age presents more water than land, and in another more land than water, but which, as a continental system, never undergoes those major and universal subsidences to which all other portions of the Earth's surface are subject in the course of the cycling ages — excepting the two "ends of the Earth." The same general observations apply to the South Pole.

Here, then, we have the explanation of what is mistakenly called a riddle only because certain statements have been too literally construed, and the matter has not been sufficiently studied. Consider a hypothetical case nearer the equator. Such a case could never actually occur, but it will illustrate my point. Take the Australian massif, including Australia, Tasmania, New Zealand, and the surrounding archipelagoes. Imagine that this vast continental system is never completely submerged, but is nevertheless subject to minor or partial cataclysms which entirely change the topographical out-

lines of the massif. Never does it vanish as a whole, but its outline is constantly changing because of the inroads of the sea in certain parts, and the elevations above the sea of hitherto sunken portions of this vast continental tract. This, as said, cannot happen except at the Poles, but it is precisely what *has* happened there, and will continue to do so to the very end of the present Round-manvantara. Though at first a continuous system or massif, the northern continent changes throughout the ages but never completely vanishes. It is subject to continuous secular variations in its topography due to sinkings and risings of portions thereof. The actual geographical center at the Pole may be either above or below the water, but the surrounding system of islands, large and small, peninsulas, etc., will remain, despite all minor changes, from the Round-manvantara's beginning to its end. It never finds as a whole a watery grave in the abysmal deeps of the ocean's floor.

UNIVERSAL BROTHERHOOD AND ADMISSION OF MEMBERS

[Differences of opinion may possibly arise in the future as to the right of a National Section or of a Lodge to admit or to exclude an applicant for fellowship. The question today seems almost a hypothetical one, but the Editors of THE FORUM think it may be useful to reprint in these pages an article by William Q. Judge bearing on just these points and originally published in *The Path*, Vol. IX, July, 1894. What this great Theosophist there wrote is precisely and identically the policy followed by the T. S. today. — EDITORS]

SOME confusion has at times arisen in the minds of Branch officers and members on the point of admitting persons to the T. S. It has been asked, Why, if we hold to Universal Brotherhood, should we refuse to admit those to whom there is objection? The answer seems to be the same as one would give if the question related to admitting all persons to one's family or house. Indeed, the relation of Branches to the T. S. is much like that of the family to the State. Every individual not positively criminal has the right to citizenship, and may, subject to statutes, take part in civic affairs, express his convictions as to public policy, join in meetings of citizens for discussion or new movements, and everywhere be regarded as on a par with his fellows. But this gives him no right to entrance into any family, and a claim that his citizenship entitled him to cross whatever threshold he liked and establish himself as a member of the domestic circle would be laughed at. Every one would say that families had a right to their privacy and to select their associates,

and that if they saw fit to exclude any person from their home, there was no canon of justice or proper feeling which should constrain them to do otherwise. It was wholly for them to say who was congenial, acceptable, welcome.

Just so in Branches of the T. S. Every sincere and reputable person is free to join the Society, and as a member of it to enjoy all the privileges belonging to membership. He can attend all meetings of Theosophists as such, join in petition to the constitutional authorities, use his diploma for purpose of identification, claim the documents due to F. T. S., and, in general, have full possession of every right conferred by our rules. But this does not empower him to demand admission to private meetings of a Branch, much less to election to its membership; nor can there be any ground of complaint if its existing members decline to elect him.

This will be clearer if we consider the nature and purpose of a Branch. It is a union of a group of members having a common ground of interest in Theosophic study or work, a certain general conception of desired methods, and a more or less intellectual or social or personal sympathy. The basis must of course be Theosophy, but the local superstructure takes shape and color from the quality of those who plan its erection. Now it is the continued harmony of the constituents which is to determine both its endurance and its activity. If an applicant for Branch membership is known to have views as to its policy which are in marked contrast to those prevalent within it, or to be offensive in manner, of ill-repute in the community, quarrelsome, heady, flighty, certain to excite discord inside or to compromise the Society outside, there is no possible reason why he should be accepted. To admit him would do him no good, for he is not in harmony with the rest of the organization, and would simply be introducing an element of discord certain to eventuate in ill feeling, contention, a check to work, and possible disintegration. One factious or indiscreet Branch member may paralyze a Branch. Nor is his exclusion an injury. He has no claim to entrance, and consequently no grievance at denial; and he is altogether at liberty to join the Society as member-at-large, to assist its operations, and to study its literature. He can be a citizen of the commonwealth without being a member of a particular household in it.

More than this. Where a Branch is aware that a person is sure to cause trouble or to act as a stumbling-block to other and worthy men and women, it is its *duty* to prevent that catastrophe. Sentiment should not be a bar to justice. To protect the Society and to secure peace to existing workers is of more importance than the self-love of a single individual. Indeed, if he resents the expression of

the Branch's preference in the case, he shows that he has not that respect for others' rights, judgments, and feelings, which is essential to any true Theosophist, and is destitute of the elementary qualifications for close union in Branch life. His very pique justifies the Branch action and affirms it.

Of course it cannot be said that no sacrifice of personal desires or preference is ever to be made by Branch members in elections. That would be queer Theosophy. It may very well happen that a person somewhat distasteful in ways may yet give promise of a valuable future, and a sincere member may, and should, concede personal considerations to a larger good. But this is a different case from that radical unfitness which cannot be smoothed over by tolerance or by phrases, and which demands the blackball for protection.

To recapitulate. We believe in unity, but at the same time we know that it is not possible for all to live intimately with each other because of various differences existing among individuals as to race, manners, and style of mind as well as of nature. Brotherhood does not require that we shall take into our home the vicious, even though we are working for their reformation; nor that we should bring into our own circle those whose manners and development are vastly different from our own. And just as it is in our private life as human beings, so it is in the Theosophical Society.

We have no right to deny to any one the right to be alive and one of the human family, and neither have we the right to deny to any one the right to belong to the Society so long as the applicant is not a criminal unreformed. But in the Society the Branch represents the family, and it has a right to draw a line or make limit, and to say who shall and who shall not belong to that family. Hence each Branch has to decide upon whom it will admit. If some apply who are sure to bring trouble to the Branch or who are of a nature that will not permit free and harmonious work with the others, the Branch has the right from all points of view not to admit to the Branch roll. This very question was once raised very needlessly in a place where there were many colored people and where a sentiment existed against their associating intimately with whites. It was settled by deciding that if colored people desired a Branch of their own they could have it and would be helped by the other. Brotherhood does not demand that elements wholly dissimilar must be violently mixed. Neither party would be comfortable in such circumstances. They can work apart for the common aim.

But the rules provide for cases where applicants wish to enter the T. S., as any Branch President may admit the applicant as a member-at-large if willing to endorse his character in general. In

such an event the transaction is between the president, the applicant, and the office of the General Secretary. It does not concern the Branch at all.

And so the union of right feeling and sound reason will usually solve duty when uncertainty occurs, and the Branches be secured the largest proportion of good material, with a minimum of risk to harmony, effectiveness, and continuing life. W. Q. J.

[IN line with the above it is of interest to note that during H. P. B.'s time and prior to 1887, at least as late as 1884, one of the 'Rules of The Theosophical Society' was as follows:

"XII. . . . Admission to Fellowship in the Parent Society carries with it the claim to mutual sympathy and fellowship in any of the Branches; but Fellows availing themselves of this privilege shall conform to the rules and bye-laws of the Branch with which they may be working during the term of their connection with it." (See 'Rules of the Theosophical Society, Together with an Explanation of its Objects and Principles,' published 1884 at Madras, India.)

In the 'Rules of the Theosophical Society, Its Objects and Principles,' published in 1887, Madras, — also during H. P. B.'s time — the following appears under the heading 'Membership':

"22. A person may be a Fellow of the Theosophical Society without joining himself to any particular Branch.

"23. No Branch shall be compelled to accept a person as a member of its body, who has not been duly elected by the Branch and agreed to abide by its bye-laws and rules." — EDITORS]

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

San Diego County

The following conclusions have been reached by Katherine Tingley Lodge, as the result of years of experience in successful lodge-work, writes Mrs. Maurice Braun, the President:

"It is found better for not more than three persons, preferably two, to present the material for study and discussion at lodge-meetings; for no one to read aloud to the Lodge for more than three minutes; for no one to speak longer than fifteen or twenty minutes, unless at a special program; the questionnaire method seems the best way to study THE THEOSOPHICAL FORUM."

Information as to the times and places of meetings of lodges, clubs, study-groups, and lotus-circles in San Diego, Ocean Beach,

La Mesa, La Jolla, Del Mar, Solana Beach, El Cajon, Coronado, Alpine, Fallbrook, and the Western district generally, is to be found in the monthly *Theosophical News*, published by the Katherine Tingley Lodge, 2772 Fourth Ave., San Diego. (Price 25c. per year.)

All Lodges and Study-Groups in the Western District are earnestly requested to send to the Regional Vice-President each month, not later than the 15th, brief announcements of their proposed meetings and activities for the following month. A new style of announcement was adopted in the September issue of *Theosophical News*, and the members of each group now have the opportunity of publishing for distribution in their respective districts not merely a display-card as heretofore, but messages addressed especially to inquirers and non-members whom they would like to invite to attend their meetings. THE THEOSOPHICAL FORUM can generally give space only to items of wider interest to F. T. S. everywhere.

Theosophical Headquarters, Point Loma

Following are the subjects of public forum-lectures at the International Theosophical Headquarters' weekly public meetings: September 23, 'Life's Consummations: Death and Rebirth'; September 30, 'Why Theosophy?'; October 7, 'Yesterday, Today, and Tomorrow'; October 14, 'A Friendly Universe'; October 21, Dr. de Puucker will speak; October 28, 'Man is not One, but Two.'

Los Angeles, California

The New Century Lodge meets on the first and third Fridays of each month at Room 240, Douglas Building, Third and Spring Sts. Mr. Paul Henning is President. The Men's Section of the Theosophical Club meets on the first Monday of the month at the same address. The Women's Section meets at 2 p. m. on the first Thursday of the month at the home of Mrs. Rose M. Lloyd, 1209½ So. Norton Ave.

Hollywood, California

The Aryan Lodge and the Theosophical Club affiliated therewith meet at 831 No. Mariposa Ave. — closed meetings for F. T. S. only on Tuesday evenings, and public meetings every Wednesday evening. Dr. Will Harmon, an old member from William Q. Judge's days, has recently resumed active work with the Aryan Lodge. The Corresponding Secretary, Mrs. Corinne Austin, writes: "I try hard not to become too enthusiastic but when it bubbles up all over me, I can't help feeling deep down that our Aryan Lodge, with its small beginning, will have a great future and will proudly take its place in the forward march of Universal Brotherhood."

Pasadena, California

The G. de Purucker Lodge meets every Friday evening at 8 p. m. at the home of the President, Mrs. Mary Lester Connor, 53 East Pine St., Altadena. On the first Friday of the month, the topic is taken from the Theosophical Club magazine, *Lucifer*; on the last Friday from THE THEOSOPHICAL FORUM. Mrs. Connor writes: "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. Ours is a place of friendship and brotherhood." Not the least factor in the sustained enthusiasm, unity, and success of the G. de Purucker Lodge in Pasadena is the President's own capable leadership.

San Francisco, California

Mrs. Harriet H. Somers, Treasurer of the San Francisco Lodge, writes: "This lodge is mighty strong on the inside and expects to do some great work soon." Mr. V. F. Estcourt is President. Another member, writing some weeks later, says: "I suppose you have received news from Mr. Estcourt about the fine attendance that we have been having at our monthly Tuesday evening meetings at the Hotel Whitcomb. Could such a thing have been imagined several months ago? We are certainly going along at a grand pace, gathering momentum as we go. Our meetings are getting more and more interesting."

Oakland, California

The Oakland Lodge holds open forum-meetings every Friday night at 8 o'clock in the Madison Street Masonic Temple, 15th and Madison Streets. Topics are chosen from THE THEOSOPHICAL FORUM followed by questions and answers. The Women's Section of the Theosophical Club holds public study-meetings on the first and third Tuesdays of the month at 2.00 p. m., 2801 Russell St., Berkeley.

The Blavatsky Lodge meets every Sunday morning at 11 o'clock at the home of the President, Mr. Nils Amneus, 707 63rd St., Cor. of Dover. The Lotus-Circle meets at 12.15 p. m., at the same address. Every Thursday evening at 8 p. m. a study-group is conducted for all who are interested. A loan library of Theosophical books and magazines is available. The President of the Blavatsky Lodge has been invited by the President of the Oakland Adyar Lodge, Mrs. Lovejoy, to speak at their public meeting on Sunday night, October 21st, on the subject of 'Theosophy and Christianity.' Mrs. Amneus writes: "It looks as if the fraternization-movement was already an established fact in Oakland, doesn't it?"

Elgin, Oregon

A monthly bulletin is issued by the Elgin Theosophical Club giving all the activities of the Blue Mountain Lodge, of which H. H. Hug is President; of the Men's and Women's Sections of the Theosophical Club, whose Presidents are respectively J. J. Laughlin and Mrs. Georgia Ohms; and of the Lotus-Circle under the direction of Mrs. Ruth H. Laughlin. *The Elgin Recorder* is most generous of its space towards matters Theosophical, publishing not only local news-items but lengthy articles. The Club's monthly bulletin shows excellent judgment in its choice of keynotes from standard Theosophical publications.

Seattle, Washington

On and after October 21st, the Seattle Lodge will open new public reading-rooms and library every Sunday afternoon at 2 o'clock in Suite 403, Fischer Studio Building, 1519 3rd Ave. Miss Claire Turner, Secretary, writes: "It seems that we of Seattle must accomplish many things this winter; the members are infilled with such energy and enthusiasm this past month. We have been fortunate in obtaining another room in the Fischer Studio Bldg., which is much more desirable for our studies. We have a large entrance-hall and two large rooms which can be opened into one when needed. We shall have one advertised public meeting each month for the Lodge, the remaining Sundays of the month being devoted to study-groups for the public sponsored by the Club. These meetings will be held in the evening, with the rooms open to the public during the afternoons on Sunday. We shall attract more and more interested inquirers. The Thursday evening meetings will be devoted to study for members only."

Supplementing this report, the President, Mrs. Florence Wickenburg, adds: "It is in my mind to devote a half-hour three Thursdays each month to letting the younger members take turns in conducting a short meeting, in order to give them training in presiding, answering questions, etc. If the material, and questions especially, are taken from the *Lotus-Circle Messenger*, supplemented with *Lucifer*, it should prove to be a three-way benefit: training for the members, learning to answer questions in simple language on the *fundamental* teachings, of which the *Messenger* contains such a wealth of material, and the obscure benefit in my own mind, at least, is the training in this way for future Lotus-Circle teachers.

"We are looking forward to a fine winter's activity; all members are filled with enthusiasm, and a strong determination to make a success of our new Sunday program. So, here we go, with 'dauntless courage.'"

Victoria, B. C., Canada

Public meetings are conducted under the auspices of the Theosophical Club every Tuesday at 8 p. m. in Room 8, Metropolitan Building, opposite the post-office. A gratifying increase in membership has been noted since the Regional Vice-President's visit there last April. Mr. G. F. Jeanneret is President and Mr. Frank C. Berridge Secretary. The latter writes that they are starting a study-class.

EASTERN DISTRICT

Boston, Massachusetts

The subjects of the Public Meetings for the Month of September were grouped under the general title 'Theosophy as a Help to Understanding Ourselves.' On September 2nd the general subject of 'The Composite Nature of Man' was discussed; Sept. 9th was devoted to the physical body and the lower triad; Sept. 16th to man's psychic nature, and the question of the soul in man; Sept. 23rd to the personality and the individuality, together with the question of immortality; and September 30th to the spiritual nature of man and the question of advanced spiritual beings on earth. Interesting question and answer periods followed the general presentation of the subjects, and there has been a good attendance of guests and inquirers throughout the month.

Rochester, New York

Phoenix Lodge: On August 26th the subject of 'Cyclical Opportunity' was discussed, and presented in an interesting manner, showing how advantage might be taken of cyclic law if we were familiar with it. On Sept. 2nd the subject was 'Theosophy, the Fundamental Basis of all Religions;' on Sept. 9th, 'Theosophy Explains the Hidden Teachings of the Bible,' illustrated particularly by an explanation of the esoteric meaning of the first two or three chapters of *Genesis*. On Sept. 16th the subject was 'Theosophy Gives the Logical Teachings about our Life and Existence on Earth,' and the speaker showed how a knowledge of Theosophy would illumine the lives of all possessing such knowledge, and increase human happiness.

Bridgeport, Connecticut

This Lodge every week supplies some worth-while article on Theosophy, which is published in the *Bridgeport Life*, one of the most recent numbers containing a complete reprint of the article on 'Good and Evil' by the Leader, taken from the July number of *The Theosophical Path*. Much interest has been aroused by these articles, and it has been kept alive by a written debate carried on between Clifton Meek, Director of the Theosophical Press Service,

and Kenneth Morris, President of the Welsh Section on the one hand, and a good-natured critic on the other.

CENTRAL DISTRICT

The Regional Vice-President, Mr. E. L. T. Schaub, has just returned from a trip including Chicago, where he addressed the new Lotus Lodge, organized by Mrs. Laura Baker, who is now its President. A most interesting meeting was held, which lasted over two hours, including the question and answer period. On his return trip Brother Schaub stopped at Kendalville and Ft. Wayne, Indiana, where several new contacts were made and plans formulated for starting study-classes. Indianapolis, Ind., through the efforts of Brother Fred M. Stevens, assisted by Mr. Schaub, expects to have a center started very soon.

Toledo, Ohio, is waking up and has sent in several applications for Probationary membership recently.

ENGLISH SECTION

Sunday Lectures at 70 Queen's Gate, London, in September were: Sept. 2, 'Cause and Effect,' Mr. A. H. Barlow; Sept. 9, 'Builders of the Future,' Mrs. R. C. Hall; Sept. 16, 'Theosophy and Prayer,' Mr. J. Greig; Sept. 23, 'Theosophy and the Bible,' Mrs. Rainford; Sept. 30, 'Nature's Three Qualities,' Dr. W. Stede.

Manchester Lodge, 235 Oxford Road, sends an announcement of activities for the rest of 1934, including public meetings, club meetings, Lotus-Circle, and social gatherings. It is pleasant to note that visiting members from other lodges are co-operating with the Manchester members in carrying on their work of spreading Theosophy.

GERMAN SECTION

Mr. Georg Saalfrank, the indefatigable President of our German Section, has recently sent out a Circular Letter to the membership of that Section. A brief digest of this communication will undoubtedly be of interest to the readers.

Mr. Saalfrank opens by informing the members of the splendid success of the new divisions for work in the Section, and the devotion, steadfastness, and fidelity displayed by the officers of these divisions and their helpers. He hopes that all members will follow this example of Theosophical virtue. He goes on to say that Theosophy means freedom from all unworthy viewpoints and propensities. He pays tribute to the spirit of sacrifice and devotion of all the members; he points out what Theosophy means to the individual and to the world in their present bitter need, and exhorts all mem-

bers to remember this and each one to conduct himself like an officer of the T. S., and, like the officers above mentioned, have no thought or wish that is not bound up with the work. "Actually," he says, "there is a large portion of our membership which is doing this; on the other hand, there remains still much to be done."

He next takes up the financial problem, upon which so much depends. He speaks of the matter of contributions and says that of course he understands that many are obliged to give work, where the payment of money is too difficult or even impossible. Nevertheless he reminds the members that there are cases in which more attention can and should be paid to the matter of contributions, especially because these are voluntary. He also makes it clear that the carrying on of the work and its expansion by him can best be done if he knows how much money he can depend upon and when he will receive it.

Another matter very close to his heart consists of reports from the individual Lodges. These should not be too full as he has not time to read the whole presentation of subjects, but brief accounts of meetings and the subject discussed should be sent in. Upon receipt of this Circular Letter, monthly reports are requested; these should include accounts of all public meetings. Without these reports the President cannot know what is happening and is not in a position to render advice and help.

Another matter dear to his heart is the increase of subscriptions to the Theosophical magazines, especially THE FORUM, 'Pearls,' and also to *Questions We All Ask*, as these publications are current working material. Comrade Blum's strenuous efforts along this line have had splendid results but there is still much to be accomplished, especially to maintain the FORUM, which could be greatly improved if it had a larger subscription than it has even at present.

He extends thanks to the whole Section and to its workers in general and particular. As his wide correspondence shows, all members collectively and individually show a spirit of unity; they are so wonderfully permeated with the power of cooperation that it is to him like a "blessing from above." He says that while many comrades would like to see the Work expand, and he is in full agreement with this, yet he believes the greater need at present is to lay the foundations of the Theosophical Cause both strong and deep. As this is accomplished, the possibility for growth and for larger expansion of the work will come about of itself.

He says that what he has stated in regard to the German Section applies as well to the Theosophical Club in Germany. He feels the great importance of making such opportunities for study in the clubs

that membership in the T. S. will seem a worthwhile aim — an object which the Club officers should never lose sight of and should work for in every way.

WELSH SECTION

Cardiff Lodge dropped its week day meetings until after September 8th, but continued to hold its Sunday evening meetings. Joseph Augustine Terry gave a fine talk on the 26th, on Karman, with real Irish eloquence. Other members have taken the other Sunday evenings.

Ferndale and Tonypandy Lodges continue to hold weekly public meetings, the members, especially in Ferndale, carrying on and giving the lectures without assistance from the Section President.

Swansea Lodge. J. Carey, the president, though very ill, writes circular letters to his members, with quotations from the Leaders; also distributes 20 or more *Fforwms*.

John Taylor continues to hold fortnightly meetings at *Wrexham*; the president of the Adyar Lodge and his wife seem to be regular attendants; also the secretary of the Y. M. C. A. at which he holds his meetings.

The Section generally is in very hopeful mood, expecting to start Lotus-Circle and Junior Club at Cardiff in the fall, also to work up a new lodge or two.

STUDY-PROGRAMS FOR T. S. LODGES

Subject: The Third of the Seven 'Jewels of Wisdom'—HIERARCHIES.

1st Week: The Hermetic Chain.

REFERENCES: *Occult Glossary*, pp. 65-6; *Fundamentals of the Esoteric Philosophy*, see Index under 'Hierarchy of Compassion,' also pp. 121 and 313; THE THEOSOPHICAL FORUM, April, 1930, Question No. 25, also for Sept., 1934, pp. 4-5; *The Secret Doctrine* under 'Hermes,' I, 207, 212, 279, 281, II, 2.

2nd Week: The Hierarchical Construction of the Universe.

REFERENCES: *Fundamentals of the Esoteric Philosophy*, ch. vii; *The Secret Doctrine*, I, 213, 274, 612-3, II, 33-4; *Occult Glossary*, pp. 66-7; *The Theosophical Path*, February, and March, 1930: 'H. P. Blavatsky: the Mystery,' chs. x, xi, entitled 'The Hierarchical Constitution of Nature'; also April, 1934, 'The Hierarchical Constitution of the Universe' by G. van Pelt; *Questions We All Ask*, Ser. II, No. xiv, 'The Secret Anatomy of the World,' and No. xv, 'The Secret Physiology of the World'; *The Ocean of Theosophy*, ch. iii.

3rd Week: Man's Constitution: a Hierarchy.

REFERENCES: *Occult Glossary*, 'Man,' pp. 102-4, 'Principles of Man,' pp. 141-2; *The Theosophical Path*, August, 1930, ch. xvi, 'Man' in 'H. P. Blavatsky: the Mystery'; *The Key to Theosophy*, pp. 90-3 (original ed.).

4th Week: Study THE THEOSOPHICAL FORUM, Nov., 1934, issue.

THEOSOPHICAL CORRESPONDENCE CLASS

A THEOSOPHICAL Correspondence Class has been started at our International Headquarters, with Mrs. E. W. Lambert as Secretary and Mr. W. E. Small, Jr., as Assistant Secretary. This Class 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.

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, Calif.*

Theosophical study-material recommended for beginners:

THEOSOPHY FOR BEGINNERS: *What is Theosophy?; Reincarnation; Karman; Death and After; Who are the Mahâtman's?; Psychic Powers; The Seven Principles of Man.* (per copy, 1c.)

THEOSOPHICAL MANUALS: *Theosophy in Brief Outline; What is Theosophy? A General View for Inquirers; Man's Divine Parentage and Destiny; Reincarnation, A Lost Chord in Modern Thought; Karman: The Law of Consequences.* (ea. \$0.25)

AN EPITOME OF THEOSOPHY: by W. Q. Judge. (10c.)

OCCULT GLOSSARY: by G. de Purucker. (\$1.65)

RESPONSES TO LEADER'S PENCE LETTER

F. T. S. may be interested in reading of the extreme interest aroused by G. de P.'s 'Leader's Pence' idea. The plan is in adoption everywhere. The following few are selected passages from letters enthusiastically approving the plan in question:

San Diego, Calif.: "We think the Leader's letter to F. T. S. is a *master-stroke*. We believe it will meet with very great success everywhere." — H. B. B.

Chula Vista, Calif. "My pledge to the 'Leader's Pence' Box — *without fail* to put one cent every morning before going in to break-

fast, and *if* forgotten a forfeit of 25 cents for *forgetting a duty.*"
— E. M. E.

Los Angeles, Calif. "A truly soul-stirring appeal. The right thing, in the right moment, and at the right place. The most rational and most practical method that could be adopted toward a Theosophical recovery. After having read the Leader's prospectus I felt such an enthusiasm and eagerness to start the game, that I had difficulties to remain in bed until my usual hour for rising had arrived, in order to experience the thrill of pitching my first dime into the bag." — A. E. G.

Pasadena, Calif. "The Leader's Pence Plan has the hearty endorsement of all our members. Each has declared for it and promised to abide by the suggestions it offers. I have pledged myself to 'a nickel a day' and it is my belief that others are doing the same." — M. L. C.

Elgin, Ore. "The suggestion to send in the contributions to Headquarters at the Four Sacred Seasons of the year is splendid and another good way to keep our minds riveted on the most noble work that man can do — the helping of others." — H. H. H.

Burton, Wash. "It is a wonderful idea; it brings out devotion as well as money, and we need both." — G. S.

Boulder City, Nev. "It is appropriate to enclose ——— from the greatest material monument in the West for the greatest spiritual work in the West at Point Loma. May more material resources in the country be turned into spiritual good." — E. A. B.

Milaca, Minn. "I am in full accord with the letter about 'The Leader's Pence' and am herewith inclosing ——— as advance payment and shall put the suggestion offered into practice." — H. S.

St. Louis, Mo. "Inclosed please find ——— to be applied to *The Leader's Pence*. I am sending one cent a day for each [member] for the month of August. I think this plan of G. de P.'s is fine." — L. H. C.

Cleveland, Ohio. "When your letter came I had no income of my own whatever, but I wrote on slips of paper, 'The Leader's Mite,' and each morning have slipped one in the box with the hope that money would come. I just received a check that I share with Point Loma. I shall continue the slips and send as I am able to do so." — E. L. B.

Washington, D. C. "It is a wonderful idea and doing it before breakfast appeals to me, and to give thanks at the same time, it seems to me." — B. G. A.

Carlisle, Mass. "It seems to us an excellent plan and we hope it will meet with a unanimous response as no doubt it will. We shall look forward to the report in THE FORUM with interest. More power to the 'Leader's Pence,' say we."— C. F. S. and wife

Victoria, B. C. "It is exactly the right plan, as all the Leader's plans are, and it is up to us Theosophists all over the world to make it a great success."— F. C. B.

Ormstown, Quebec. "I am enclosing money-order for the amount I have put aside every morning for the Leader's Pence Fund. That is a great idea, and I believe my finances are increasing since I started laying aside the pence."— M. B.

Note: The Treasurer-General suggests that remittances from the United States of less than \$1.00 be sent in U. S. postage-stamps, thus saving the expense of buying money-orders.

COURSE IN SANSKRIT

A COURSE in Sanskrit will be begun in the January (1935) *Lotus-Circle Messenger*. It will be simplified (though in no wise abbreviated) and so fully explained that anyone can learn it who will try. It will be developed after a new plan which will make this difficult language not only understandable and full of interest, but even easy, as languages go. With this Course you can learn Sanskrit without a teacher.

We are in an era which demands, before all, competent Theosophical writers and lecturers. To these, as Dr. de Purucker has pointed out, some knowledge of Sanskrit is a necessity if they would do their best work. The difficulties of attempting to learn this language from the regular University textbook, which is very advanced, usually very condensed, and intended only for study under a Sanskrit teacher, are practically insuperable. No simplified Sanskrit Grammar, so far as we know, exists. This Course will place one in your hands, with such full instructions that with its help you can teach yourself.

There is no charge for this course beyond a subscription to the *Lotus-Circle Messenger*, (price fifty cents a year); special price to classes — 4 or more subscriptions to one address, 25c. each). Order from Theosophical University Press (Publications Department), Point Loma, California. No further textbook will be required. If you think of taking this course, and want to begin with the first lesson, your subscription should be in our hands by or before November 30th next.

Each lesson in this Sanskrit Course, which is being prepared by Mrs. Grace Knoche, Editor, *The Lotus-Circle Messenger*, will be carefully supervised before publication by Judith Tyberg, Professor of Sanskrit in Theosophical University, who studied this "language of the gods" under Dr. G. de Purucker and has conducted Classes in Sanskrit in Lomaland and elsewhere for some years.

BOOKLETS OF SPECIAL INTEREST TO THEOSOPHISTS

1. OCCULTISM AND PSYCHIC PHENOMENA: by G. de Purucker. This important pamphlet has been reprinted at the request of many officials and other members of The Theosophical Society, who have declared that it is indispensable to those who have occasion to meet inquirers interested in weird phenomena and occurrences of the psychic realms and their relation to true Occultism. 12 pages, 10c.

2. ARCHAIC HISTORY OF THE HUMAN RACE, *As Recorded in The Secret Doctrine* by H. P. Blavatsky. Dr. Gertrude W. van Pelt has endeavored to place consecutively the revelations of the Ancient Wisdom regarding man's life on this planet. The related facts in *The Secret Doctrine* have been sifted out and an outline of our past evolution has been presented to the reader in a very graphic way. The events are arranged in chronological order. 52 pages, paper, 25c.

3. LETTERS FROM H. P. BLAVATSKY TO THE AMERICAN CONVENTIONS. Five letters written by H. P. Blavatsky to the Conventions of the American Section of The Theosophical Society between the years 1888-1891 have been reprinted, as they are of special interest to Theosophists of today who are not familiar with certain early phases of the history of the Theosophical Movement. 24 pages, with stiff paper covers, 15c.

4. GOTTFRIED DE PURUCKER AND THE THEOSOPHICAL SOCIETY: by A. Trevor Barker. Valuable information which all members of the Theosophical Society should possess. 15 pages, paper covers, 5c.

5. FIVE-YEAR FORUM INDEX: covering the years 1929-1934. In preparation. 25c. net. Orders received now.

Theosophical University Press (Publications Department)
Point Loma, California, U. S. A.

CORRECTION. In the September, 1934, issue of THE THEOSOPHICAL FORUM, page 28, last line, the words "Point Loma" should be substituted for "Adyar."

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 Theosophaidd). Commercial Mgr.: R. P. J. Richards, 122 Pembroke Rd., Cardiff

IRELAND

THEOSOPHICAL SOCIETY: Inquiries regarding Theosophy or the T. S. may be addressed to H. F. Norman, Esq., 5 Harcourt Terrace, Dublin.
Druid Lodge (Affiliated with the T. S.), Nos. 11-12, Merrion Row, Dublin.

HOLLAND

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

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

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our Age of the Mahâtman or Masters of Wisdom and Compassion, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

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Date

.....
(Full Name)

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THE THEOSOPHICAL FORUM

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GOTTFRIED DE PURUCKER, *Leader*

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

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LEAVES OF THEOSOPHICAL HISTORY

[The following letter of Dámodar K. Mávalankar to William Q. Judge is printed *verbatim et literatim* from the original which is held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. As the original is somewhat ragged on the edges, a few of the words indicated by their first few letters had to be guessed at.]

Bombay 5th October 1879.

My dear Mr. Judge,

I am very sorry to hear you write so disparagingly to Madam Blavatsky about your feelings and the state of your mind. Is it not surprising to see that a man like you after having made some progress in the study of Theosophy should despair at the very moment he is about to enter the very threshold of true knowledge? It seems to my mind ridiculously strange that a very thirsty man should be in quest of water and that when he has found it he should instead of drinking it, turn his back against it and fly from the only place where he can quench his thirst. You have read in "Isis" various facts to which the noble author attests as having seen personally. I am positively sure you have so high an opinion of this awe-inspiring Lady that you will not hesitate in the least to accept even a tittle of evidence she may bring forward to establish any circumstance which she knows for certain to be a fact. The more so, because she simply corroborates what was taught by my forefathers and what is still found in the ancient Hindu Literature but which is now regarded as superstition by ignorant men, they being unable to find the key which opens the box containing these hidden treasures. But this key you will get, only if you will continue the study of Theosophy.

In "Isis" the author has shown what powers man is endowed with and how he can use them. The use depends upon their development which occultism teaches us how to cause to effect in us. In order to show that the study of occult sciences has enabled certain

persons to develop their powers, a few of the performances of these mysterious personages have been quoted. She has clearly proved that there live to this day adepts who have obtained a thorough control over themselves and over the forces in nature, and have guarded from time immemorial the sacred writings of the venerable sages of the past who found out the Spiritual Powers of man and the only way in which he can develop them. But have these adepts succeeded in developing their powers at once when they begun? Is it possible for a person to get to the top of a house without using any means by which he can do so? Or again does it not appear absurd that a man can climb a tree without proceeding step by step? Do you expect a child to be a philosopher as soon as it is born? Are not these illustrations sufficient to convince you that in order to succeed in any thing you must proceed gradually? You know any thing rashly done is sure to be imperfect. In undertaking any thing the first thing required is perseverance. "Try again" should ever be our motto. A child will never learn how to walk if it were never to try to do so, simply because in its primary attempts it suffers failures and falls every now and then. But the instinct of the child urges it nevertheless to continue in its efforts until it succeeds. Does not the same Spirit which gives a child the instinct illuminate the child after it grows into manhood? Is it not shameful for every person that, although in childhood he acts in obedience to the instructions of the Divine Spirit, he after coming to maturity should become deaf to the teachings of that Spirit which once gave him success in his childhood notwithstanding all the primary failures? If we understand all these things why should we not proceed cautiously and patiently? If you see before your eyes a thing which you were hunting after for a long time, why should you not try to grasp and tenaciously cling to it? Should you give it up simply because you do not succeed for the first time? Is all the trouble you took in finding it out and getting at it to go in vain? Should you not at such a trying moment summon the assistance of moral courage? Is it not degrading for us that we can not *even follow* the footsteps of our ancestors who discovered the true path to Spiritual Enlightenment, although their footprints are so clear that they can be vividly seen by any one who cares to do so? How very difficult would it then have been if the task of discovery had involved upon us? Not only are these footprints still preserved but we can find to this day guides who have trodden upon these steps and have nearly attained the same end which these discoverers did. The question naturally arises where can these guides be found? The answer is of course India. But are they accessible to all? Can any body employ them

as other guides are? What are their charges for employment? One answer is, it is presumed, sufficient to answer all these queries. The fact that they retire from the busy world necessarily proves that they do not care for any thing pertaining to it. What else then can induce them to come over to you to guide you through this path? It is the proper performance of certain duties which a man ought to do. But what are these duties is a question which springs from this answer. If I were to go minutely into all these details it would take me too long before I finish this letter and I would therefore cursorily glance at what these duties are. We must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternal Divine Principle which is everywhere, is in every thing and in which is every thing and is therefore the source of all. We should therefore do all we can to do good to humanity. You know the soul of man is composed of Spirit and Matter and thus forms a distinct individuality. Our chief end should be to preserve this individuality until the Soul is freed of all the Matter that stuck to it and mixes into that Principle which gives it birth or rather from which it proceeds. One of the various things you must do in order to accomplish this is to leave off as much of worldly consideration as possible. Your only desire should be to do every thing for humanity and not for yourself, i. e., although *you* are in the world, your *inner man* should be out of it. When you do this much, you will know other means of accomplishing your aim from the Adepts. You must neither despair, nor think that there are no adepts simply because you have as yet seen none. If you have not met with any, you should know that it is because you have not properly performed your duties. You would perhaps think that these personages stop in India and you have therefore no chance of finding any in America. But then you must remember that for a person whose Spiritual Sight is opened time and space can offer no obstacle. He can travel any distance whenever he pleases in no time. Such men are actually in search of persons who truly and sincerely desire to go to them and study occult Sciences. Why should they not go to you if you are honestly working with that desire? If you produce a certain cause will it not have its effect? Man is endowed with a power by which he can produce a certain cause, but the production of the effect rests with that force in Nature to which the cause is directed. But does this force go against its laws? Certainly not, for if it were to do so, it would be a miracle, but you know that there can be no miracle. If you therefore perform your duties as you ought to do, you will certainly rouse the good Spirits (Forces) in Nature who will compel an Adept to come to you and teach you what you so ardently desire to learn. If you

despair after making some progress and learning certain things what should I do? Am I not a beginner? It is only two months that I have been *admitted* into the Society. What I have said above are the aspirations of a Hindu and should be of every person of whatever creed or colour, for castes and races are but the invention of man to suit his convenience. Do not therefore despair but go on with confidence, and success is at hand. If after performing your proper duties you do not meet with an adept you will at least have the consolation of having done what you are in duty bound to do. All your good actions in this world will help you in after-life. I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto "Try again," and apply it in your case.

I hope you success and conclude

Most truly Yours

Dámodar K. Mávalankar

F. T. S.

QUESTIONS AND ANSWERS

QUESTION 254

In regard to the Leader's statement, as quoted in 'The Mystery of the Pratyeka-Buddha' (*Lucifer*, Aug., 1934), that the path of the Pratyeka-Buddha is "a noble path in a way . . . nevertheless essentially a selfish path, etc.," a correspondent asks if the path of the Pratyeka-Buddha, being both noble and selfish, thus makes really a third or middle path — so to speak a 'gray path,' lying in between the utterly selfish path of the Black Magician and the utterly selfless white path of a Buddha of Compassion.

G. de P. — In answer to this question, it may be observed that it is possible for the sake of mere categorical convenience to speak of the path of the Pratyeka-Buddhas as being a third path, or what the questioner calls a 'gray path,' lying between the black path of the Black Magician and the white path of the Buddha of Compassion; but such a distinction is rather an arbitrarily convenient one than true to Nature. The very fact that the Pratyeka-Buddhas are Buddhas of a kind, shows that theirs is a 'white path,' to follow the metaphor of the questioner. But it is a white path which is nevertheless a negative or passive path, instead of an actively compassionate and beneficent white path which is what the Buddhas of Compassion follow.

We have thus the path of matter followed by the Brothers of the Shadow or the Black Magicians, which goes downwards; we

have also the white path which goes upwards. In the middle, so to speak, of this white path we find the Buddhas of Compassion steadily pressing forwards, but nevertheless deliberately and compassionately keeping in touch with and helping all beings trailing along behind that it is possible to help: the Buddhas of Compassion thus acting as world-leaders and world-guides, and doing so with deliberately compassionate intent; whereas, on the sides, so to speak, of the same white path we find individuals who, their eyes fixed on the glory of the vision before them, are blinded by it and, as it were, forget the suffering thousands of millions of beings trailing along behind.

Thus, then, these Pratyeka-Buddhas press forwards along the white path, doing indeed no harm to anyone, but completely absorbed in their own 'salvation' as the Christians phrase it. They will finally reach their destination where they will rest for aeons. Meanwhile, the general course of evolution, led by the Buddhas of Compassion, will in time pass them by, so that when the Pratyeka-Buddhas finally awaken to their new period of evolution, they will then discover themselves in the rear, although still on the white path. Remember that the Pratyeka-Buddhas are not actively evil, quite the contrary. They are even a negative or passive kind of spiritual influence in the world; but yet their course is what one can truly and faithfully describe as a sort of spiritual selfishness, yet not an evil kind of selfishness as is the path of the Black Brothers. The Pratyekas must lead pure lives and keep their minds constantly on the celestial vision ahead and do no harm to anyone; but their whole attention is centered on their own 'salvation,' and they progress oblivious of the sufferings and stumbling steps of the uncounted millions behind them.

As stated so beautifully and succinctly by H. P. B. in *The Voice of the Silence*:

The rugged Path of four-fold Dhyâna winds on uphill. Thrice great is he who climbs the lofty top.

The Pâramitâ heights are crossed by a still steeper path

— which Pâramitâ highths are the highths upon which the Buddhas of Compassion fix their gaze, for theirs is a still steeper path leading to highths far greater than those attained by the Pratyeka-Buddhas.

Thus these latter are vegetatively or passively good, instead of actively good as are the Compassionate Buddhas. The difference is somewhat like that which we so often find as between two men, both of them fairly good men, both of them on the whole desirous of doing good; but one man of the twain longs to do good because

his heart is mightily moved by pity, and he thus goes out of his way in order to do good to others; whereas the other man of the twain merely dreams of doing good, but is still more interested in his own progress forwards and in the matters that pertain to his own advancement. The former man opens his ears to every cry for help, and obeys the instincts and dictates of pity; the latter man likewise may or may not hear the cries as the case may be, but is so involved in his own purposes for self-progress and self-advancement that he forgets, and finally by force of habit becomes selfishly oblivious of, Nature's first mandate — helping where help is needed.

QUESTION 255

(Question 255 was taken from an open letter appearing in the Correspondence Section of *The Listener*, London.)

Granting that 'for every effect there is a cause and no single action by a human being is ever without some initial stimulus,' I still cannot see that this affects my contention. Suppose my sub-conscious self foresees that I shall be killed on the road by a motor car next week, can I stay in my own house and garden during that week, or shall I be forced to go out against my rational will? And what about the motorist? Is he likewise affected by the various stimuli that govern my actions, so that he is bound to kill me on his way? If so, is he not predestined to do it, and am I not predestined to be his victim?

Irene Ponsonby — The answer to your three contentions is an emphatic No! No power in heaven or earth can force you or the motorist to do other than your rational wills decree. True, you are both affected by the stimuli that act on you, but you alone determine your reaction to any and every stimulus. *You* govern your actions.

Your will is of the essence of Cosmic Will — however limited it may be by your evolutionary status — and Cosmic Will is one of the aspects of Universal Law, of which another facet is Divine Compassion. Every deliberate choice and act in your life, if harmonious, strengthens your will; while the fearful, self-seeking impulses you follow weaken it and draw you towards the maelstrom of discord, *i. e.*, accidents, tragedies.

Certainly "for every effect there is a cause," and no event whatsoever is "without some initial stimulus"; but neither cause nor stimulus alone can define the scope of the effect. That depends on you in your sum totality, so to speak, at the time any given effect comes into play. You, as you are at the time, provide the channel for a given effect to follow its initial cause, because both cause and effect inhere in the fabric of your being. You were the initial instigator or stimulant. An attack of pneumonia which runs a normal

course in the case of a robust individual, will probably prove fatal to one of delicate physique. The cause in both cases is similar, but how different the effects.

In *The Ocean of Theosophy*, p. 46, W. Q. Judge tells us:

As the old Hermetists say: "Behind will stands desire." For whether we wish to do well or ill we have to first arouse within us the desire for either course. The good man who at last becomes a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way.

This is the age-old, sacred path to peace and wisdom. Forget your sub-conscious self with its direful premonitions. Fill each day with service self-forgetfully rendered in thought and act to the welfare of all that lives. Thus only will your obligations be fulfilled. Thus will every cause in your life be harmonized in its effect.

QUESTION 256

(Propounded in an article in *The Listener*)

Are moral standards relative or absolute? Are they merely products of actual human nature and actual human circumstances?

Irene Ponsonby — Moral standards are relative in that they are set by evolutionary status. A standard of morality which is natural in the beast kingdom, becomes bestial when followed by the human being; and, similarly, standards which today seem admirable, will, at a future high tide of evolution, be superseded by still more advanced ideals; for to be less than god-like then will be degradation of humanhood.

Nevertheless, the principles on which we base standards of morality and ethics are absolute and immutable in that the abstract conditions of good and evil are dual aspects of universal habit or law. A high standard implies brotherliness, cleanliness, harmony of spirit, soul, and body — in short fully developed and perfected manliness and womanliness of character. We qualify as good, the beautiful, the harmonious, the kind, and the lovely, the perfected and evolved, while evil is of the nature of the imperfect and unevolved, discordant and productive of pain and sorrow.

Moral standards are based on the enlightened visions of the Sages and Seers. Except for the fact that these Masters of Life have all — with the exception of the Avatâras — been highly evolved human souls — men who, through their own efforts have attained to Cosmic self-consciousness, and have thereby been able to interpret, 'step down,' so to speak, through their own being the laws inherent in the structure of the Universe to the requirements of the

kingdoms of Nature below them, with whom they are karmically associated, it is incorrect to say that moral standards are "merely products of actual human nature and actual circumstances"; . . . "because the Law for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is One. . . ." (H. P. B. in *The Secret Doctrine*, I, 144-5)

QUESTION 257

Does the Doctrine of Karman conflict with the Notion of Free will?

H. T. E. — It does not. By consenting to a higher law, we render ourselves independent as regards lower laws. Theosophists do not invent new laws, but call your attention to those which can be seen at work around you. Observe therefore the actual working of the human power of choice. Compare the man with the animal. The animal follows his instincts, but the man is able to conform to a higher law, with which his reason brings him into contact; and he can relinquish his habits and create new ones at will.

The kind of Karman which we are considering is that which concerns the ripple of energy, the network of conditions, set up by our thoughts and desires. This determines what experiences we shall meet, but does not determine how we shall deal with them. In our past we have thrown out from ourselves innumerable whirls of energy, which must return to their source. If weak, we may fall victim to them and thus give new impetus to the chain of cause and effect. But, if strong, we may stand steadfast while they dash their waves ineffectually on our rock. This can be illustrated by familiar examples from daily experience, and then the principle has only to be applied on the larger scale. For instance, I may find myself emotionally involved in some difficult affair where there is resentment and the friction of personalities; a sense of being unjustly used and a determination to get back my own. If I go to bed in such a frame of mind, I shall, the next day, quarrel with my fellows and set up new vibrations of discord and delusion. Then it may be said that I am a slave of Karman. But I possess the power of sitting down and calling to my aid the powers of reason. I recognise a higher law and determine to obey it. I expunge from my heart all resentment, clear from my mind all grievous memories, and retire to rest confident in the supreme law of Love which rules the universe. In the morning my breast is tranquil, my vision clear; my presence seems to spread harmony where I go; misunderstandings are dispelled, and the wave of discord dies down.

Thus we can see from our own experience that our power of choosing between good and evil is a reality. There is no getting

away from this *fact*, and any statement of a 'law' which contradicts this fact is a misstatement. Another form which this delusion takes is: "If it is a man's Karman to suffer, why should I help him?" It may be in his Karman that he should be helped by you. It may be in your Karman that you should encounter this moment of choice; and it is within your power to help or to refrain, thus determining your Karman for the future. In any case it behooves you to follow the promptings of heart and reason; you can no more frustrate the law of Karman than you can frustrate the law of gravitation; would you cite the law of gravitation as an excuse for not catching a man when he falls?

BUDDHAS AND BODHISATTVAS

G. DE PURUCKER

(From *The English Theosophical Forum*, September, 1934)

IT may be at first very confusing to the mind of the student to hear so much in our philosophy about so many Buddhas and Bodhisattvas and Wondrous Watchers and what not. But this is merely because the student is embarking upon what is for him a new expansion of consciousness; he is entering into a new field of intellectual and spiritual activity; and it is natural enough that for the first steps upon this field he may be temporarily bewildered. But the bewilderment soon passes when he discovers that things fall into proper places, as his studies progress, with amazing quickness and mental ease. It is all so simple if we remember the fundamental law of all study in occultism — the law of analogy. What takes place, as Hermes so nobly said, in the interior and upper spheres, likewise takes place here below in our material realm and in the world of man. The only requisite for getting a proper understanding is making the requisite changes, because of the transfer from plane to plane of consciousness and the surrounding material, and events pertaining to each. Conversely, what takes place here on earth and in our world of men takes place on a grander and more subtil and more spiritual scale in the higher and less material planes where the gods abide.

Remove the old idea out of your minds that the gods are one family of beings, and men are some other and quite distinct and different family. We are children of the gods, literally. Each man is, in his inmost being, a divinity, son of Father-Sun; and the only reason we are not manifest gods now is because we have not as yet evolved forth the god within. But this will come in the future. We are embryo-gods; and the gods who now are, were once men. What

the Dhyâni-Buddhas are in their relation with the Dhyâni-Bodhisattvas, that the human Buddhas are on this plane in their relation with the human Bodhisattvas. The rule in both cases is the same, on the law of analogical reasoning. To understand it properly merely means a transfer of incidents and facts and living beings from above downwards to our plane, or conversely.

Every Dhyâni-Buddha or Buddha of Contemplation or Meditation, has his "mind-born sons," so to speak, his spiritual offspring if you like, who are the Dhyâni-Bodhisattvas. Let me illustrate: When a Teacher arouses the soul in a man so that the man can then understand what the Teacher says, and leads that now understanding man to a greater, nobler life, so that he follows in the footsteps of his Teacher, that man or pupil is then a Bodhisattva of his Teacher; and that Teacher has transplanted into that disciple's life a portion of his own life-essence, a part of his own mind, thus awakening the mânasaputric spiritual and intellectual fires within the disciple. This is what the Dhyâni-Buddhas do to other high entities on their own plane, thus bringing about the coming into being of the Dhyâni-Bodhisattvas, and, later, the human or Mânushya-Buddhas. These Dhyâni-Buddhas on their own plane have their pupils or disciples in whom they arouse the Bodhisattvic faculty, the Buddhic Splendor.

Similarly so on the human plane. When the Mânushya-Buddhas find proper human disciples, they inspire them, infill them with holy spiritual and intellectual fires, so that thus these men-pupils, when themselves successful in the race and relatively complete in spirituality, become Mânushya-Bodhisattvas, on their way to become Mânushya-Buddhas; and this is so because the Buddha-light is awakened within these men-pupils; each one feels the inner god within himself; and from that moment he knows neither pause nor rest until he himself attains human Buddhahood.

Take the case of Gautama-Śâkyamuni, a Mânushya-Buddha. In him as a man there were three or four different elements, and every one functioning: The ordinary human being who was a great and splendid man, but still a human being in the ordinary sense of the word; inspiring this human being was the incarnate Bodhisattva; yet the mânasaputric essence within the human being — which belonged to that human being as a monad *per se* — had not yet been fully awakened in that human being, although, as said above, he was a grand man. Inspiring and over-enlightening this Bodhisattva within Gautama-Śâkyamuni was the Buddha; and over-inspiring and enlightening that Buddha — a spiritual flame working through the Bodhisattva in the man — was the Dhyâni-Buddha of our Round,

working of course through the Dhyâni-Bodhisattva of this Globe D.

Now all this seems very complicated at first glance; but it really is not. We have, first, a spiritually evolved human being in whom the native mânasaputric essence was awaking, or partially awakened, thus providing a fit field of consciousness for its individualization as the incarnate Bodhisattva. Then the Monadic Essence working through this incarnate Bodhisattva was individualized as the Buddha, these elements just specified forming the various monadic centers mainly active in Śâkyamuni. In addition to this and because the incarnate Bodhisattva allowed the ray from the inner Buddha to manifest itself, there was the reception even into the human consciousness of the still more spiritual ray from the Round Dhyâni-Buddha, in its turn traveling to the human Buddha by means of the Globe Dhyâni-Bodhisattva.

This Dhyâni-Buddha working through the Globe Dhyâni-Bodhisattva might be described as the 'outside' spiritual influence working through the human Buddha; and the Buddha and the Bodhisattva and the partially awakened mânasaputric essence form the triad in the constitution of Gautama-Śâkyamuni acting to produce the Mânushya-Buddha. One should always remember in studying these recondite and difficult subjects of spiritual psychology, the basic fact that the human constitution is a composite or compound thing.

When Gautama, whose personal name was Siddhârtha, left his home, according to the beautiful story so well known, and went out in his search of light, *i. e.*, for the attaining of human Buddhahood for the sake of the "salvation of gods and men," in time he brought first into relatively full activity the Bodhisattva within himself. The ordinary man of him, the vehicle, grand as that ordinary man was, was nevertheless utterly subordinated — to be a perfect human instrument thenceforth through which the Bodhisattva working within him could manifest itself and express its noble faculties, over-enlightened by the Buddhist ray. Yet this becoming at one with the Buddha within himself, lofty as the state was, was still not enough for the purpose in mind, because this particular human incarnation — that of the man called Siddhârtha — was to be the vehicle of the minor Racial Buddha.

Thus it was that finally, after striving in self-imposed discipline and spiritual yearning and inner conquest, and then teaching, under the sacred Bodhi-tree, the Tree of Wisdom, the Mânushya-Bodhisattva called Gautama-Śâkyamuni, as the legend runs, attained Buddhahood; which means that in its turn the incarnate Bodhisattva became the willing and perfect psycho-spiritual instrument through which the inner Buddha of him could express itself.

Thus, then, when the Buddha-state had been attained, we find the Buddha (1) working through the Bodhisattva (2), working through the awakened Man (3); thus exemplifying the activity in a human constitution of the three higher monads thereof, to wit the spiritual (1), the Bodhisattva or Mânasaputra (2), and the evolved human (3); and this is exactly what each one of us humans some day will have the lofty privilege and the exquisite joy to become — always provided that we run the race successfully. Everyone of you already is a feeble incarnation of an inner Buddha — and you know it not!

Now, here is another important point of thought that I must come to. When the Buddha waxed in age, and the body which had served him so well became feeble with the passing of the years so that it was no longer so perfect an instrument as formerly — a formerly perfect instrument now becoming worn — according to the exoteric teaching the Buddha “died” at the age of eighty years. The truth of this matter was that in his eightieth year the Buddha in Gautama-Śâkyamuni entered Nirvâna, *i. e.*, entered into the nirvânic state or condition, nevertheless leaving the Bodhisattva still active and working through the then aged and enfeebled physical frame. The Buddha-part of him, in human speech, had “died” to, or passed out of, the world, *i. e.*, had done its work and had passed into the Nirvâna, therein to await its next or succeeding task at the end of this Fifth Root-Race, at which time that same Buddha-spirit, that same Buddha-element, would again over-enlighten a new Bodhisattva-Man.

Thus much for the Buddha-element in Śâkyamuni; and it was therefore truly stated that the Buddha ‘died’ at the age of eighty years, simply because the Buddha-element had passed out of direct concern in human affairs. Yet for twenty years more, the Bodhisattva, working through the noble man Gautama-Śâkyamuni, lived and taught his inner Group or School, as what we Theosophists could and probably would call a Master. We do so advisedly, because it is that composite constitution that still remained and worked which is precisely what the Mahâtman or Masters are: Bodhisattva-men, men of the ‘essence of Buddha,’ *i. e.*, of Wisdom and of love — just what in the West is often intended by mystics in their usage of the word ‘Christ.’

Of course it should be remembered that the Masters themselves exist in differing grades of evolutionary perfection, there being stages of advancement among them just as there are among all other classes of beings.

Then finally, in his hundredth year, the Lord Gautama laid down

his aged body: he cast it off for it was finished with, since it was too old to serve any more in the manner that was still required of it. He cast it off, as Krishna says in the *Gîtâ*, as we cast aside "a worn-out garment"; and he who was known when on earth first as Siddhârtha, Prince of Kapilavastu, then as Sâkyamuni, then to his initiated disciples as the Buddha, thenceforward lived as a Nirmânakâya, a complete man minus only the physical body and of course the accompanying Linga-Sârîra which goes with the physical body.

How much more could be said about even this one theme of our thought! What mysteries could one not point to that lie latent in the constitution of every human being, offspring of heaven and earth truly, child of the gods and of men. The human constitution is a mystery of mysteries, a wonder of wonders. The ancient statement of the Delphic Oracle: Man, know thyself! contains almost infinitely more than the rather trite and platitudinous significance which is usually given to this archaic Greek injunction. Every great religious philosophy or philosophical religion that the world has ever known has through its teachings pointed directly to man's constitution as containing not only all the mysteries in the Universe, but as containing likewise the master-key unlocking those mysteries themselves. In proportion, I say, as man learns to know himself, does he become able to unlock the mysteries of the Universe around him, which in his ignorance and folly he imagines to be outside of himself.

One of the greatest objectives of the Theosophical Society, and of our teaching, both esoteric and exoteric, is to awaken man to know himself: what he is, what is in him, what his duty in the world is, and how to live his life not merely nobly and grandly, but how so to live it that he may bring out from within himself the more than human qualities, *i. e.*, the Buddhic Splendor, meaning essential Wisdom and essential Love, humanly and feebly spoken of as 'intellect' and 'heart'; yea, more than this, to teach him to live so that his fellow-men will look upon him as a Helper, as a guide, rather than as a human scourge to his fellows, which, alas, so many millions of human beings are!



"DURING all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself."—WILLIAM Q. JUDGE, *The Path*, IX, Nov., 1894, p. 238

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

CO-OPERATIVE MEETING OF LODGES, CLUBS, AND STUDY-GROUPS
IN SOUTHERN CALIFORNIA

A PRACTICE was inaugurated some months ago of calling together officers and other representatives of lodges, clubs, and study-groups in Southern California after each of the Leader's public addresses at the International Headquarters, when many gather from different parts of the State to hear him. The last of these meetings was held on October 21, 1934.

The meeting was called to order by Mr. Iverson L. Harris, Regional Vice-President of the Western District. Official representatives present were: Mr. Maurice Braun, National Director of the Theosophical Club; Mrs. Hazel Boyer Braun, President of Katherine Tingley Lodge, San Diego; Miss Alice Peirce, Secretary, Headquarters Lodge; Mr. Paul Henning, President, New Century Lodge, Los Angeles; Mrs. Mary Lester Connor, President, G. de Purucker Lodge, Pasadena; Mr. Clarence Q. Wesner, President, Aryan Lodge, Hollywood; Mrs. Edna M. Gourley, President, G. de Purucker Lodge, Ocean Beach; Mrs. Leonard Lester, Secretary, Alpine Lodge; Mr. T. T. Clemesha, President, La Mesa Theosophical Club; Mrs. Eunis Wright, President, Women's Section, Ocean Beach Theosophical Club; Mr. George Simpson, and Mr. Benjamin Bryant, Study-group directors; Mrs. Frances M. Dadd, Associate Editor, *Lucifer*. Quite a number of members of the Headquarters' Staff attended unofficially.

Mr. Clemesha reported that while the La Mesa Theosophical Club was situated in a very small community, the attendance ranged from twenty-six to thirty and that the interest was steady. He attributed their success and growth to the fact that they had speakers from Point Loma once a month who addressed the Club on their subject of study.

Mr. Braun said that while some clubs prospered under the procedure adopted by the one in La Mesa, others preferred to discuss the teachings among themselves and relied upon this method for their growth. He said that the main point to keep in mind was the best method of interesting the stranger, and to this end he had found the question and answer method generally the most successful.

Mrs. Connor said that the G. de Purucker Lodge in Pasadena devoted one meeting a month to the study of THE THEOSOPHICAL FORUM and one meeting to the study of *Lucifer*. The remaining meetings of the month they have recently devoted to the study of *The*

Ocean of Theosophy. She said that each month she selected about 100 names and addresses from the local telephone directory and mailed to them copies of the current issue of *Theosophical News*, marking the Pasadena Lodge's activities in red pencil so as to attract attention to their local work. She said that this method was yielding gratifying results.

Mr. Wesner reported that the Aryan Lodge, Hollywood, was continuing with its year's study of the sevenfold nature of man; and that so far it was proving satisfactory to the membership.

Mrs. Braun outlined the monthly program of the Katherine Tingley Lodge, and spoke with enthusiasm of the growth of the Lotus-Circle connected therewith.

Mrs. Gourley stated that the newly-founded G. de Purucker Lodge in Ocean Beach had acquired six new members during the past month. Owing to the fact that the membership of this lodge is made up of new Theosophical students in the main, they had to proceed rather slowly in their studies; but she felt that they were building up a strong nucleus for future work.

San Francisco — Oakland Bay District

A letter from one of the members of the San Francisco Lodge tells of the following plan recently inaugurated by Mr. V. F. Estcourt, President thereof and Chairman of Lodge-Presidents in the Bay District:

"Mr. Estcourt has made a splendid suggestion for all the local lodges in the Bay District to follow: that of one member from each lodge visiting one other lodge during the month. This promises to be very helpful indeed, and to engender a fine spirit of co-operation among all the lodges in this district; for are we not all links of one chain?"

"As a starter for this idea, we had Mr. Nils Amneus over from Oakland to lecture at our last public meeting at the Whitcomb Hotel in San Francisco; and he certainly gave a very fine exposition on the subject of 'Chance or Justice Ruling our Lives.' We had a very good-sized audience, which seems to be developing real quality as time goes on; and judging from the intelligent questions that are asked and answered, one realizes that we are getting people who are thinking seriously on life and its meaning."

International Headquarters, Point Loma

The topics and speakers at the Sunday afternoon public forum-lectures in the Temple of Peace for November are the following: 4th, 'Theosophy and Religion,' Henry T. Edge and C. J. Ryan; 11th, 'The Spiritual Background in Education,' Frances M. Dadd and Abbott Clark; 18th, 'Justice,' Orange Clark and Florence Collis-

son; 25th, 'In My Father's House are Many Mansions,' La Fayette Plummer and Lydia Ross.

Miss Alice D. Peirce, Secretary, reports:

"The activities of Headquarters' Lodge, Point Loma, continue with unabating enthusiasm. The work of our members gives gratifying evidence of steady growth of power to comprehend and to express the technical teachings of Theosophy.

"Fellows of the Theosophical Society from other Lodges frequently attend the meetings, lending the inspiration of their presence, as well as occasionally their contributions to the general interchange of ideas. Cause for our deepest sense of privilege lies in the regular attendance of the Leader, Dr. de Purucker, with the opportunity he generously affords of receiving additional light on the profound teachings of the Ancient Wisdom being considered at these bi-weekly meetings. Even on days when he must be wearied from an afternoon lecture in the Temple of Peace, giving the simpler teachings for the benefit of the general public, he comes to the Lodge in the evening and often speaks at some length. It seems to be the way of such selfless Teachers of their younger brothers to give and give and then to give more.

"The members take turns in officiating as Chairman, each serving about three consecutive times. This plan familiarizes those unaccustomed to conducting a meeting with the usual method of procedure. First the appointed speaker of the evening briefly introduces the subject announced, and then the Chairman invites all to join in the general discussion. It is surprising how uniformly the illusion of time is demonstrated when the hour for adjournment arrives before anyone realizes that we have more than begun. Four, five, or six, simultaneously asking for the floor is not at all unusual, requiring an alert Chairman to do justice to all.

"After many months devoted to study of the seven 'Jewels' or 'Treasures of Wisdom,' as expounded in *Fundamentals of the Esoteric Philosophy*, the Program Committee decided to take up the 'Seven Portals' of the *Voice of the Silence* and to relate the teachings in this little book to those given in *Fundamentals*. The plan has developed admirably. We have already studied the first five of these 'Portals.' While it can hardly be said that the Lodge as a Hierarchy has passed through all of these wonderful gateways into the spiritual realms faintly glimpsed beyond, still it is something to have looked through them with a little clearer vision to the sunlit vistas which invite every aspirant towards becoming consciously at one with Reality.

"The speakers to date have been Lieut.-Commander F. F. Webster, Miss Helen Savage, Miss Judith Tyberg, Mrs. Isabel Clemeshaw.

and Mr. A. B. Clark, and each one has presented these metaphysical, but at the same time practical, concepts with understanding and has inspired the other Comrades to contribute many intuitive side-lights, *gleaned from experience and acquired knowledge, in some cases during many, many years of purposeful living.*"

EASTERN DISTRICT

Boston, Massachusetts

Subjects for the Sunday evening public meetings during October were as follows: October 7th, 'Cosmic Philosophy,' J. Emory Clapp; Oct. 14th, 'Karman, What is it?', Mrs. Jessie E. Southwick; Oct. 21st, 'Duty and Responsibility,' Mr. S. M. Zangwill; Oct. 28th, 'Innate Powers; How Realize them?', Mrs. Rissah Z. Lebowitz.

At the suggestion of the Boston 'electrifier,' Mrs. M. R. Franklin, a new plan of conducting our Lodge study-group was inaugurated, which is proving a decided success. This plan was partly modeled after the method used by the Point Loma Lodge. The Lodge President appoints a chairman two weeks in advance, and the chairman, in turn, selects three members to present the subject of study, which is taken from THE THEOSOPHICAL FORUM, each such member devoting from five to fifteen minutes to this subject. This is followed by general discussion by other members, with questions, if there are any, and perhaps a summing up by someone whom the chairman selects. The members are enthusiastic over the new plan, and everyone is kept on tip-toe. This method intensifies the interest of those attending. There has been a very good attendance since the new plan was adopted.

Rochester, New York

Following is the list of subjects presented during the past month at the public meetings: Sept. 23rd, 'Theosophy Explains our Progress in Life after Death'; Sept. 30th, 'Theosophy gives the Key to Spirit-manifestations and Psychic Phenomena'; Oct. 7th, 'Karman, the Working out of the Law, As ye Sow ye Reap'; Oct. 14th, 'Reincarnation, not one Life but many on Earth'; Oct. 21st, 'Man, the Mirror of the Universe, As Above so Below.'

The subjects have been taken by Mrs. Cowles, President of the Lodge, Miss Mayme-Lee Ogden, Secretary, and Mr. Arthur Bailey, President of the Men's Section, The Theosophical Club, and have been presented in a most interesting manner. One guest remarked: "It is a pity that more people cannot attend these meetings; there is so much of value in them that it is too bad more people cannot benefit by them."

CENTRAL DISTRICT

Mr. E. L. T. Schaub, Regional Vice-President for the District visited Indianapolis, and held a meeting on Sunday, October 21st. This was conducted as a Theosophical Club meeting, all present taking part in the discussion, and in addition to others who attended the meeting there were several present from the Adyar Lodge in Indianapolis, thus manifesting a fraternal spirit. This meeting was made possible through the efforts of Mr. Fred M. Stevens, formerly a resident of Boston, and member of the Boston Lodge, and later a resident at Point Loma for some years. There were also present at the meeting two Probationers from Lodge No. 1 who have moved to Indianapolis and have applied for Full Fellowship.

Minneapolis, Minnesota

Minneapolis Lodge reports some interesting meetings held during the last few weeks. They have taken up the subjects suggested in THE FORUM for Lodge study, and had an animated and interesting discussion on the various aspects of the doctrine of Reimbodiment. The last Sunday of September was devoted to the articles in the September FORUM, each member telling which article he found most interesting, and why he found it so, also how it had been of help to him. Quoting from the report of the Secretary, "The result was gratifying, for with each talk was the element of inspiration and seriousness that raised us all, not to heights of enthusiasm, but to realms of deep, quiet thought and greater intuition. Strangely enough, the doctrines of lost souls and annihilation, which had been teasing us during the preceding meetings, were dealt with most satisfactorily in this number, and set some of us to sound thinking." One comrade drives 150 miles each Sunday to attend these meetings.

Ann Arbor, Michigan

In addition to the regular activities of Ann Arbor Lodge, consisting of alternate Lodge and Club meetings, held on Wednesday evenings, they report a visit of the Lodge members to Toledo, where they had a very enjoyable picnic and Club meeting at the home of Miss Arnold, Secretary of the Toledo Lodge. Members of the Adrian Lodge were also present at this enjoyable affair.

ENGLISH SECTION

Sunday evening lectures at 70 Queen's Gate during October were: Oct. 7, 'The Great Pyramid,' Mrs. Rainford; Oct. 14, 'The Buddha,' Mr. A. H. Barlow; Oct. 21, 'Vital Reasons for Studying Theosophy,' Mr. H. Lewis; Oct. 28, 'Theosophy of Wagner,' Mr. F. Keep.

The members of the Liverpool Lodge have extended their activities to Southport, where they held a successful meeting lately with the idea of founding a lodge there.

Manchester Lodge reports Sunday lectures as follows: Sept. 16, 'Theosophy and the Bible,' and for November on these subjects: 'The Objects of the T. S.,' 'Theosophy and Occultism'; and 'God and Prayer.'

Blavatsky Lodge, Bristol, had in September a lecture by Mr. Percy Leonard on 'Echoes from the Orient'; and lectures on 'Man's Relation to the Universe,' 'Pantheism in Various Ages,' 'What is Theosophy?', and 'The Mind of Man.'

Bournemouth Lodge reports enthusiastic study of 'Rounds and Races.'

NETHERLANDISH SECTION

Jan H. Venema, President of The Hague Lodge, reports the October meeting of the Board with the Lodge-Presidents, who discussed plans for extending the work in Holland; a visit to Delft, where Brother Lindeijer, Secretary of the Theosophical Club, leads a study-class; a meeting in Leijden which he attended and at which many questions followed his speech, with the result that a study-class of nine was established; and the new propaganda department which, under his direction, is sending out circulars and pamphlets before announcing a meeting in new places. Mr. Venema's letter is vibrant with the energy and enthusiasm we have learned to expect in all communications from our comrades in Holland.

SWEDISH SECTION

The September number of the *Swedish Theosophical Forum* brings interesting details concerning the activities at Visingsö last summer. The studies included Theosophy, public speaking and the answering of questions, English, and Sanskrit, and the enrolment for the classes ranged from seventeen to fifty-eight. Mrs. Gerda Nyström, the Directress of the Summer School, reports that, for the first time, the school was publicly advertised and that this resulted in bringing pupils from different parts of Sweden and from different kinds of homes, and also in bringing the children's parents to visit Visingsö, where they expressed hearty approval of what they learned there. The Lotus-Circle work also took a step forward and Miss Anna Månsson, the Superintendent for Sweden, reports the keenest interest on the part of the children in the varied program of study. Mr. Chas. Källström, who directed the study of Theosophy, uses the expression 'flaming enthusiasm' to describe the interest of the students of all ages who attended the classes. The Editor of the *Swedish Theosophical Forum* announces that a prominent daily paper, the *Hälsingborg Dagblad*, has printed a good report of an address by the Leader read at the Lodge there.

H. P. BLAVATSKY, THE MISUNDERSTOOD

FORTUNATE are the ones who recognise the teacher when he, or she, appears.

It is a sad commentary upon the masses, even the so-called educated masses, as well as the ignorant, that they not only fail to recognise the teachers, but in their self-satisfied conceit, set themselves up to judge, to jeer, to entirely repudiate them and too often persecute and crucify them. Their only measuring-rod is their own limited understanding. The herd-mind is suspicious and prejudiced and deadly afraid of leaving its old familiar cow-path.

Every Avatâra, every Teacher who has made the great sacrifice and come to kindle again the spark of Divinity growing dim within the great majority of mankind, meets a like fate in this, the black age known as Kali-Yuga. The reason for this is only too apparent to the real thinker, one who refuses to be caught by the mass-psychology, born of fear of the unknown and bred in superstition until it bursts forth into a wild fanaticism.

Frequently do we hear the expression 'false thinking'; is not this so-called false thinking often a misnomer? Would it not be closer to the truth if we used the expression 'false feeling'? We all *feel*; how many of us *think*, concentrate, reason logically, rationalize?

We think with our emotions, which promotes a fog of illusion and blinds us so that Truth when presented to us is utterly unrecognisable.

That great soul, H. P. B., known to the world as Helena Petrovna Blavatsky, was an exponent of Truth. Impatient she was of all shams, of superstition and falsity, nor would she pander to the vanity and the small conceits and trickeries of many whom she contacted, so they refused to accept her, repudiated her and began to sow seeds of dissension, to lie about her and injure her in every way conceivable.

The 'Blackies' stand ever ready to fan the flames of envy, jealousy, and malice and it is logical to believe that they were very active at the time that H. P. B. was working in the face of every difficulty, surmounting every obstacle that was placed in her way, striving valiantly to give her message from her Masters to the world.

Our Messengers, our Avatâras, come to us always in the darkest periods, when materialism has gained a dangerous hold upon the majority, when our spiritual natures are growing dimmer and dimmer and we are close to the edge of a plunge into darkness. They come with the pure flame of Truth to re-kindle the spark of Divinity now become dormant from disuse — that Light which is our Divine heri-

tage — to prevent its obscuration which the senses have almost drugged into a sleep, which if prolonged would eventuate in annihilation. To the majority of mankind sensation has a greater appeal than reality; in other words we live in our four lower principles and become so immersed in them that we have very slight awareness of the upper triad.

“Many are called, but few are chosen.” The true interpretation of that is: The chosen are those who are sufficiently evolved and awakened through having sought through many incarnations to reach their real identity. To these alone is a recognition of the Teacher possible.

Our human law proclaims that “Ignorance of the Law is no excuse for its violation.” Should it not be even more true that ignorance of Cosmic Law, Universal Law, for we are all of us under that karmic Law of Cause and Effect, should not excuse its transgressions?

If we are too indifferent, too lazy, to acquaint ourselves with these Laws, either mundane or Divine, does it not follow that we pay the penalty? Man-made law is imperfect, Cosmic Law is exact justice.

Every true Theosophist will buckle on the sword and arm himself with a knowledge of the great and wonderful teachings of the Masters given to their devoted and loyal Messenger, H. P. B., that she might give them to the world, so that they, her students, in turn may keep them alive and spread them everywhere. This was her last request — “Be Theosophists,” “Work for Theosophy.” Never did she ask anything for herself. Her whole life was one of sacrifice, given in loyal service to her Teachers.

Every one of us with a spark of gratitude in our being, owes it to H. P. B. in acknowledgment of her life of sacrifice to give us the Truth, owes it to humanity, and owes it to our true selves now and in our lives to come, to work for Theosophy, to live and think Theosophy until we are Theosophists in very truth — not hap-hazard occasional students nor mere dilettantes.

We should all keep in mind the words of the old and great Chinese Sage, Kwan Yin — “Never will I seek, nor receive private individual salvation; never will I enter into Final Peace alone; but for ever and everywhere will I live and strive for the redemption of every creature throughout the world.”

The above is the choice the Buddhas and Christs have made for us. To keep in mind their sublime sacrifice is to increase and quicken our sense of gratitude and this will act as a spur to incite us to greater efforts.

Our great, dynamic, splendid H. P. B. suffered greatly through the ignorant whom she sought to help; through the vain whose vani-

ties she refused to feed and to pander to and so further their ends and swell their personal egos to their final undoing, but instead scourged them with the whip-lash of Truth, in her efforts to save them from their lower selves. They, the ignorant and the vain, were her worst enemies. He who refuses to deal in sophistry and to feed the personal egos of the conceited and vain, is always purposely misunderstood.

I end this paper with a paragraph of H. P. B.'s for us all to keep alive in our memories: "The rabble has been blind in all ages, materialism has been and ever will be blind to spiritual possibilities. He who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defense as he would his own — Is no Theosophist."

— BETTY ROBERTS

(Written for Lodge-Meeting, August 24, 1934, in commemoration of the birthday anniversary of H. P. B.: G. de Purucker Lodge, Pasadena, Calif.)

STUDY-PROGRAMS FOR T. S. LODGES

Subject: SWABHÂVA — the Fourth of the Seven 'Jewels of Wisdom.'

Swabhâva is one of those distinctive terms carrying a meaning for which we have no single word in the English language, and even a lengthy explanation of it fails to give its exact significance, which, however, gradually grows upon one as one studies its meaning and its application. It is a technical term rarely used by H. P. Blavatsky, though found in *The Secret Doctrine*, but which has come into more significant use due to the explanations of it and its constant use by our present Leader. We therefore give, as an aid to students not having easy access to the study-material referred to below, the gist of his words on the subject as found in his *Occult Glossary* (see pp. 171-2):

"Swabhâva has two general philosophical meanings: first, self-getting, self-generation, self-becoming, the general idea being that there is no merely mechanical or soulless activity of Nature in bringing us into being, for *we brought ourselves forth*, in and through and by Nature, of which we are a part of the conscious forces, and therefore are our own children. The second meaning is that each and every entity that exists is the result of what he actually is spiritually in his own higher nature: he brings forth *that which he is in himself interiorly*, nothing else. A particular Race, for instance, remains

and is that Race as long as the particular Race-swabhâva remains in the racial Seed and manifests thus; and so forth. Likewise is the case the same with a man, a tree, a star, a god — what not. . . .”

Note also:

The difference in meaning between Swabhavat and Swabhâva is very great and is not generally understood; the two words often have been sadly confused by students.

“Swabhâva is the characteristic nature, the type-essence, the individuality, of Swabhavat — of any Swabhavat, each such Swabhavat having its own Swabhâva. Swabhavat, therefore, is really the *world-substance* or stuff, or still more accurately that which is causal of the world-substance, and this causal principle or element is the spirit and essence of Cosmic substance. It is the plastic essence of matter, both manifest and unmanifest.” (*Occult Glossary*, p. 173; see also references in index to *The Secret Doctrine*.)

It is suggested that a careful consideration of this Doctrine of Swabhâva and a seeking to find the practical application of it, will aid the student in gaining a deeper understanding of the other ‘Jewels of Wisdom’ and fully repay deep and conscientious study.

1st Week: The Doctrine of Swabhâva.

REFERENCES: *Occult Glossary*, pp. 171-2; *Lucifer*, October, 1934, ‘The Doctrine of Swabhâva’ by G. de Purucker, ‘Swabhâva: the Fourth Jewel of Wisdom’ by Anna Reuterswârd; *Fundamentals of the Esoteric Philosophy*, pp. 109, 121, 158, 505.

2nd Week: The Doctrine of Swabhâva with regard to the Teachings of Reimbodiment, Karman, and Hierarchies.

REFERENCES: *Fundamentals of the Esoteric Philosophy*, p. 123; *Occult Glossary*, pp. 147, 89-91, 66-8.

3rd Week: The Doctrine of Swabhâva as related to Evolution.

REFERENCES: *Occult Glossary*, pp. 57-9.

4th Week: Study THE THEOSOPHICAL FORUM, Dec., 1934, issue.

CORRESPONDENCE CLASS IN THEOSOPHY

THE Theosophical Correspondence Class conducted by Mrs. E. W. Lambert and W. E. Small, Jr., at our International Headquarters is not only reaching new members but is helping inquirers by directing their reading and study along constructive and progressive lines.

The Class is open to all. There is no charge for these lessons in Theosophy.

FURTHER RESPONSES TO THE LEADER'S PENCE LETTER

THE responses to the Leader's circular letter of July 28th have been decidedly encouraging. A few selected extracts, supplementing those quoted last month, are given below. It is the *spirit* of these communications which it is desired to share with F. T. S. everywhere; hence no names or specified sums are given. Other contributions are appreciated just as much even though the letters of transmission are not included in the extracts quoted.

Utrecht, Holland. "Every morning we shall put, as G. de P. suggested, some money into a little box, and so we hope that even little amounts together will make a great." — H. M. v. H.

Amsterdam, Holland. "Some days ago we received the letter about the 'Leader's Pence.' That one letter is pregnant of inspiration, and love. Our \$.01 equals a 2½ cent coin, and I should not be surprised to read in the Dutch papers after one month: 'The Minister of Finance is surprised to perceive that all 2½ cent coins have disappeared from circulation.' Everyone here is enthusiastic. Our Lodge President, Miss C. den Buitelaar, is very busy preparing boxes of the kind used by the Lotus-Circle," — R. K.

Liverpool, England. "The Leader's Pence plan was taken up with great enthusiasm at our Lodge-meeting last night. It is so beautifully direct and simple. We trust it will ease the financial strain at Headquarters." — J. W. H.

Manchester, England. "We are putting the Leader's splendid plan into operation fully and forthwith. It gives us great joy to cooperate. . . in helping the work of the Theosophical Movement in every way we possibly can, because we are convinced that such is the surest and most effective and most permanent manner in which mankind can be helped." — P. S.

Sidmouth, England. "We members of the Sidmouth Lodge put into practice the Leader's suggestions within a few minutes of the receipt of his letter, and enclose post-office money-order in less than three weeks. We have named it 'The Leader's Golden Pence.' We sincerely trust that it will grow into a financial success, even seven times to that Purple Pence of K. T. The Widow's mite, as stated somewhere, is a living factor, when a few comrades have the Theosophical fire burning brightly." — A. W. S.

Toronto, Ont. "Dr. de Purucker has sent out a very modest appeal for a cent a day contribution from members. This appeal will doubtless meet with ready response from everyone. Theosophy has

thrown so much light on troublesome questions of all kinds that I often say to myself when reading it: 'Why doesn't everyone with any interest in life or trying to solve the problems all are continually meeting read Theosophy!' However, it is gradually spreading and that's full of hope for the future." — E. N.

Rupert, Idaho. "I feel that the Leader's suggestion of a daily contribution has more in it than what appears in print. It's a sacred privilege to be able to do this: one is really giving to himself. Thanks are not due. I sometimes marvel at the binding power of the Ancient Wisdom. It is part of what the Leader calls 'the cement of the Universe.' It brought us together to help in this greatest of all enterprises, and will do so again in the future." — C. V. J.

CHRISTMAS GIFTS

WHAT could be more fitting for a Theosophist to use as gifts to his friends at Christmas and New Year than Theosophical literature? In *The Voice of the Silence* and in *Golden Precepts of Esotericism* your friends will find a new hope for the new year. The student and man of culture will find intellectual and spiritual stimulus in Volumes I and II of *The Complete Works of H. P. Blavatsky*; while in *Isis Unveiled* and in *The Mahatma Letters to A. P. Sinnett* the enigmatic but majestic characters of the true founders of the Theosophical Movement will be glimpsed.

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CONTENTS OF THE FORUM. These five volumes of THE FORUM contain a total of 1264 pages, for which no index previously has been published. Out of these 1264 pages about 350 pages are devoted to Questions and Answers; the greater part of the remainder is devoted to current Theosophical news of activities, and the rest — a not inconsiderable portion — consists of General Letters of the Leader, Letters to Sections and Conventions, and addresses and remarks made by the Leader at Conventions and on other occasions.

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

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our Age of the Mahâtman or Masters of Wisdom and Compassion, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

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*For addresses, see the International Directory in this magazine.

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I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

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THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY
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GOTTFRIED DE PURUCKER, *Leader*

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

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THE LEADER'S SIXTEENTH GENERAL LETTER

The Leader's Private Office

To the Fellows of the Theosophical Society and to members of the E. S.; and to all Lodges and Theosophists affiliated with and friendly to the T. S.:

My Brothers:

Pray let the lines of this, my Sixteenth General Letter, carry to you all my heart's best wishes for a Merry Christmas, and a Happy New Year throughout the twelve months that will begin their course on the first of January next, and which twelve months will slowly unfold their karmic contents as the days of 1935 drop one after another into the past.

We Theosophists, I sincerely believe, can congratulate ourselves upon much work well done which the year now drawing to its close has given to us the time to achieve. So far as our own beloved T. S. is concerned, our progress has been sure and steady; and, as far as I can recollect at this moment of writing, no single important mischance or unfortunate event has cast any shadow over our Work — and for this I feel that we may be truly grateful to the Powers that be, which guard and protect our Work as best they can, and do so the more successfully as we ourselves prove to be better servants of the Law of which they themselves are Agents.

There is in this thought just here expressed a profound consolation for the world's sorrows, and also an immense hope. What a great thing it is, when one takes the time to reflect over it, that the Theosophical Society, if it prove worthy of its high mission, can, through its members, be a collaborator with the greatest spiritual forces in the world, which, far from being reluctant to bestow bounteously of their own plenty, gladly work with and through such

human instruments as prove themselves to be fit for and capable of aiding in their Great Work of service to all that is.

When the convinced Theosophist compares his own state of mind, with its steady calm, lofty hope, and quiet spiritual enthusiasm, with that of the average man of the human multitudes who fill our streets, and who are most of them bereft of any spiritual hope or keen realization of the fact that Spiritual Powers rule human affairs as far as humanity will allow it to be done: such earnest Theosophist feels deeply sensible of the high responsibility that is his, as well as of the keen joy that goes with it because of this joining of his own efforts with the Agents of the Spiritual Law — I mean the Masters of Wisdom and Compassion.

I believe that at present there is small danger of our hearts being filled with any unworthy pride because of the high privilege that is ours; such pride, it is true, may steal into our minds in the future, should we ever prove unworthy of our mission; but it is my present conviction that all true Theosophists feel too keenly the world's sorrow and its haunting fear of what the next few years may bring forth, to be cognisant of anything other than a yearning eagerness to give to all men the light and hope that we ourselves have. This yearning to help others, karmically less fortunate than ourselves, has proved to be up to the present time a sure bar to the entrance into our hearts of an unworthy spiritual pride which would, if it existed, tend to give to us a false sense of superiority over other men — and this sense not one of us has any right to have or to hold!

The world indeed is in a dangerous situation just at present; and it is my keen realization of the existence of much as yet unexhausted European and American racial karma which urges me to impress upon the minds of all our members, and indeed upon the minds of Theosophists everywhere, our supreme present duty: to do our utmost to bring back to the consciousness of the humanity of our day a keen and lively sense of the inevitability of karmic retribution — a sense which humanity has almost lost — and to make universal this sense or feeling of our responsibility towards each other and towards our fellows; and if we succeed in awaking this sense of responsibility, because of its permeating and powerful influence, it will surely work strongly in the counsels and deliberations of those representative men whom our western peoples set over themselves as guides and governors in national affairs and in international relations.

No normal human being who is awake to the fact that Nature is infinitely just and metes out retribution with unerring and inflexible action, will ever do other than strive to his utmost to deal with justice, impartiality, and impersonal fairness by all other men, ir-

respective of what expediency or individual or national profit may, from short-sighted vision, otherwise urge upon him. Let us spread this great and consoling teaching of Nature's unerring retributive justice everywhere, my Brothers, and by every means in our power, supporting our presentation of it with all the scientific and philosophical knowledge at our command, and with all the persuasive logic that we are capable of. Only a universal awakening to a lively sense of the great fact that reason and not chance governs world-affairs, will restore to mankind in general the instinctive sense of the ever-present need to do right and to give impartial justice unto all, and that the doing of right brings success of all kinds and all true and lasting worth in its train.

I feel the strongest impulse to urge upon all who will listen, the need of acquainting everyone within the reach of our respective lives as individuals, with the meaning of Karman — Nature's inflexible but always compassionate retributive justice — and the majestic spiritual and moral sanctions that inhere in her operations. Human life could become almost a heaven by comparison with what it now is, if every man treated every other man with kindly consideration based upon the will to do impartial justice, and with a rigorous subordination of the desire of personal profit to a will to work for the common good — the good of all mankind, irrespective of race, creed, or class. Earth then would indeed be a heaven even in our material sphere, as compared with what it now is; and if the Theosophical Society does not do its part of this work in the world, for to do this work was one of the main reasons of its founding, then it will be but a mock and a rebuke unto us, and we shall be driven to cover our faces in shame.

Few men realize the immense power of a great idea in affecting the minds of other men; yet history offers to us innumerable illustrations of this immense power, and proofs of it, on every page of its recorded annals; and the great Plato was absolutely right in stating in substance, as he did, that "Ideas rule the world."

I would with all my soul that the Theosophical Society were an embodied Spiritual Idea, an Idea become incarnate in its members, in its Fellowship; and this Idea, be it remembered, is the practicable ideal and common usage of Universal Brotherhood, based not on a shallow sentimentalism, but on those unerring and enormously powerful operations of Nature and their sanctions which compose the substance of Karman itself.

I am, my Brothers, as always,

Faithfully and affectionately yours,

G. DE PURUCKER.

International Theosophical Headquarters,
Point Loma, California. 3rd December, 1934.

LEAVES OF THEOSOPHICAL HISTORY

[The following letter of Dámodar K. Mávalankar to William Q. Judge is printed *verbatim et literatim* from the original which is held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California.]

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
BREACH CANDY, BOMBAY, INDIA.

28th June 1881

My dear Judge

Last time I spoke to you about what happened to me on my way back to Bombay from Ceylon. After arriving here you know very well that within a very few days the "Kitchen row" occurred and there was a split. Shortly afterwards (Aug. 27 - 1880) H. P. B. and Col. O. left Bombay for Simla and other places in the North on the business of the Society and I was almost alone at the Headquarters. I suppose you know very well that since my leaving off my caste I have been staying with H. P. B. Mr & Mme. Coulomb also stayed and have been staying with us but they are not much interested in these matters. I worked all alone in H. P. B.'s compartments and there not a single soul came to disturb me. On the evening previous to my birthday (in September) I went as usual for dinner in the evening. The dining room was just opposite the Bungalow where I had my table. The outer door of the compound was locked from inside. We were all three in the dining room. After dinner we removed to the verandah in H. P. B.'s Bungalow. A sudden peculiar sensation came over me and the brilliant moonlight reminded me of my trip to —— where Col. O. & I were magnetised, of which I think I told you. Presently Mme. C. heard footsteps in H. P. B.'s room, and somebody trying to open the cupboard. I did not hear any such thing but I did not dare go in as H. P. B. before her departure had told me not to do so in case I should hear any noise or voices there. For the same reason I prevented them from trying to enter there as they wanted to do for fear there might be some thing. After some time all that stopped and both of them went to bed. I went into my writing room the window of which opens into the verandah where we were sitting after dinner. And just above the table in front of the clock was a big triangular note. When I left the room for dinner there was nothing there as I always when going in or coming out

referred to that clock and if it had been there before I could not have seen the figures on the clock and consequently should have noticed it before. I took it up and opened it and inside was a triangularly folded cap which the Fakirs and the people in Northern India wear. Inside was written "To Dámodar" and then were the initials ∴. It is a gift I shall always preserve and have it still. In that place I slept all alone, Mr & Mme. C. sleeping in the room Miss Bates occupied before, which is in the opposite bungalow. After that I very often received communications from ∴ and others by post or in some mysterious way. One night after despatching the *Theosophist* I went to bed at about one in the morning. As usual I searched my table and after putting every thing in order locked the drawers. I got up in the morning & after taking my bath I opened the middle drawer of the table & the 1st thing I saw was a note addressed thus: "Dámodar K. Mavalankar S. By order of ∴." I opened it and it was written in pure and very high Hindustani so that I could not understand it and within a few days I got its translation into English by post. If I were to mention to you all such communications received by me I would fill a small volume. I will therefore mention to you one very important thing which happened within a few days from that time. At about 2 in the morning after finishing my work I locked the door of the room and lay in my bed. Within about 2 or 3 minutes I heard H. P. B.'s voice in her room calling me. I got up with a start and went in. She said "some persons want to see you" and after a moment added "Now go out, do not look at me." Before however I had time to turn my face I saw her gradually disappear on the spot and from that very ground rose up the form of ∴. By the time I had turned back I saw two others dressed in what I afterwards learned to be Tibetan Clothes. One of them remained with ∴ in H. P. B.'s room. The other one I found seated on my bed by the time I came out. I saluted him & asked him if he had any orders to give. He said: "If there are any, they will be told to you, without being asked." Then he told me to stand still for some time and began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I can not say now what time passed between that and what I am now going to relate. But I saw I was in a peculiar place. It was the upper end of Cashmir at the foot of the Himalayas. I saw I was taken to a place where there were only two houses just opposite to each other and no other sign of habitation. From one of these came out the person who had written to me the Hindi letter above referred to and who has been subsequently corresponding with me. I may mention to you his name since he has allowed it to be published

in Mr Sinnett's book called "The Occult World" which has just come out. Mr. Sinnett has dedicated the book to this person "Koot Hoomi ∴." It was his house. Opposite him stops ∴. Brother K — ordered me to follow him. After going a short distance of about half a mile we came to a natural subterranean passage which is under the Himalayas. The path is very dangerous. There is a natural causeway on the River Indus which flows underneath in all its fury. Only one person can walk on it at a time and one false step seals the fate of the traveller. Besides this causeway there are several valleys to be crossed. After walking a considerable distance through this subterraneous passage we came into an open plain in L——k. There is a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on 7 big pillars in the form of pyramids. The entrance gate has a large triangular arch. Inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. I was shown some of these compartments. This is the Chief Central Place where all those of our Section who are found deserving of Initiation into Mysteries have to go for their final ceremony and stay there the requisite period. I went up with my *Guru* to the Great Hall. The grandeur and serenity of the place is enough to strike any one with awe. The beauty of the Altar which is in the centre and at which every candidate has to take his vows at the time of his Initiation is sure to dazzle the most brilliant eyes. The splendour of the CHIEF'S Throne is uncomparable. Every thing is on a geometrical principle & containing various symbols which are explained only to the Initiate. But I cannot say more now as I come now under an obligation of Secresy which K—— took from me there While standing there I do not know what happened but suddenly I got up & found myself in my bed. It was about 8 in the morning. What was that I saw? Was it a dream or a reality? If a reality, how could I traverse the whole of the Himalayas even in my astral body in so short a time? Perplexed with these ideas I was sitting silent when down fell a note on my nose. I opened it and found inside that it was not a dream but that I was taken in some mysterious way in my astral body to the real place of Initiation where I shall be in my body for the Ceremony if I show myself deserving of the blessing. My joy at that moment can be easily conjectured than described — But enough

Very t—— yours,

DÁMODAR K. MÁVALANKAR

QUESTIONS AND ANSWERS

QUESTION 258

Would you be good enough to explain what Plato meant by the much disputed passage in the *Laws*, in which he refers to two world-souls, one the author of good, the other of evil. The passage is as follows:

Athenian: And as the soul orders and inhabits all things that move, however moving, must we not say that she orders also the heavens?

Clenias: Of course.

Athenian: One soul or more? More than one — I will answer for you; at any rate we must not suppose that there are less than two, one the author of good, the other of evil." — *Laws*, x, 896

G. de P.— May I point out, first, that in this passage the Athenian speaker not only refers to one soul, but refers to "one soul or more," and also goes on to say: "At any rate, we must not suppose that there are less than two, one the author of good, the other of evil." Taken in conjunction with the remainder of the Platonic philosophy and its constant reference to divine beings in the Universe, the explanation or answer becomes immediately clear enough: *i. e.*, that there is a spiritual Universe as well as what we moderns call a material universe, the two of course working together and under the general governance or superiority of the World-Spirit which moves to and works for 'good,' while the other is that part of the world or universe composed of inferior or less evolved beings, which therefore by comparison with the superior World-Soul can be called collectively the author of imperfection, or what men today call 'evil.' I hope this is clear enough.

I will repeat the answer in other words now. The Universe is a vast aggregate Hierarchy or Cosmic Family composed of beings in all grades or stages of evolution, from the Hierarch or topmost point or divinity of the Hierarchy, down to the most material beings composing the Hierarchy; and these latter are of course the least evolved of all the entities in the Hierarchy and therefore form the material world. The Hierarch or spiritual entity of the Hierarchy is therefore the source of all law, order, love, peace, harmony, beauty, compassion, pity, and active intelligence in the Hierarchy; and all the inferior beings in this Hierarchy derive what they have of harmony and beauty and peace, etc., from their supreme Chief, the Hierarch.

Thus you see there are what Plato, in order to save words, very briefly calls two 'souls' — one the author of good, and one the author of evil; *i. e.*, one the source of law and beauty and harmony, and the other the great material aspect of life, which, because it is material,

is imperfectly evolved, and therefore can abstractly be called the 'author of evil.'

But now, mark you, any such Hierarchy is but one of countless multitudes of other similar Hierarchies alike unto it, scattered through the infinite fields of Boundless Being; so that, therefore, 'World-Souls' are literally infinite in number. I point this last fact out with some particularity so that my answer will not seem to contain the 'Supreme Personal God' idea.

This, therefore, is the real meaning of Plato in the passage which you quote, and which Christians find it extremely difficult to understand, because of their education and mental bias along Christian lines. Plato of course was a Polytheist, or a believer in a Universe filled full with divinities and beings less than divinity, forming a Cosmic Family, just as we Theosophists teach. In fact, Plato was a Theosophist. In my *Fundamentals of the Esoteric Philosophy*, this very side of our ancient Wisdom-Teaching is more or less carefully dealt with in various places, although I admit that these various places would require joining up by research.

QUESTION 259

In what relation does the Zodiac stand to human life? To what extent is man's happiness or grief influenced by the Zodiacal Signs?

B. de Z. — Man has within himself everything that the Universe contains. Man, being a child of the Universe, has all the elements and all the seeds of every aspect of consciousness that the Universe is built of. The Science of the Zodiac describes in symbolical language the various qualities or grades of consciousness manifesting in various hosts of Monads. Everything in the Universe hinges upon man and is within man, but because of our past evolutionary journey and the innumerable and varied stages through which we have passed, and the thoughts and feelings we have had, we have developed a greater affinity for certain aspects of consciousness and a lesser affinity for some others. The respective elements of Nature have a great influence upon us, but not so much from the outside, as impinging forces as from within, as indwelling energies.

Man comes into physical incarnation with certain karmic seeds brought over from the past, which — some of which, at any rate — will come into fruition in this life. Man most emphatically does not come into incarnation under the dominating influences of such and such a Zodiacal Sign, but under the influence of karmic energies engendered by himself, loosened by himself; in other words, he comes under the influence of himself. Karmic consequences demand impera-

tively of that ego that it be born again on this earth; the ego enters this earth-sphere through a particular door or entrance or channel, and the Zodiacal Clock ticks, as it were, when that man is born. The Universal Clock shows the time when everything is ripe, and when everything has to come into renewed manifestation; but the Master-Builder is man himself — you yourself. You were born by your own free will; nobody made you to be born.

QUESTION 260

What is the technique of getting into a higher plane? What is the technique of knowing God?

La Fayette Plummer — A question such as this calls forth something from the one trying to answer it, sends the answerer back into his own consciousness, and makes him search the very depths of his heart to find an answer that will be truly satisfactory.

The 'technique,' to use your word, is to learn to give up the things which hold you down. None of us can rise above matter so long as we are material, and we are material so long as we have material desires. My words should not be construed to mean that we should forego everything, and enter into the life of a hermit. I do not believe that is the case, for as long as we have desires, we shall always search for that which we desire. The hungry man sees nothing but the meal he desires, and as long as he has a physical body, he must eat.

The true progress of the soul from plane to plane comes when we have learned to transmute desire. We cannot throw away desire, because desire is the fundamental activating principle in the universe. On the higher planes, desire is aspiration, so the desires for physical life must be transmuted until they become aspirations for the spiritual life, and these aspirations will carry the man there. This requires an indomitable will and courage — courage because the man has to face himself continuously. Another man watching him might see no outward difference in him at all. He goes about his daily work and associates with his fellows, but within him, something is going on. He is expanding the reaches of his consciousness, though his evolutionary status binds him to Earth.

It is not possible, I believe, for a man all at once to leave this Earth, and take up a conscious and permanent existence on some other plane of life, because his karmans are so inextricably interwoven with the karmans of the hosts of entities which make up the Human Family; but there is an inner growth, there is an inner journey, which is as real a journey to that man as though he were to be bodily transferred to some other plane.

And the means to pursue that journey are: a conviction of the existence of the Heart of the Universe; a conviction of the existence of his inner god as a vital power in his life, as the ruling and guiding spirit of his actions; a conviction and knowledge of his own ability to become at one with that inner god; and continual aspiration, which means a dedication of every one of his acts to that inner god, so that he acts no longer for himself, but acts for his higher self. He learns to listen to the voice of his higher self; he learns to knock at the door of his own heart. His own higher self tells him how to do that, and when he has succeeded, help comes to him.

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

THE Regional Vice-President reports an increase in membership of seventeen and one-half per centum in the Western District during the past nine months. The goal aspired to for 1935 is an increase of at least thirty-three and one-third per centum.

San Diego, California

The Katherine Tingley Lodge has set the pace for steady and continuous growth. Another group of Probationers will be initiated into full fellowship this month. The Lodge owns its own headquarters on the corner of 4th Ave. and Olive St., which is a beehive of Lodge, Club, Study-group, and Lotus-Circle activity. A resident hostess is always in attendance to meet inquirers and to lend or sell Theosophical literature. Its members conduct numerous Clubs, Study-groups, and Lotus-Circles in nearby towns: and scattered over Southern California and indeed in places more remote are Lodges which owe their origin and leadership to former members of this pioneer Lodge in San Diego.

During recent months Dr. Charles J. Ryan of the Headquarters' Staff has been giving a series of monthly public lectures on various sciences in the light of *The Secret Doctrine*. In November the Lodge conducted with marked success its Fifth Annual Happiness Sale for the benefit of the International Headquarters. On December 28th the theme for its monthly special public meeting will be: 'Gleams of Mystic Christmas from Many Lands.'

San Francisco, California

The Secretary of this growing Lodge, whose membership has more than doubled in less than a year, recently visited the Katherine

Tingley Lodge and one of its affiliated study-groups, and thus summarizes his impressions in an official letter to the President of the American Section: "When I see the enthusiasm and fine spirit manifest in both of these groups, especially in the San Diego Lodge (which we in San Francisco term our model Lodge), it certainly is a challenge to all that is best within me to do even more than I have to uphold the good work, and place it on a more firm foundation than it is, and equal if not surpass the splendid work that is being done elsewhere."

Seattle, Washington

The Secretary, Miss Claire Turner, sends the following contribution: "Our closed meetings for members only have been most interesting. One hour is spent in the deeper studies. At present we are studying the kingdoms of Nature as published in *The Theosophical Path* for 1932, supplemented with *Fundamentals of the Esoteric Philosophy* and *The Lotus-Circle Messenger*. By doing this we have the same subject presented in many different ways. Then, after a fifteen-minute intermission, we devote a half-hour to what we call 'The Lotus-Circle Training Forum.' We use the *Messenger* for our study-material, which will give us a background for future Lotus-Circles. The members take turns presiding as chairman, which gives practice in conducting meetings, and the chairman gives the talk assigned for the evening. After the talk the members ask questions on the subject, which affords the chairman practice in answering questions extemporaneously. It is all kept very simple as though we had children with us."

Pasadena, California

G. de Purucker Lodge. Mrs. Mary Lester Connor writes: "Our meetings are really an inspiration to all that attend. May we always keep that pride that our Leader has in this, his first namesake, by being faithful to the last degree in the duties we have cheerfully assumed in the organization of this Lodge."

Mrs. Betty Roberts, Corresponding Secretary, after a recent visit to the International Headquarters, writes with enthusiasm of the way in which the *members'* meetings are conducted at Point Loma. One or two speakers introduce a theme with a brief discourse, and then the program-chairman throws the meeting open to discussion by all present. She observed a newly admitted Probationer's enthusiasm over this method of conducting meetings and his remark that a 'one-man show' did not give the rest of those present a chance; that everyone should have an opportunity to express himself. She concludes: "I do wish some other Lodges would take

Point Loma as an example. It would increase membership and quicken the evolution of all of us."

Hollywood, California

Aryan Lodge. This is one of the most rapidly growing and enthusiastic new Lodges in the Western District. Clarence Wesner is President. Mrs. Corinne Austin, Corresponding Secretary, reports: "Our first Sunday meeting was a big success and we expect a larger crowd at our next."

Among the recent accessions to the ranks of the Aryan Lodge are Mr. and Mrs. German Dickey, who are, however, by no means new to Theosophical study and work.

(For details of the activities of all Lodges, Clubs, Study-groups, and Lotus-Circles in the Western District, see the monthly *Theosophical News*, published by the Katherine Tingley Lodge, 2772 4th Ave., San Diego, Calif. Price: 25c. per year.)

EASTERN DISTRICT

Boston, Massachusetts

The subjects for the Sunday evening public meetings during the month of November were as follows: Nov. 4, 'Character and Destiny,' Mrs. Jessie E. Southwick; Nov. 11, 'Magic, What is it?', Mr. J. Emory Clapp; Nov. 18th, 'Brotherhood: A Fact or an Ideal?', Mrs. Jessie E. Southwick; Nov. 25, 'The Nightmare of our Age,' Mr. S. M. Zangwill.

The Lotus-Circle is now meeting at 3 o'clock each Sunday afternoon, with Mrs. Madge C. Gray acting as Superintendent, and Mrs. Beulah T. Marr as Assistant Superintendent. The advanced Class has been studying the Seven Jewels, and not only show great interest in the subject but a really amazing comprehension of such difficult subjects as Hierarchies and Swabhâva for such young Theosophists.

The Theosophical Round Table which was discontinued during the summer months has started again under the leadership of the Lodge President and others. The opportunity which this affords, because of its informal nature, for taking up such topics as are most interesting to those attending, has helped materially in solving the problems of some of the newer Theosophical students.

The Lodge study meetings continue to prove interesting, and a new feature which was adopted by unanimous resolve is to devote a few minutes to acquiring a correct pronunciation of Sanskrit terms. Members of the class are eagerly looking forward to the sugges-

tions which are scheduled to appear in *The Lotus-Circle Messenger*.

The Theosophical Club is continuing its activity, the Women's Section meeting the first and third Tuesday of each month, and the Men's Section every Sunday morning at 10.45. These meetings are all open to inquirers.

New York City, N. Y.

The Lodge Secretary reports that with the opening of the autumn season public meetings have been held every Sunday evening; also Theosophical Club meetings every Tuesday evening, both at the Lodge-room. The Club meetings are also open to all who wish to attend. President Lewis always has a splendid Theosophical message for all.

Rochester, New York

Following is the report of the Lodge Secretary, Miss Mayme-Lee Ogden: "The subjects discussed at the Sunday evening Lodge meetings in November were: Nov. 4, 'Hierarchies — Angels Descending and Ascending, of Jacob's Ladder of Life'; Nov. 11, 'Theosophy — World Peace'; Nov. 18, 'The Founding of the Theosophical Society — Its Purpose'; Nov. 25, 'Humanity my Neighbor — Scientific Basis of Brotherhood.' And so the bombardment of Theosophical thought continues from Phoenix Lodge, and surely the force that was felt at the November 11th meeting will do 'a bit' towards *world peace too!*"

York, Pennsylvania

Brother John L. Toomey writes that the York Lodge is progressing, having now permanent quarters in his own house at 357 Atlantic Ave., where it has also the benefit of access to his library of Theosophical literature. York has a group of enthusiastic workers.

Norwalk, Connecticut

Silvermine Lodge is continuing its activity as evidenced by the receipt of applications for Probationary Fellowship sent in by the Lodge Secretary, Clifton Meek. The publicity campaign in the local papers continues with unabated vigor, one of the most recent articles being entitled 'Theosophical Views on Suicide.' This was a reply to an editorial more or less condoning suicide.

Bridgeport, Connecticut

Bridgeport Lodge is continuing its good work through the *Bridgeport Life*, articles appearing each week for the edification of those interested in Theosophy. The fact that the Editor continues to ac-

cept these articles is evidence that there is a demand from the public for just this sort of information.

The Lodge is holding regular weekly meetings at the home of Miss May Hall.

CENTRAL DISTRICT

Adrian, Michigan

The Adrian Lodge was organized on June 24th, and has selected the following Officers: President, Miss Claribell Husted; Secretary, Miss Virginia Husted; Treasurer, Mr. Rollie W. Husted; Club Chairman, Mrs. Nora McCarthy; Publicity Chairman, Mrs. Maude Peck.

Active work was commenced following the hot summer weather, and that the work has borne fruit is shown by the applications for Probationary Fellowship which have been sent in. The members of this lodge are enthusiastic and energetic, and from now on Adrian will commence to be Theosophically conscious.

Ann Arbor, Michigan

During the month of October the following subjects were presented: Oct. 3, 'Man's Relation to his Atoms'; Oct. 10, 'Man After Death'; Oct. 17, 'Why H. P. B. Brought Theosophy to the Western World'; Oct. 24, 'Karman'; Oct. 31, by request the subject of the previous meeting was continued.

These meetings were held in the Chapel of the Michigan League Building, and were announced in the local papers.

Chicago, Illinois

Lotus Lodge. This new Lodge has elected the following Officers: President, Mrs. A. Melby; Vice President, Mrs. H. C. Henricksen; Recording Secretary, Miss Bernadine Melby; Cor. Secretary, Mrs. Ursula Sanderson; Treasurer, Mrs. Inges Borring; Librarian, Mrs. Esther Thilmont.

Minneapolis, Minnesota

Lodge meetings are held regularly each week, using the study program outlined in THE FORUM. All the members attending take part in the discussion from the standpoint of the various references given. We quote from the Secretary's report, as follows: "Usually there is some new and startling thought brought out which causes rapid-fire discussion." One meeting was given over to the article on *Esoteric Buddhism* "which was discussed paragraph by paragraph, and brought some important facts to light."

NETHERLANDISH SECTION

A November letter from Jan H. Venema, President of The Hague Lodge, describes a 'pilgrimage' made by a group of Dutch Theosophical workers to a number of towns. At Deventer the Lodge-President, Miss Schoolderman opened a meeting at the Hotel van Wely with a fine speech on 'The Secret Doctrine of the Ages.' At Hengelo Mr. Roelvink opened with 'The Message of Theosophy.' At Leeuwarden Mr. van Dijk, the President of the Adyar Lodge, took part in the program. At Smilde, Brothers Motz and Wolthuis had been active in gathering an audience, and at Groningen on Nov. 4, the President, Mr. Hermann H. Sterringa, gave a fine introduction to the subject of the evening, 'The Secret Doctrine of the Ages.' Excellent publicity in the press in these several towns added to the success of these visits. Mr. and Mrs. Venema, Mr. and Mrs. de Vries, and Miss Slierendrecht were the visiting Theosophists who assisted at these meetings.

ENGLISH SECTION

Bristol Lodge. We have received an attractive folder describing the Theosophical activities in Bristol. The Headquarters is at 3 Unity Street, College Green, where Members' Study Class and Theosophical Club meetings are held weekly, and Sunday evening lectures in October were as follows: Oct. 7th, 'Light from the East,' Mr. H. P. Leonard; Oct. 14th, 'Theosophy and the Philosophy of Sir James Jeans,' Mr. F. Rossiter; Oct. 21st, 'The Evolution of Life,' Mrs. C. Summerfield; Oct. 28th, 'The Buddha,' Mr. A. H. Barlow (London).

WELSH SECTION

Dr. Kenneth Morris reports:

Outside the Lodges, public lectures have been given at Wrexham and Welshpool in the North, and at Pontypridd (on the 1st, 15th, and 29th) and Llantwit Fardre in this country. At Wrexham weekly, and at Welshpool and Pontypridd fortnightly, meetings are being held. A youth, Griffith Jones, proposes to pay for a hall at Cilfynydd, a distant suburb of Pontypridd, for the lectures that have been given there to be repeated, in the new year. This youth seems to take a very serious and religious (so to say) interest, and brings others of about his own age each time.

In November plans are laid for opening at Porth and Nelson; at Porth we have a member (Gwenyth Pugh), a youth fresh from college who is a Theosophist — discovered by Jones Ferndale; and a shopkeeper converted by Liddington Tonypany. At Llantwit Fardre Dorfil Jones, College boy, is hoping and working to start a lodge.

Druid Lodge, Dublin, Ireland: Affiliate with the T. S.

Very encouraging reports have reached the editors of THE FORUM indirectly, of the excellent progress that the Druid Lodge of Dublin, Ireland, has been making under the able leadership of Captain P. G. Bowen. It is understood that new members have been added to the Lodge, and a good deal of interest has been aroused by it in the field which it has chosen for its own. The best wishes of every Theosophist must go to any Theosophical Lodge which is doing its best; and we consequently wish to our brothers of the Druid Lodge, affiliate with the T. S., every possible success in the Theosophical line of work which they have chosen.

International Headquarters, Point Loma

Forum-Lectures. The syllabus for the Sunday public meetings in December is as follows: Dec. 2: 'Are We Civilized?': Boris de Zirkoff; Dec. 9: 'Practical Occultism': Judith Tyberg and Grace Knoche, Jr.; Dec. 16: 'We Live Again': W. Emmett Small, Jr.; Dec. 23: 'The Road to Happiness': Reata Pedersen and Marjorie Tyberg; Dec. 30: 'World-Problems': Iverson L. Harris.

On the last Sunday in November, La Fayette Plummer, lecturer on Symbolic Mathematics at Theosophical University, was the speaker, and Dr. Lydia Ross assisted him in answering questions. During the preceding week, *The San Diego Union* sent two of its staff-reporters to the International Headquarters to interview Mr. Plummer; and on Friday, Nov. 23rd published an illustrated article about his work with a three-column headline reading: "Geometry Offers Formula of Universe, is Contention of Theosophical Speaker."

On Monday, November 26th, the *San Diego Evening Tribune* carried the following résumé of Mr. Plummer's address:

La Fayette Plummer, speaking at the Theosophical Headquarters yesterday had for his text 'In My Father's House are many Mansions.' "For the true understanding of this statement," Plummer declared, "we must accept certain postulates of the Ancient Wisdom. These are that Life is all-pervasive, that the Universe is a living organism, the numerous stars and systems of worlds that we see being the Houses of Life wherein entities are living and working out their destinies in their age-long pilgrimage. The Doctrine of Hierarchies postulates that every entity whether of high or low degree is a composite being and to the entity subordinate to itself is the 'Father in Heaven.' The Hierarchy is its House, or, as we may term it, its vehicle, and in that house, or vehicle, are all the possibilities for the growth and development of those lesser entities. Thus these entities have their mansions or fields of activity within the House of their Father."

Illustrating his lecture by diagrams on a blackboard, Plummer explained: "This relation between the lesser entities and their 'Father' may be demonstrated geometrically by a five-pointed star which, for reasons too technical to be elabo-

rated here, we may take to represent the summit or guiding consciousness in any Hierarchy. The branching out of the points of the star into new stars illustrates the springing of the life-atom-children, which are Monads of less high degree, from their 'Father.' One of these stars we may say represents Man, a true copy fundamentally of the Universe, and as this star representing man may be shown to branch out in the same manner as did the star representing his higher divinity, we see that man, though a component part of this hierarchy, of his inner god, is himself a composite being, with his own life-atom-children, which find in his own House the Mansions wherein they can pursue their evolutionary journey.

"A study of this ancient doctrine shows us that men, being children of the gods, conform their lives, unconsciously it may be, to the ways of the gods. We have, for instance, an example of the hierarchical system in the cosmos reflected in the affairs of men: in the governments of the states, in schools, universities, etc.

"Is this doctrine new to the world? To many, yes; but it reflects the age-old truths of the Ancient Wisdom. This knowledge has been guarded from time immemorial by those who knew how to protect it and keep it pure; and an acquaintance with the Theosophical philosophy brings us an awareness of the majesty of life and of the cosmos which nothing else can give. Because this knowledge is so sacred, because it is so profound, it calls upon the highest faculties in man for its full comprehension, and thus takes a man above the plane of the brain-mind. It calls upon his intuition, and to the intuitive eye the Universe is a great House of Life, the garment of Divinity, wherein are tens of billions of Mansions. Possibly no other phrase in the Christian Bible so neatly expresses the doctrine of Hierarchies and the universality of consciousness as this Jewel of Wisdom given by Jesus, the Syrian Sage, 'In My Father's House are many Mansions.'"

Recent Lotus-Circle Appointments

FOR Assistant Superintendent of Lotus-Circles in England, Mrs. R. C. Hall of London, working with the National Superintendent, Mrs. A. Trevor Barker. For National Superintendent of Lotus-Circles for the U. S. A. and Canada, Mrs. Laura Arteché of Point Loma, wife of Fermín H. Arteché, Secretary-General of the T. S. for Spain and Latin-America (exclusive of West Indies). Mrs. Arteché is an American by birth and ancestry, coming from an old Quaker family of Philadelphia, her former home. She has been connected with the Central Lotus-Circles Office for some months and will take up the work so efficiently done by Dr. Gertrude van Pelt, who on account of her duties as President of Lomaland School, feels obliged to resign this post, and also the work of dear Margaret Courteen of Cape Breton, Nova Scotia, who has lately resigned her position as Canadian National Superintendent because of ill-health. Mrs. Courteen writes, "But my love for the Lotus-work is greater than ever."

RESPONSES TO LEADER'S PENCE LETTER

ONCE more the Treasurer General is happy to share with F. T. S. everywhere extracts from some of the fine responses received:

London, England. "I think the Leader's new move of 'A-cent-a-day-before-breakfast' WONDERFUL!! It is a measure which unites us all over the world — a real golden thought chain. I know of nothing so universal in our movement since the Purple Pence."

— L. J. M. H.

Amsterdam, Holland. "As for the enthusiasm for the Leader's Pence Fund, it was a treat to see with what keen interest the members were watching the result of the counting of the contributions from the general 'plate' and note their joy at being able to send a larger amount this month. Perhaps you will be interested to know that one third of the amount was collected at two weekly English classes conducted by Miss Geel and at the English conversation class held fortnightly on Sunday afternoon at the home of Mr. and Mrs. Quanjer. The study of English is very much 'en vogue' here, from a desire to study the Point Loma literature, and a special incentive is the Convention to be held in Wales next year!" — J. K.

Rochester, N. Y. "I like the idea of saving a coin each day, and as I prepare my breakfast in my little kitchen I like to put the coin in with a thought for the great work that is being carried on."

— F. G. C.

Allston, Mass. "It gives one a splendid feeling to start the day this way. Although all our thoughts are with the Leader and his work, this definite time and effort are very inspiring." — M. C. G.

Medford, Mass. "The contents of my own consecrated little bag I want to send direct to Headquarters. There is a wonderful wish and aspiration that goes into it each morning." — M. R. F.

Albany, N. Y. "It gives me great pleasure to send the contents of 'The Leader's Pence' box. Every morning when I drop a coin in the box I send a thought for good." — W. F. S.

Seattle, Wash. "I want to tell you of a plan I have: On mornings when I forget to put in my penny before breakfast, I penalize myself by putting in two pennies, instead of the one; and as our pennies are scarce it is a penalty. Maybe others would like to do the same, and perhaps could in that way send more money for the good Cause." — Mrs. H. W. T. & C. T.

San Francisco, Calif. "I think that 'Leader's Pence' idea was a splendid one — besides the financial assistance the 'ceremony' of

contributing or offering something each morning brings to each member's mind daily, the T. S. and its place in the world."— P. S.

La Mesa, Calif. "Enclosed is my Leader's Pence for the next 365 days. As I think of you all, not only just before breakfast, but many times a day, I take the privilege of sending it immediately."
— L. L. G.

North Sydney, Nova Scotia. "I am from now on starting the cent a day. I think the fact of remembering it every morning the first thing is splendid. I did start but very irregularly; and now I am writing and promising so that I will feel it a sort of vow."—M.C.

San Jose, Calif. "When I received the circular letter of the Leader's a few days ago, I determined to co-operate and put one cent away every morning before breakfast, also to send a few dollars as my mite to help the present stringency."— S. W. K.

STUDY-PROGRAMS FOR T. S. LODGES

Subject: EVOLUTION — Fifth of the Seven 'Jewels of Wisdom.'

The basis of the Theosophical view of Evolution is a spiritual one because Evolution is the unfolding, unwrapping, of spiritual powers which are manifesting themselves throughout the seen and unseen spheres of the Universe. The real 'missing link' unexplained by Darwinism, or Transformism, is the fact that every evolving entity is a *soul*. Each such soul is but the outer expression of an inner, spiritual energy. It is this spiritual energy, or Monadic Essence, which evolves through the various kingdoms, building unto itself various forms from the most ethereal and spiritual, through the kingdoms, including man, and progressing on through the realms of gods and higher beings, back to the Source.

1st Week: Evolution — Growth — Emanation.

REFERENCES: *The Secret Doctrine*, I, pp. 272-5; 277-8; *Fundamentals of the Esoteric Philosophy*, Ch. xii; *Occult Glossary*, pp. 57-9; *Lucifer*, March, 1934, p. 409, answer by G. de P.; same issue, article by A. A. Beale on 'Heredity, Evolution, and Karman.'

2nd Week: The Triple Evolutionary Scheme.

REFERENCES: *The Secret Doctrine*, I, pp. 181-87; *The Mahatma Letters to A. P. Sinnett*, pp. 46-7, 119-20, 86-8; *The Theosophical Path*, June and July, 1932, 'Evolution: A Questionnaire' by H. T. Edge, M. A., D. LITT.

3rd Week: The Difference Between the Theosophical Teaching of Evolution and Darwinism.

REFERENCES: *Theosophy and Modern Science* (2 vols); *The Theosophical Path*, April, 1934, 'Esoteric Teachings About Human and Animal Evolution,' by G. de Purucker; *The Ocean of Theosophy*, Ch. xv.

4th Week: Study THE THEOSOPHICAL FORUM, January, 1935, issue.

THEOSOPHICAL CORRESPONDENCE CLASS

THOSE who are studying Theosophy through the medium of the Correspondence Class write that they find the lessons not only interesting but helpful in understanding the fundamental teaching. At the beginning of the year 1935 a new set of lessons will be ready for those who have completed the first set, and who wish to continue. Progressive development of the teachings and consequent unfoldment of the students' understanding, and application of these teachings to every-day life are the aims of the Correspondence Class.

These teachings are given without cost. Those who wish may enroll at any time by applying to the Secretary of the Correspondence Class, Mrs. E. W. Lambert, or the Assistant Secretary, Mr. W. Emmett Small.

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.

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

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

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Five-year Forum Index: 25c. net

READY by Christmas, 1934, an Index to THE THEOSOPHICAL FORUM, taking in the five years of the New Series that began shortly after G. de Purucker's accession to the Leadership. It begins with Vol. I, No. 1, September, 1929, and ends with Vol. V, No. 12, August, 1934. The price is 25c., postpaid. Orders are now being received.

CONTENTS OF THE FORUM. These five volumes of THE FORUM contain a total of 1264 pages, for which no index previously has been published. Out of these 1264 pages about 350 pages are devoted to Questions and Answers; the greater part of the remainder is devoted to current Theosophical news of activities, and the rest — a not inconsiderable portion — consists of General Letters of the Leader, Letters to Sections and Conventions, and addresses and remarks made by the Leader at Conventions and on other occasions.

350 PAGES OF QUESTIONS AND ANSWERS. Of the approximately 350 pages of Questions and Answers in the five volumes, probably 60% of the answers are by the Leader. This constitutes an important body of instruction. If the Index covered only these 350 pages of Questions and Answers, it would for that reason alone be important.

LEAVES OF THEOSOPHICAL HISTORY. There are 29 numbers of 'Leaves of Theosophical History,' many of the items being letters of historic value and interest written by H. P. Blavatsky, W. Q. Judge, and some by the Masters.

Among other items of importance which now through this Index become available for ready reference is the Fraternization Movement, destined to have an important place in Theosophical history.

NATURE OF THE INDEX. The Index consists of about 1100 entries. It is very thorough.

BACK VOLUMES OF THE FORUM AVAILABLE at 50c. and \$1.00 a Volume. The Publications Department has in stock a limited number of volumes (unbound) of each of these five years of THE THEOSOPHICAL FORUM, and will sell them, *without raise of price*, at 50c. a volume for Vol. I (Sept., 1929, to Aug., 1930); Vol. II (Sept., 1930, to Aug., 1931); Vol. III (Sept., 1931, to Aug., 1932); and \$1.00 each for Vol. IV (Sept., 1932, to Aug., 1933), and Vol. V (Sept., 1933, to Aug., 1934). The difference in price is due to the first three volumes consisting of numbers mostly of 16 pages each, while in Vols. IV and V the number of pages was increased to 32 pages each. None of these volumes can be furnished complete, there being in each year a few numbers sold out. Those who order early will get volumes more complete than those who wait.

All the subscribers to THE THEOSOPHICAL FORUM should bind their files of this magazine with the Five-year Index. Certain issues are already scarce and we should appreciate donations of any of the following back numbers, or should be glad to trade them in exchange for other issues:

1930 — July; 1931 — January, May, June, July, December; 1932 —
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and the Lotus-Circles; Theosophical University Press

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our Age of the Mahâtman or Masters of Wisdom and Compassion, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge, or for Fellowship 'at-large,' should be addressed to a National President;* or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

*For addresses, see the International Directory in this magazine.

Form of Application for Fellowship in The Theosophical Society

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full 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; W. E. SMALL

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 copied from *The Occult World*, published in Rochester, New York, May-June, 1884:]

A Letter from India

Secretary's Office of the Theosophical Society,
Adyar (Madras), India, 25th May, '84.

Mrs. Josephine W. Cables, F. T. S.,
40 Ambrose St., Rochester, N. Y., U. S. A.

Dear Madame and Sister,— I have carefully and with pleasure read your letter received two days ago. It should be at first realized that the Mahatmas are constantly and incessantly engaged in the helping of the onward progress of humanity. The higher they rise the more they are united to the more permanent and more ubiquitous. In fact, it is this union which marks the progress. Thus in one sense the real Mahatmas may be said to be almost everywhere, although they may not take cognizance of everything. But at the same time they cannot help giving their attention to where the magnetic attraction draws them; and hence to come under the notice of the Mahatmas depends upon oneself. We must also remember that what we are is the result of what we were, and hence whatever we enjoy or suffer is the just retribution meted out by the law of Karma, which cannot err. To our undeveloped minds various sufferings may look like acts of injustice on the part of nature, but we should not forget that justice is the immutable and fundamental law of nature, and whatever result may appear unjust must be the

effect of some remote cause, although the apparent cause and the immediate one may seem to produce an unjust effect — whatever is, is right in nature. It rests with us to so produce the causes as will make our future destiny better, and ensure our future progress, but we cannot meddle with effects. Of course it is possible that while certain causes are operating we may combine to them a cause or set of them as will modify the result; but we must not forget that it is impossible for us to obliterate the causes already produced. Now, if we want to rise higher, we must produce the necessary conditions. In the first place we know that the higher states are more and more ubiquitous. Hence what we must first do is to centre our *manas* (the fifth principle) in those higher ubiquitous states, and this can be done only by constantly disassociating ourselves from the lower desires, &c., which chain us to our narrow personality, and by transferring our consciousness to the *Divine Atma*, and its vehicle (6th and 7th principles) by incessantly cultivating within ourselves the highest aspirations.

The more we succeed in doing that, the more do we obtain knowledge, for the seventh principle is itself absolute knowledge, and by our living in it, as it were, we live in knowledge.

In the second place, we must know that to help purity of thought in ourselves, we must be surrounded by the pure thoughts of others. Hence the more we help others to be pure by education, by teaching them the *Law of Karma* and of *Cosmic Evolution*, the more we help ourselves, for the purity of others elevates the surrounding objective nature into a more subjective state, and those subjective currents react upon us to help us in our higher evolution. Hence a feeling of *unselfish philanthropy* is an essential necessity. Also a sense of discrimination and an intellect that can properly understand the operation of the *Law of Karma* and of *cause and effect*. You will thus see that no interference or recommendation is necessary, and that for the *Mahatmas* to assist any one is the result of a purely psychological attraction — an immutable *Law of Nature*, which no one can override.

I have read carefully the new paper you have started, and wish you success in the same. The Theosophical Society affords to every one the best means of assisting humanity and thereby assisting himself and whoever increases its sphere of usefulness *unselfishly* cannot but be rewarded by the *Mahatmas* and *Nature*.

With fraternal regards to all the brothers and sisters.

Sincerely yours,

(Signed) DAMODAR K. MAVALANKAR.

ATTENTION! ALL F. T. S.!

LOOKING back over the past fifty-nine years since 1875, when H. P. Blavatsky, H. S. Olcott, William Q. Judge, and others, founded the Theosophical Society at New York, we find that the record of the work accomplished is clear and unmistakable. H. P. B. declared that she came to break the molds of mind; and on every hand there are the evidences of the breaking down of old prejudices and of outworn conventions, and of the reaching out for knowledge of the Universe and of man, and indeed of life itself. Nevertheless, like all great movements in the past, the T. S. has had its ups and downs, its times of crisis, its difficulties as well as its successes.

Today our Point Loma T. S., one of the main branches of the original Theosophical Society, stands as a united and harmonious body; and we rejoice that, due to our present Leader's efforts, many links of brotherliness and of fraternal co-operation have been made with fellow-workers of other Theosophical affiliations.

Nevertheless, many of the dangers which existed in the past still exist today; and it is only by 'eternal vigilance' that our sacred work can be safeguarded. Among others, during the past year three such dangers have become especially marked, one of which is growing apace. This is the natural outcome of the unfolding of man's psychic faculties, the beginning of which unfolding H. P. B. said was inevitable at this stage of his evolutionary progress. The danger lies in the abnormal and sometimes morbid fascination which dabbling in psychism holds for those who are unaware of the perils attendant upon venturing on the uncharted and trackless seas of the astral world.

To enumerate the three points about which we need to be especially watchful:

1. In consequence of the growth of the T. S., and especially in those communities where our lodges are beginning to be more publicly known, there is the danger of attempts at exploitation by self-interested people — happily not many, so far — who, looking only to their own personal advantage, seek to impose upon our members by claiming fellowship in the T. S., telling 'hard luck' stories cleverly concocted, asking for funds, often using the names of well-known officials of the T. S., pretending acquaintance with members of the Headquarters' Staff at Point Loma, asking for the addresses of lodges and their officers and other members, etc. This danger has been already referred to in previous issues of THE THEOSOPHICAL FORUM; so no more need be said about it here, save that, while we must never close our hearts to the cry of real distress nor to actual need, we

must always exercise extreme caution and act with discrimination, lest we be imposed upon.

2. Reports have recently been received from some few lodges of attempts by representatives of other movements and societies, some of which profess objects somewhat similar to our own, to take advantage of our Society's work and of our public meetings in particular to do propaganda in their own behalf through the distribution of their own leaflets, etc. Such discourtesy — not to use a stronger word — can of course be tactfully checkmated without our being unbrotherly. It is to be borne in mind that our meetings are held expressly for the benefit of Fellows of the Theosophical Society and of inquirers and friends who attend in order to learn something about Theosophy, and often in order to help us along strictly Theosophical lines. To say the least, the attempt to use our T. S. meetings for propaganda on behalf of other societies or by unaffiliated individuals, even though they may have somewhat similar purposes, is a distinct discourtesy, not to say imposition. There are other, and proper, means that are open to all to bring what they have to offer to the attention of others.

This warning is not intended to encourage among F. T. S. an attitude of unbrotherliness, exclusiveness, or lack of sympathy with the purposes and work of other organizations. As individuals we must, of course, always be brotherly and courteous to all; but we must not permit others to commit discourtesies and improprieties at our own meetings, which we ourselves would not be guilty of committing at theirs.

Moreover, it is to be borne in mind that most if not all of these modern movements with objects similar to ours have sprung into being since the founding of the T. S. in 1875 and the giving out again by H. P. B. of the teachings of the Ancient Wisdom. So far as the writer knows, in every case these later movements have borrowed largely from our Theosophical teachings, sometimes distorting them, at other times mingling with them other teachings which careful examination will show to be quite foreign, and in some cases even opposed, to the eternal verities of the Ancient Wisdom.

On the other hand, in accordance with the Constitution of the T. S., Article VIII, Section 9, we welcome into affiliation with the T. S., upon formal application by their accredited representatives, all movements and societies which follow objects similar to those of the T. S. Nevertheless, it should be remembered that the T. S. is in no sense political or sectarian, and never will be as long as it is true to the objects and the purposes for which it was originally founded — namely, the establishment of a nucleus of Universal

Brotherhood; and for this fundamental reason, that politics and sectarianism have ever been, and ever will be, grounds for division and discord and not for unity and brotherliness among men.

Article VIII, Section 9, of the Constitution of the T. S., above referred to, is as follows:

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

3. The more subtil danger of which mention has already been made, is that of the alluring offer held out to many to teach them how to develop unusual and little known psychic powers. All F. T. S. are most earnestly advised to acquaint themselves by study as well as by inquiry of older students, with the teachings in this regard which have been so very clearly given us from the very foundation of the Theosophical Society, first by H. P. B., and successively by William Q. Judge, Katherine Tingley, and our present Leader. By way of example, I quote the following from H. P. B.'s Message to the Convention of American Theosophists in 1889:

The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. . . .

. . . there are dozens of small Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the "Door of the Mysteries." These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction.

Note the subtil danger alluded to by H. P. B.: Many such societies and would-be teachers seek personal followings and at the same time blind the trusting and the credulous by giving out teachings of alleged high spiritual philosophy; but to quote from *The Voice of the Silence*, there will be found "under every flower a serpent coiled." Some such would-be teachers even themselves speak of the dangers of psychism, but offer a 'safe way' by which psychic powers may be developed. There is but one true and safe path to follow, and that has been clearly pointed out by H. P. B.; *i. e.*, by

developing the spiritual-intellectual nature. He who looks for self-development for his own sake and for the sake of gaining 'powers' is placing his feet on the road that leads to self-destruction. The only true path to follow is that of self-forgetfulness, impersonality, service of others. In H. P. B.'s own words in the same Message to the American Convention of 1889:

But the practical cure for it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but is eminently difficult; for that cure is "ALTRUISM." And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object — UNIVERSAL BROTHERHOOD.

— JOSEPH H. FUSSELL, *Secretary General.*

FROM THE LEADER TO ALL F.T.S. AND FRIENDS

The Leader's Private Office.

4th January, 1935.

I ASK again the courtesy of the *FORUM*-Editors to allow me to use a short space in its pages, for the purpose of more widely conveying my very grateful and deeply heartfelt thanks to Fellows of the Theosophical Society, and to kindly Friends and others, who have sent to me, and through me to our Headquarters' Staff on the occasions of the Christmas and New Year's holiday Seasons, a really immense number of greetings and congratulatory messages — cable-graphic, telegraphic, written, and verbal; also for the number of holiday gifts which I have received and which I have had great pleasure in sharing with others whenever possible.

My heart has been deeply touched by it all; for I will frankly say that although I knew that our members and my friends returned to me the love which I bear towards them all, I had not expected that their personal affection would have found expression in so widespread a manner. I was simply snowed under with these beautiful communications, and I could not help thinking to myself how little I had done, despite the fact that I have, I believe, done my best, to merit so many beautiful and affectionate greetings addressed to me personally.

I have tried to answer the larger part of them, but finally had to desist when I realized that answering each one would have kept me and two secretaries doing little else for several days; and I know that our Fellows and Friends would not desire our official routine and other work to be neglected even to this extent!

I hope that for next year's holiday Seasons, should this beautiful and very touching multitude of greetings again reach me in such volume, I may be allowed to convey my thanks and my personal good wishes and seasonal greetings in return through the medium of THE THEOSOPHICAL FORUM, thus relieving my already over-worked office-staff of what I know to be a pleasurable task, but which nevertheless is one which, this year at least, has threatened seriously to interfere with pressing duties.

But should I use the FORUM next year, instead of writing personal answers to each and to everyone, I want all to know that this is a matter of necessity, and in no manner signifies lack of very deep appreciation on my part of the great kindness and affection shown to me personally by these many greetings.

May 1935 be to our beloved Work and to its Fellows and Friends a banner-year of success and be marked by new strides forwards and upwards.

I am, dear Companions and Friends, as always,
Faithfully and affectionately yours,

G. DE PURUCKER.

ARIE GOUD

"Utrecht, Holland, 15 December 1934.

"Arie passed away peacefully.

— JAN, MEINTE, VENEMA, OOSTERINK, DISHOECK"

Thus was the sad news cabled to the Leader of the passing of Arie Goud, President of the Netherlandish Section of the Theosophical Society, signed by his two brothers Jan and Meinte, Jan H. Venema, Vice-President, and now acting President of the Section, Hendrik Oosterink, President of the Bussum Lodge, and A. M. E. van Dishoeck, also of Bussum.

Immediately on receiving the news, the Leader cabled to the acting President as follows:

"Point Loma, Calif., 15 December 1934.

"Arie's work everlasting — My love family — all.

PURUCKER"

It is difficult to find words to express adequately the true nobility of character of Brother Arie Goud, his self-effacing devotion to our sacred Cause, his loyalty to our Leaders, H. P. B., W. Q. J., K. T., and G. de P., his executive ability, his impersonality and tact in all

his official duties as President of the Section and of the Utrecht Lodge, his genial and kindly manner in his association with all F. T. S. and all with whom he came in contact. Universally loved and respected, he was in the Leader's own words, "one of my personal friends"; and in a written message the Leader's words were: "Arie, for his noble work in the past had a special place in K. T.'s heart, and in mine that *no one else will ever occupy.*"

Among his companions of the Netherlandish Section he was universally "Oom Arie," "Uncle Arie." In a letter written to the Leader on the day following his passing, Brother Hendrik Oosterink, President of the Bussum Lodge, wrote:

"Yesterday we sent a telegram to you by which you know that dear brother Arie Goud has passed into the great Peace. A noble man, a devoted heart and soul to the Masters' Cause, true and with a kind heart, selfless and self-forgetful, great in his inner qualities and faculties — so he remains in our remembrance. He passed through many difficulties; he received many a blow, and especially the last year he opened his heart to me and told me many things which he had borne without any defence. Really he was a noble and courageous man, and I loved him brotherly. I know I owe him much, and we all in Holland do so. He always encouraged and he always admired the work of Theosophists.

"It happened that I had to go to Utrecht yesterday for business, and so I went to him and to Mrs. Goud. We were together for about ten minutes in silence, his hand in mine, with a feeling of love which is the best consolation. He knew his time had come. His last words were: 'You will not see me again here'; and a few hours later he passed away. His wife has nursed him with great love and self-sacrifice.

"So we lose a good man and a kind friend, a noble man and an example for our life.

"It has been a great consolation for him to see that the work in Holland was safely guarded, a work of which he has been the cornerstone."

My first association with Arie Goud was at the European Convention at Dublin in 1896, one of the notable events of Katherine Tingley's first world-tour following the passing of William Q. Judge in March of that year. Brother Arie was then under twenty-five years of age, and there was then forged in his heart a link of devotion and loyalty to our sacred Cause and our Leaders that was never broken. The first years of this century, 1901 and 1902 and for some years afterwards, were a critical time for the T. S. (or, as it was then, The Universal Brotherhood and Theosophical Society) in Holland.

Through personal feeling, misunderstanding, hasty judgment, and consequent misrepresentation, the Theosophy of H. P. B. and the Masters was threatened with complete eclipse in Holland. It was Arie Goud and his two brothers Jan and Meinte, with a very few others, who remained faithful and kept the link unbroken in The Netherlands. The efforts of the others have completely faded out, whereas through the faithful devotion and unwavering loyalty of the three brothers Goud and of the few associated with them, the nucleus that then held true has grown into one of the strongest Sections of the T. S.

Truly our companions in Holland will miss their noble-hearted and beloved President, as indeed all will who knew him. But, as the Leader himself has said, much as we shall miss dear Arie Goud, the Netherlandish Section is nevertheless in equally devoted and capable hands now.

— JOSEPH H. FUSSELL

QUESTIONS AND ANSWERS

QUESTION 261

The Doctrine of Reincarnation was generally taught and accepted in the pre-Christian times, but was discarded during the early days of Christianity. Could you tell me why this was done, and when?

G. de P.— It dropped out of belief and acceptance because Christian theology, during its first three or four or five centuries of development, discovered that the doctrine of Reimbodiment, with its collateral doctrine of intrinsic retributive justice and compensation, did not harmonize with its own ideas of salvation by 'the blood of the Lamb,' plus repentance no matter how black one's sins might be. The doctrine thus gradually fell into oblivion, and people thereafter began to imagine that they could be 'saved' by believing on Jesus as the "only Son of God, who was sent into the world by God Almighty to die for our sins, and if we believe on Him and repent we shall be saved unto life everlasting, because we shall be washed in His blood" — that is, our souls will be, I suppose!

The doctrine, in the form of Pre-existence as taught by the great Church-Father, Origen, was formally anathematized and condemned at the 'Home-Synod,' — which is another term for a minor council — held under the Primate Mennas in Constantinople at a date which modern scholars fix between 538 and 543 (they are not certain of the exact year), as a consequence of the theological and other disputes over the teachings of Origen, the great Alexandrian Church-

Father, which had racked the Christian Church for nearly two hundred years or more previously. These particular disputes are called the 'Origenistic Controversies.' Among Origen's teachings was the implicit statement that all the Universe is alive, even the stars being living creatures and having souls, and therefore involving themselves in moral responsibilities; and that, furthermore, embodied souls must have pre-existences as well as post-existences, before and after death, and hence souls are responsible for their feelings, thoughts, and acts.

As just said, at the Home-Synod under the Primate Mennas, this was one of Origen's doctrines formally condemned and anathematized and pronounced heretical; and when this anathema and condemnation were repeated and confirmed at the Fifth General Council also held at Constantinople in 553 under the Emperor Justinian and with the strong arm of the Church enforcing the anathema, backed by the equally strong arm of the State, the doctrine of Pre-existence and of Reimbodiment fell first into heretical disrepute, and finally, within a short time, into oblivion.

The full Theosophical doctrine of Reincarnation, that is to say the technical doctrine as we now teach it, cannot be said to have been condemned and anathematized at these two Constantinopolitan councils: it was Origen's particular form of the teaching expressed in his doctrine of Pre-existence and of moral responsibility arising out of it, which was thus banned and declared heretical. His doctrine in many respects is very much the same as our complete doctrine of Reincarnation; but it is not exactly our Theosophical doctrine, because Origen's form is incomplete and therefore imperfect. Don't make the mistake of ignoring this subtil distinction, because if you do you may be caught some day by some clever casuist, and become confused over what after all is mere words. Origen undoubtedly taught the doctrine under his own form of Pre-existence involving the soul's having lived before birth, and the fact that it will live again and again, and will take imbodiment in different nations of the world, at one time being, as he put it, an Egyptian, at another time a Jew, etc. Yet Origen taught the doctrine from his own particular or rather individual viewpoint, attempting to link it with half-formed theological teachings. Hence, he did not teach the full and complete doctrine of Reincarnation as we give it today.

Thus, to state baldly and without further qualification that the two Councils held at Constantinople, in 538-543, and again in 553, condemned and anathematized and declared heretical our Theosophical doctrine of Reincarnation, is a dangerous thing to say, because, first, it is inaccurate because incomplete, and second, inaccur-

rate because it was only Origen's form thereof that was condemned. This form is partly true, three-fourths true let us say, but yet not accurately stated.

There is little doubt that the full Theosophical teaching of Reimbodiment would have been condemned and anathematized with even more vigor and detestation than was Origen's white-washed form. I might add in conclusion as showing how the spiritual powers in the world are continually at work, that just about the time when these two Councils condemned Origen's doctrine of Pre-existence and Reimbodiment, a new and much more spiritual current of theological teaching based on Neo-Platonic and Neo-Pythagorean doctrines began to have large currency in the then Christian Church. This new current took its crystallized and literary form in the writings of the Pseudo-Dionysius, the Areopagite, and affected all later Christian theology tremendously, profoundly modifying and spiritualizing it.

QUESTION 262

Is there anything on record showing that Jesus himself taught the doctrine of Reincarnation?

G. de P.— I don't think there is any record except in the Gospels themselves, in vague allusions of a purely mystical character, such as the question of Nicodemus; and again the statement: "This is Elias which was for to come"; and we must always remember the more general fact of history that the teaching of Reincarnation in one or in another form was a doctrine well known and accepted by the Pharisees of Judaea of the period in which Jesus was said to have appeared. It was as commonly known and as commonly accepted — indeed much more largely then — as it is in the world today. I think people would be surprised to find out how commonly the teaching is taken for granted in our own times. It is 'in the air.' Tens of thousands of people accept it openly, and multitudes of others accept it tacitly but do not talk about it, because they do not understand it; and just so it was among the Pharisees and others.

QUESTION 263

What about the question asked of Jesus: "Who did sin, this man, or his parents, that he was born blind?"

G. de P.— Yes, there are four or five such allusions, but no direct and specific declarations. But if the question is: "Did Jesus Christ teach Reincarnation?" the proper answer is: I am perfectly

persuaded that he did, because it was such a common doctrine and so universally accepted in his time by the best minds, that if he did not at least accept it, he would have been considered to be a man of small insight and perhaps of small education. But there is absolutely no authentic record that he taught it. The Gospels themselves were written by men who lived anywhere from fifty to two hundred and fifty years after Jesus died.

It was also one of the commonest beliefs in the Roman Empire, which included practically all the civilized European world then, outside of Parthia and the Orient. The Roman Empire included practically all of Asia Minor and Egypt, Italy, Greece, Gaul, Spain, part of Germany, most of Britain and spots in Ireland. All the Germanic peoples believed in it; all the Celtic peoples accepted it as a matter of course. It was one of the Druidic teachings. It was one of the intellectual 'stock in trade' beliefs of the time.

QUESTION 264

Political problems are very much to the fore at present in various parts of the civilized world. Why is it that all discussion of such problems is barred from the Theosophical platforms and Theosophical magazines?

Abbott Clark — Political problems are debarred from the Theosophical platforms and magazines because the Theosophical Society has a definite purpose, outlined in its declared objects, and politics is not included among these objects. The controversial spirit of politics is subversive of the harmony which the Theosophical Society was founded to promote, and hence partisan political propaganda is particularly out of place in Theosophical meetings, both public and private. Each member of the Society has a right to his own political views and the Society in no way interferes with his private affairs or his duties as a citizen. Those Theosophists who are interested in politics no doubt do, however, govern their political lives by Theosophical principles.

The political thought and life of the world are undergoing rapid changes at present. They are in a state of transition, and poor Humanity is suffering from a particularly severe attack of political headache. The study of Theosophy is particularly alleviating to just such conditions: it calms the mind, clarifies the intellect, sharpens discrimination, warms the heart, and stimulates the spirit of brotherly love and human kindness, upon the growth of which the very life of nations depends.

It is the heresy of separateness which causes selfishness and the conflict of interests and wills which in turn threaten the disintegration

tion of civilization. The sense of separateness can be removed only by instilling into the minds and hearts of men the fundamental principles of Theosophy, especially the idea of human solidarity — the fact that men are interlinked and interlocked at every point, so interdependent that they must help each other whether they will or not; that brotherhood is basic in Nature and that the spirit of brotherhood must be made a conscious power in the life of humanity.

If the swift momentum and the turbulent energy of this changing cycle can be guided upward into intellectual, moral, and spiritual channels a new and brighter day will dawn for humanity. Only by an upward turn of the thoughts and imaginations of men can the conditions be improved. It is ideals and ideas which rule the acts and lives of men and produce financial and political institutions and social and moral conditions. The study of Theosophy and the faithful pursuit of the declared objects of the T. S. can and will direct this energy into constructive effort. The seeds of Theosophical thought can be broadcast and will take root and grow, flower, ripen into the Theosophical civilization, to the establishment of which we are devoting our lives. Political panaceas change with times and with peoples, but Theosophy is for all times and all peoples, and they all need it.

QUESTION 265

It is said that every spiritual movement of the past has had its 'mystery school.' Theosophists speak of the ancient Mystery-Schools of Greece as having been closed under the Emperor Justinian. Has the modern Theosophical Movement such a Mystery-School within it?

Alice D. Peirce — Yes, the modern Theosophical Movement has within it, as its very heart, a School of the Mysteries. Indeed, it would be proper to say that the Theosophical Movement itself is a Mystery-School, composed of the Lesser and Greater Mystery-teachings, as were all such Schools in the past. In so far as it has perpetuated the chief purpose of its Founders, *i. e.*, to revive in this age a knowledge of the Ancient Wisdom, even the exoteric organization is a School of the Outer, or Lesser Mysteries. Its pulsing heart, which sends the spiritual life-currents flowing throughout the living body today, is its School of the Inner, or Greater Mysteries, known as the Esoteric School. These words, 'mystery' and 'esoteric' have the same connotation, that which is hid, that about which silence is maintained; teachings kept secret and guarded by silence only because they would be misunderstood and misused by men who lack preparation, through study and training, to receive them advantageously.

The present-day Mystery-School within the Theosophical Movement is in no way different from those schools of ancient times in

which were taught the secrets of life and death. The teachers of old (before the days of degeneration) were initiated Sages and Seers — those who *knew* and *saw*, because they had penetrated the veils of matter and had first-hand knowledge of Nature's inner realms. Descendants of the same association of Adepts who sent forth representatives of their Order in previous ages, to found Mystery-Schools in most of the old-world nations, sent an envoy to the West in 1875 for the same high purpose. In many passages of her illuminating writings, H. P. Blavatsky makes clear at whose bidding she undertook the heroic task required of her — that of establishing once more the Mysteries of hoary antiquity as handed on from age to age. Systole and diastole, cyclic ebb and flow of the Kosmic heart, makes it possible in one age to reveal a little more of the esoteric wisdom; in another, karmically tending downward towards materiality, necessitates their withdrawal, as those of Greece, where the Mystery-Schools were finally closed in the sixth century A. D., because they had become but an empty form, from which the spirit had withdrawn.

The brightest Star of Hope on humanity's horizon today, surest augur of better days not far ahead, is the fact that in our age, which shows so many signs of degeneration, there was found a sufficient number of men and women with awakened spiritual intuitions to make possible the re-establishment of the Ancient Mysteries, Lesser and Greater, directed by the same Brotherhood of "Wise Men of the East" as of old. This is the Theosophical Movement, with its exoteric and esoteric schools.

WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

(Reprinted from *The Path*, IX, 237; November, 1894)

THE theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part

seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any one time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sorts would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people — for instance, as the Theosophical Society — so as to aid the physical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H. P. B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on farther by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S., will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

— W. Q. J.

(From *The Path*, VII, 276-7; December, 1892. Editorial, obviously by W. Q. J.)

. . . Then passing on to the next page [*The Secret Doctrine*, Introduction, p. xxxviii] to touch upon the subject of the Messenger from the great Fraternity — she herself being the one for this Century — she observes significantly: 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 Vidya*; and that”

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. . . . It is not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up? . . .

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

Oakland, California

Mrs. Margaret Sterling Ellis, President of the Oakland Lodge, reports: “We are putting one copy of G. de P.’s *Golden Precepts of Esotericism* in each of the 18 libraries in Oakland. With each copy we are placing four of the new *Theosophical Manuals*. Then comes Alameda and Berkeley. Other books will follow as soon as possible, especially *Fundamentals of the Esoteric Philosophy*, which we hope to place soon.” This is a splendid example for other lodges to follow to the extent that they can afford it.

San Francisco, California

Bro. J. A. Cunningham, Vice-President of the San Francisco Lodge, writes: “We have every indication of a really successful year. At our meeting last night in the Whitcomb Hotel we had the largest attendance we have yet had at any of our public meetings. There is hardly a meeting that we do not have one or more to sign applications for membership, which shows that the interest in the meetings is increasing.” The membership of the San Francisco Lodge has doubled during 1934. Mrs. Harriet Somers, Treasurer, writes: “Our members are straining every effort to push the Masters’ work with love, loyalty, and such devotion that they are bound to succeed. Everyone feels the New Year will bring great joy and peace in its

readjustment of material things. We look to the Leader and Companions at Headquarters for help and life towards Truth, Light, and Liberation."

Petaluma, California

Mrs. Gertrude Fisk, Secretary of the Petaluma Lodge, reports that the members are trying a new method of conducting their meetings, which they find interesting and successful. The President now appoints a program-chairman, who is to give out questions to three or four of the members for each meeting. For the meeting of December 4th the questions assigned were: "Can man become perfect on this Earth?" "Tell something of the Earth-chain." "How do we know we did not descend from monkeys?" "What do Theosophists mean by Nature's Laws?" Mrs. Fisk says: "All the questions were well answered — not too briefly, and in an interesting way. There was quite a bit of valuable discussion by all of us on each subject."

Seattle, Washington

Miss Claire Turner, Secretary of the Seattle Lodge, has recently been called to Point Loma to assist in Lomaland School. Before leaving Seattle, Miss Turner wrote: "Our Sunday meetings have 'evolved' since last winter. More members are able to assist with the talks and in answering questions. The rooms are much better, our manner of presentation much improved, and in addition we now possess a blackboard which we use at every meeting. And what a help it is! Charts and figures seem to make the teachings so much easier for the visitors to understand, and in a way it brings them closer to us."

Victoria, B. C., Canada

Bro. Frank C. Berridge, Secretary of the Victoria Lodge, writes: "Our Lodge has doubled its membership during the year, and since June we have been far more successful in interesting the public. We are holding two public meetings each week now: the Club on Tuesdays and the Lodge meeting on Fridays. The visitors and members all seem interested."

Los Angeles, California

Mrs. Harriet A. Anderson, Recording Secretary of the New Century Lodge, which has its headquarters at Room 240, Douglas Building, 3rd and Spring Sts., reviewing the past year's activities, writes: "Our Librarian, Mr. Hill, keeps the lodge-room open daily from 2.00 to 5.00 for the benefit of those who wish to read our literature,

and to contact any inquirers who may come. The Lodge takes 100 copies of *Theosophical News* each month, the different members distributing them as occasion arises. I myself have given copies to people in the street-cars when I noticed them reading over my shoulder or as they were beside me. Our President, Mr. Henning, puts leaflets in envelopes marked *Theosophical Literature* and leaves them in public places. Mr. Hill has placed the 'News' in the Central Public Library and will try to have the branches also take it. Dr. Gibson had the Lodge address inserted in the City Directory."

(For details of the activities of all Lodges, Clubs, Study-groups, and Lotus-Circles in the Western District, see the monthly *Theosophical News*, published by the Katherine Tingley Lodge, 2772 4th Ave., San Diego, Calif. Price: 25c. per year.)

CENTRAL DISTRICT

The Regional Vice-President, E. L. T. Schaub, reports an interesting meeting at Lakeside, Ohio, on Nov. 17th, at the home of Mr. Geo. A. Meek (father of Clifton); various visits to members and interested friends in Detroit, Mich., Columbus, Ohio, Escanaba, Mich., at which Theosophical threads were gathered together to strengthen the work. On Nov. 25th a group from the Toledo Lodge went to Adrian, Mich., where the meetings are held in the home of the President, Mrs. Claribel Husted. Here Miss Emilie Arnold, Secretary of the Toledo Lodge lectured on 'Empedocles' and the Theosophical teachings concerning death were then discussed, to the complete satisfaction of those present.

Mr. Schaub's December report records the application for Lodge Charters from groups in Indianapolis and Fort Wayne, Ind. A very pleasant feature of the work of the Regional Vice-President of the Central District is the successful effort to bring back into the ranks of the Society old members who have not been active in the work of late years.

EASTERN DISTRICT

York, Pennsylvania

John L. Toomey of York, Pa., reports the visit of Col. A. L. Conger to their Lodge No. 32 and his speaking on 'Karman, the Law of Cause and Effect' at two public meetings. Toomey writes of Col. Conger: "It is he who deserves the credit for organizing our Lodge here, and ever since its inception he has been like a father to all of our members."

ENGLISH SECTION

Below is a copy, verbatim except for a few words relating to personal business, of a cable received at the International Theosophical Headquarters:

"NLT Purucker "London, England. 22nd December, 1934.

"Queen's Gate sold moving headquarters December 31st to 5 Lansdowne Road Holland Park W 11. . . . Members assembled private meeting send you loving Christmas greetings with bright hopes 1935. — TREVOR"

To this the Leader replied:

"Enthusiastic congratulations new move. Your intelligent leading English Section promises much. Affectionate trust to you. Seasons greetings all. Show this members. — PURUCKER."

F. T. S. will be interested to note the new address of the English Sectional Headquarters, which now is very near to H. P. B.'s first Headquarters in England, at 17 Lansdowne Road, secured in 1887. This removal seems to be both significant, and a decidedly good omen; and the FORUM undoubtedly may speak for all Fellows of the T. S. in expressing our best and most cordial greetings and good wishes in all lines to our English Fellow-Workers.

Later cablegraphic advices from Mr. Barker inform us that the new premises will not be occupied until after January, owing to unavoidable delay caused by moving, etc.; and that any correspondence during that time should be addressed to the National President at 38 Gurney Drive, Lyttelton Road, London N. 2.

Sunday public lectures at 70 Queen's Gate in December were: Dec. 2nd, 'The Higher Life,' Mr. E. Bowes; Dec. 9th, 'Men, Supermen, and Gods,' Mr. A. H. Barlow; Dec. 16th, 'Prâna, Life, and Death,' Mr. J. W. Hamilton-Jones; Dec. 30th, a lecture by Mrs. R. C. Hall.

GERMAN SECTION

THE THEOSOPHICAL FORUM has received a copy of a circular letter dated December 1934, issued by the President of the German Section of the T. S., Mr. Georg Saalfrank, in which he speaks of the opportunities of all the members to support the Theosophical work to the best of their ability. He enumerates several important points. One is in regard to the usual regular financial contributions, both to the National and International Headquarters. He speaks at length of the plan of the 'Leader's Pence' recently inaugurated in Germany as well as in all the other Sections of the T. S. He enters into details

regarding the German *Theosophical Forum*, speaking of past difficulties in issuing it and of the great enthusiasm that has been instrumental in overcoming them. Commencing with 1935 its pages will be increased from twenty-four to thirty-two; it will remain a bi-monthly, and its price will be 2.70 R. M. instead of 2.10 R. M. This enlargement should make this already excellent magazine one of the leading Theosophical periodicals in Europe, and our warm congratulations go to Mr. Saalfrank and to all the devoted workers in Germany.

In this same circular Mr. Saalfrank enters into the question of Theosophical literature in general, suggesting also that it be made a special point of in connexion with Christmas gifts. A German translation of the Leader's *Occult Glossary* under the title 'Theosophical Glossary' will soon be published, which will prove a valuable addition to the translations already made in German of Judge's *Ocean of Theosophy* and G. de P.'s *Golden Precepts of Esotericism*.

Mr. Saalfrank appeals to the members in connexion with the Lotus-Circle work and the issuance of the *Lotus-Circle Messenger*, in which work Mrs. Klara Kirsebom has been so active and successful. He says further that he is very much interested in starting a Press Service which would enable the Section to place in the right kind of newspapers and other publications articles of value regarding the Theosophical work.

We note with deep regret in the pages of *Das Theosophische Forum* for November-December the death on October second of last year of our Brother Conrad Joh. Glückselig of Vaihingen near Stuttgart. He was a devoted member of the T. S. for many years; one of the first in Germany who spared no effort in supporting the work of the Society in the early days. He can be called a real pioneer of Theosophical work in Germany. He lived first in Nürnberg, then in Stuttgart, where at first he worked alone and then started a local branch of the German Section. His life was selfless, his work characterized by sacrifice and devotion to the Theosophical cause. He had great experience and profound knowledge. — Such, in brief, is the tribute paid to him by his brother workers in his native land. The leadership of the lodge in Stuttgart will now be taken by Brother Ruep.

NETHERLANDISH SECTION

Amsterdam

The Treasurer of the Amsterdam Lodge, Mr. J. Kooistra reports a successful bazaar held on Dec. 1st, and a special Lodge meeting at which was read a letter from Mrs. Gerrit Hagameijer of Bussum, who with her husband has been visiting at the Point Loma Head-

quarters and wrote an inspiring account of the work and the whole-hearted devotion of the members there. A generous slice of the proceeds of the bazaar, \$101.00, was sent as a contribution to the work at Point Loma.

Rotterdam

The Rotterdam Lodge last summer announced at the public meetings that small closed study-groups would be formed and Bro. Schortinghuis and other members conducted a class of ten, with the result that seven of the ten are now full members of the T. S. Careful attention to the visitors at the public meetings and the display of books and magazines during a pause in the program led to the formation of another study-group. On Dec. 16, J. H. Venema, at that time Acting President of the Section spoke to a good audience on 'The Inner Meaning of Christmas.'

The Hague

Mr. Venema reports a lecture by Bro. Crabbendam to a full hall. As a result of the meetings of the Club seventeen members have been added to the Lodge at The Hague. He also reports five applications at Leyden, where a study-class has been held for the last three months.

SCANDINAVIAN SECTION

Ing. Torsten Karling, President of the Scandinavian Section, reports an airplane trip to Finland where on October 21st and 24th he lectured in Helsingfors to interested and sympathetic audiences, on the 22nd met the Finnish members and their friends at a reception arranged by Miss Martha Jansson and Miss Inez Vilén, and on the 23rd held a public Club-meeting. Returning to Sweden Mr. Karling lectured at Malmö on Nov. 5th and next day met both the Lodge and the Club at gatherings at the home of Miss Anna Månsson. A visit to Ystad followed. Here lives alone as far as T. S. members are concerned, Mrs. Lisa Karlsson, whose devotion has evidently borne fruit, as President Karling lectured in a beautiful hall to a good audience. Next came lectures at Lund and Eslöv, where, as also in Malmö, the cordial relations between members of different Theosophical Societies were evident in the attendance at the lectures, and proved that the idea of fraternization has taken hold in Sweden.

In December Mr. Karling, this time accompanied by his wife, lectured to a good audience at Gävle, with the result that a Theosophical Club, with Mr. and Mrs. Rydström and Mrs. Dahle in

charge, was at once established. Falun, in Dalecarlia was next visited. Here the F. T. S. had joined the Lodge and Club in Bör-
lange, near Falun, but after Mr. Karling's lecture, to which a large audience listened, a Club was organised in Falun. Among those who joined it was Mrs. Hedberg, whose visit to Point Loma some years ago is a delightful memory to the students there. Bros. Graumann and Oscar Berggren live at Bör-
lange, and the latter had arranged for small Theosophical libraries to be placed in neighboring towns in charge of interested members. In one of these places, Djurmo, Mr. Karling lectured to a good audience on 'The Path to Liberation.' Both in the North and in the South, then, Theosophy in Sweden has profited by the visits of the National President.

Helsingborg

Secretary Anna Persson's reports for November and early December tell of the regular Lodge meetings and public lectures. The latter, at which Mr. Bjorck now presides, have crowded audiences and varied programs in which members and Club-members take part, Miss Ruth Bogren being one of the lecturers and Mrs. Selma Lundgren, Mr. Erichsen and others assisting with music and readings. A strong feeling of solidarity, responsibility, and gratitude for Theosophical teachings is characteristic of this Lodge.

Stockholm

Mme. Anna Wicander, President of the Stockholm Lodge, writes: "Our public meetings, alternately Lodge-meetings on Sundays at 2 o'clock and Club-meetings at 8 o'clock, are always crowded by an interested and attentive audience, and there are many questions asked and answered. A very good speaker is Harald Källström, and I have the feeling that he is going to be one of our best workers in the future."

International Headquarters, Point Loma

The Christmas Season brought brief relaxation from the regular classes, giving time for the rehearsal of songs and folk-dances and the decoration of the Rotunda and Refectory for the Christmas Eve gathering and the festival meal on Christmas Day, at which the Leader joins the students, and the Lomaland family enjoys most delightful reunions. On Christmas Eve Santa Claus was a merry guest, children and older young folk sang carols and gay songs and danced in costumes of different lands. Those same older young folk had quickly prepared the operetta, 'The Toy Review' as a surprise for the youngest students, and this proved to be most enjoyable entertainment for all. The evening closed with the presentation by

four of the students of the story of Savitrî, an episode from the *Mahâbhârata*, an exquisite touch that added much to the spirit of the occasion. Christmas morning brought joyous carolling to Lomaland and to the homes of neighbors on Point Loma; evening brought the gathering in the Refectory.

At the end of the evening meal on New Year's Day, the greetings from companions all over the world were read and warmed all hearts with their expressions of devotion and loyalty and loving kindness. The Lomaland family during these holidays included Mr. and Mrs. G. Hagameijer of Bussum, Holland, and Mr. and Mrs. H. H. Hug of Elgin, Oregon, who entered thoroughly into the spirit of it all and endeared themselves greatly to the students.

Sunday forum-lectures in January are listed as follows: Jan. 6th, 'Death and Afterwards,' Dr. G. de Purucker; Jan. 13th, 'Some Mysteries of Consciousness,' Ernest J. Dadd, Frances M. Dadd; Jan. 20th, 'Duality in Human Nature,' Lydia Ross, Chas. M. Savage; Jan. 27th, 'What is the Technique of Spiritual Growth?' La Fayette Plummer.

The Theosophical Society in Canada (Adyar) through its General Secretary, Albert E. S. Smythe, has extended to Dr. de Purucker an invitation to attend the next 'Fraternization Convention' to be held in Toronto on August 23, 24 and 25 next. Mr. Smythe writes: "Might we hope that you would be able to attend? If this were possible it would mean much to the success of the occasion and would distinguish it. We are extending an invitation also to Dr. Arundale. . . ."

The Leader in reply has announced his intention to be present, and says he certainly will be if it is possible to be there, although at the present time the way does not seem to be opening.

LOTUS-CIRCLE NEWS FROM AUSTRALIA

Writes H. B. Thomas, Supt. Ferny Creek Lotus-Circle (Victoria, Australia): "The seeds you sent us were planted by the Lotus-Children and this year the California Poppy beds are a picture in golden yellow. Well, last Friday the Duke of Gloucester made a trip through these hills, and all the State School children assembled at a point between Ferny Creek and Sassafras to welcome him. I conceived the idea that one of the Lotus-Buds should present him with a bunch of these golden poppies. So I gathered some, with forget-me-nots, attached a 'Lotus-Circle Institute' copy of the *Lotus-Circle Messenger*, and addressed it 'To His Royal Highness, the

Duke of Gloucester, from the children of the Ferny Creek Lotus-Circle.'

"He slowed down in passing and we put the *Messenger* and the flowers into his motor-car. This morning I received a letter addressed: 'THE CHILDREN OF THE LOTUS CIRCLE, FERNY CREEK, etc.,' in which the *Messenger* is acknowledged . . . 'for which His Royal Highness is grateful and he wishes to send his thanks to the children of the Circle.'

"This was the only presentation from Ferny Creek, and I hope His Royal Highness will remember the name and also read the account of the Institute. He never forgets to mention the children in his visits to the various towns, so I am hoping he will receive something of the grand message that the *Messenger* contains. As you may know, the Duke is here to represent the King at our Centenary Celebrations . . . The children send love and good wishes."

'SANSKRIT SELF-TAUGHT'

in *The Lotus-Circle Messenger*

LESSON ONE of the 'Simplified Sanskrit Course' is the outstanding feature of the January *Lotus-Circle Messenger*. In addition to an all-round view of this 'language of the gods' to which Dr. de Purucker contributes an interesting paragraph on H. P. Blavatsky's love for the Sanskrit language and the help she gave in founding Sanskrit classes for the young, 'Why do we study Sanskrit?' is convincingly answered, the Devanâgarî is explained, there is an amplified Pronunciation-Key, and a good foundation laid for the work of future Lessons, to be published with each succeeding issue.

Other features in this interesting issue are 'The Magic Ring and Poniard of Yima,' a story of ancient Persia, 'The Philosophic Ants,' a translation by Laura Arteché, 'More about Hierarchies,' a poem by Mary L. Stanley, a story in 'The Stamp and Story Club' by Mrs. Mabel C. Gruelle, and in *Vade Mecum* (Supplement) 'Nature-Study' by Uncle Sol and an article on Sanskrit especially for teachers. A favorite picture of H. P. Blavatsky is on the cover.

Our Foreign Lotus-Circle Magazines

SPECIAL Christmas numbers were issued by all the foreign Lotus-Circle magazines. *Le Lotus*, Editor Klara Kirsebom, is delightful, with Christmas stories, a Christmas travel-sketch, children's dance and Chansonette. The publisher now is M. de Maratray, Villa Rose-Gabriel, Chemin St. Nicolás, Alfa Maritime, Cannes, France.

Lotusbladet is still growing! The Christmas issue contains a portrait of the late Wilma Malmström, translator of the serial 'The Strange Adventures of the Atoms' from the Point Loma *Messenger*; an article on World Teachers by the Editor, Anna Månsson, Christmas stories and a block-print illustration that the children will enjoy. The presswork (Visingsö Theosophical Press) is admirable.

Der Lotus-Zirkel Bote adds to its Christmas stories and poems the 'Saga of Visingsö,' an announcement of the Sanskrit Course to begin in the next issue, and an article on 'Why Lotus-Circle Teachers and Pupils Should Study Sanskrit,' by Judith Tyberg. The frontispiece is a work of art — a poem by the children's beloved 'Walpurgis' (Frl. Maria Haertel) on the 'Christmas Rose' inclosed in a beautifully designed border with rose-motif. *Vade Mecum* appears with the mystical title 'Folge Mir.'

Spécial mention should be made of the November *Lotus-Cirkel*, published in Groningen, Holland, J. A. Bouvet, Editor, for its excellent account of the International Lotus-Circle Institute, truly inspirational in its content. This, like the German 'Bote,' is beginning the 'Simplified Sanskrit Course' with the New Year. Indeed, it was the strong appeal made by the Dutch Lotus-Circle through their National Superintendent, Mr. J. H. Venema, that launched this Sanskrit Course so soon. Success to these foreign magazines!

ANNOUNCEMENT

IN view of other duties which the Leader has asked him to undertake and on account of the increasing work that Mr. Iverson L. Harris, Regional Vice-President of the Western District of the American Section T. S., has in connexion with his official duties in his district, he has asked to be relieved of his position as Treasurer General of the T. S., to which office the Leader has appointed Mr. Edwin W. Lambert, a member of the Leader's Headquarters Committee and well known to all who have visited Point Loma during recent years. Mr. Lambert was formerly a devoted worker of the Boston Lodge, and his experience in a responsible post in one of the large Boston banks well qualifies him for the new duties he has undertaken with the commencement of the year.

Mr. Harris will hereafter give his aid as Assistant Secretary General to the Secretary General, whose work as regards the U. S. A. is so closely connected with the expanding activities of the Western District.

A change has also been necessitated in the Associate Editorship of **THE THEOSOPHICAL FORUM**, as Mr. Boris de Zirkoff's other

duties are requiring more and more of his time. The Leader has appointed Mr. Emmett Small to fill this position. While regretting to lose the able assistance of Mr. de Zirkoff, the FORUM is glad to welcome Mr. Small as one of the Associate Editors. Mr. Small has also been appointed as one of the Sub-Editors of *The Theosophical Path*.

RESPONSES TO LEADER'S PENCE LETTER

Laton, Calif. "We are much pleased to note through THE FORUM the real co-operative spirit voiced by many, to whom in the stress of present conditions, this means offers the opportunity of rendering some assistance to a real cause."— Mr. and Mrs. C. W.

Mound, Minnesota. "It is a beautiful thought, the Leader's Pence, for it gives those who have little, an opportunity to help also and to be happy in the doing. The heart behind a penny is as big as the heart behind a dollar and we need them all to make a true success of the Work. From little pennies golden days shall grow."
— N. & R.

Los Angeles, Calif. "I am sending 'Home' my first Leader's Pence contribution ——. Surely the Leader has sounded the correct financial note that will rejuvenate the vehicle of Reality."— W. E. B.

"The Leader's suggestion of a daily coin for use at Headquarters is splendid. No one, even the poorest of us, is unable to do such a little thing as this, and surely the daily thought which goes with it will be something in addition."— H. A. A., J. W. L., M. A. L.

Seattle, Wash. "I am sure the Pence-plan will work beautifully. I especially like the little ceremony of placing the coin before breakfast. I only wish with all my heart it could be dollars instead of pennies. . . . I shall place with my little offering a thought of helpfulness for the Leader and this wonderful work for humanity."
— M. E. H.

Spokane, Wash. "Enclosed I am sending — for 'The Leader's Pence.' I hope to be able to give at least a penny a day to the Cause, and wish I could do more."— C. S. H. O.

Amsterdam, Holland. "The Leader's suggestion, which is as beautiful as it is simple and effectual, is enthusiastically being responded to by all members here and we hope to send you our pence in the first part of each month."— J. K.

New Haven, Conn. "I am enclosing check for the 'every day' thought and pence. With it goes my appreciation for the privilege it bestows, and a wish that all our members may find the same joy of co-operating."— S. C. T.

STUDY-PROGRAMS FOR T. S. LODGES

Subject: THE TWO PATHS — Sixth of the Seven 'Jewels of Wisdom.'

The Sixth Jewel of Wisdom is a gem, which when won by the student of the Ancient Wisdom, is a talisman which will guide him step by step to the Heart of the Universe.

He is challenged at each step of the way: Shall he follow the Pathway of selfish indulgence, of constricting criticism, of narrow, harsh judgment; or shall he take the Pathway of impersonal service, of forgiveness of wrongs done him, of impersonal love and sympathetic understanding of another's weakness? By his choice he pursues the devious, dark, and rocky pathway which leads downwards to confusion, loss of discrimination, and hopelessness; or, he advances to the heights where he breathes the air of freedom from thralldom of the personal self.

1st Week: Duality — The Two Paths.

REFERENCES: *The Voice of the Silence*, Fragment II, 'The Two Paths'; *Fundamentals of the Esoteric Philosophy*, pp. 161-2, 231-2; *Theosophy: the Path of the Mystic*, pp. 19-35; *Questions We All Ask*, refer to Index, under 'Path.'

2nd Week: Individuality — Personality.

REFERENCES: *The Key to Theosophy*, pp. 134-7; *The Ocean of Theosophy*, pp. 57-9; also chapter vi; *Occult Glossary*, pp. 74, 131; *Questions We All Ask*, refer to Index, under 'Individuality' and 'Personality.'

3rd Week: The Path to the Heart of the Universe.

REFERENCES: *Golden Precepts of Esotericism*, pp. 1-25; *Theosophy: the Path of the Mystic*, pp. 43-6; *Questions We All Ask*, refer to Index, under 'Pathway,' same, Series II, 'Who Are You?'; *Fundamentals of the Esoteric Philosophy*, chapter lxvii.

4th Week: Study THE THEOSOPHICAL FORUM, February, 1935, issue.

THEOSOPHICAL CORRESPONDENCE CLASS

THIS Correspondence Class is not only to help beginners and probationary members of the T. S. to get a right start in the understanding of the fundamental teachings of Theosophy, but it has proved a help also to those members who have studied for many years.

All Theosophists need to keep alive one of H. P. Blavatsky's injunctions: " 'Be Theosophists, work for Theosophy!' Theosophy

first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples." (H. P. B.'s letter to the Boston Convention, T. S., 1891.)

If you have a friend or acquaintance who is sincerely searching for the *real philosophy of life*, do not hesitate to suggest to that person that he or she write to the Secretary of the Correspondence Class, Mrs. E. W. Lambert, Point Loma, California.

‘ASSOCIATE’ FELLOWSHIP IN THE THEOSOPHICAL SOCIETY

FOR some time past the Leader has been considering the advisability of substituting the term *Associate* for *Probationary Fellowship* in the Theosophical Society, which he feels will help still further to exemplify the spirit of fraternal welcome which our Society extends to all earnest men and women who seek to enter its ranks. He asks that this be inaugurated immediately at the opening of this new year, 1935.

Will our officials and members therefore kindly take note that the use of the terms ‘Probationary Fellowship’ and ‘Probationary Fellow’ will hereafter be discontinued, and in place thereof, the terms ‘Associate Fellowship’ and ‘Associate Fellow’ will be used. These new terms will better express the spirit in which Associates are received into our ranks during the three months pending their application for Full Fellowship. It is solely a change of title, and in no wise a change of procedure.

The term ‘Associate Fellowship’ will likewise do away with the misunderstanding that occasionally arose in regard to the terms ‘Probationary’ and ‘Probationer.’

International Theosophical Headquarters,
Point Loma, California. January 1, 1935.

JOSEPH H. FUSSELL,
Secretary General.

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

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

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Five-year Forum Index: 25c. net

NOW ready: An Index to THE THEOSOPHICAL FORUM, taking in the five years of the New Series that began shortly after G. de Purucker's accession to the Leadership. It begins with Vol. I, No. 1, September, 1929, and ends with Vol. V, No. 12, August, 1934. The price is 25c., postpaid.

CONTENTS OF THE FORUM. These five volumes of THE FORUM contain a total of 1264 pages, for which no index previously has been published. Out of these 1264 pages about 350 pages are devoted to Questions and Answers; the greater part of the remainder is devoted to current Theosophical news of activities, and the rest — a not inconsiderable portion — consists of General Letters of the Leader, Letters to Sections and Conventions, and addresses and remarks made by the Leader at Conventions and on other occasions.

350 PAGES OF QUESTIONS AND ANSWERS. Of the approximately 350 pages of Questions and Answers in the five volumes, probably 60% of the answers are by the Leader. This constitutes an important body of instruction. If the Index covered only these 350 pages of Questions and Answers, it would for that reason alone be important.

LEAVES OF THEOSOPHICAL HISTORY. There are 29 numbers of 'Leaves of Theosophical History,' many of the items being letters of historic value and interest written by H. P. Blavatsky, W. Q. Judge, and some by the Masters.

Among other items of importance which now through this Index become available for ready reference is the Fraternalization Movement, destined to have an important place in Theosophical history.

NATURE OF THE INDEX. The Index consists of about 1100 entries. It is very thorough.

BACK VOLUMES OF THE FORUM AVAILABLE at 50c. and \$1.00 a Volume. The Publications Department has in stock a limited number of volumes (unbound) of each of these five years of THE THEOSOPHICAL FORUM, and will sell them, *without raise of price*, at 50c. a volume for Vol. I (Sept., 1929, to Aug., 1930); Vol. II (Sept., 1930, to Aug., 1931); Vol. III (Sept., 1931, to Aug., 1932); and \$1.00 each for Vol. IV (Sept., 1932, to Aug., 1933), and Vol. V (Sept., 1933, to Aug., 1934). The difference in price is due to the first three volumes consisting of numbers mostly of 16 pages each, while in Vols. IV and V the number of pages was increased to 32 pages each. None of these volumes can be furnished complete, there being in each year a few numbers sold out. Those who order early will get volumes more complete than those who wait.

All the subscribers to THE THEOSOPHICAL FORUM should bind their files of this magazine with the Five-year Index. Certain issues are already scarce and we should appreciate donations of any of the following back numbers, or should be glad to trade them in exchange for other issues:

1930 — July; 1931 — January, May, June, July, December; 1932 —
February, March, April, May, June, July, August, October, November;
1933 — March, April, September.

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our Age of the Mahâtman or Masters of Wisdom and Compassion, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge, or for Fellowship 'at-large,' should be addressed to a National President;* or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

*For addresses, see the International Directory in this magazine.

Form of Application for Fellowship in The Theosophical Society

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full Name)

.....
(Address)
.....

THE THEOSOPHICAL FORUM

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FROM THE MESSAGES OF H. P. BLAVATSKY TO THE AMERICAN CONVENTIONS

[The following, reprinted from the 'Report of Proceedings' of the Annual Conventions of the Theosophical Society, American Section, held in 1888, 1889, 1890, and 1891, are of perennial interest and significance, and are republished from time to time for the benefit of all readers. — Eds.]

From the Message of 1888:

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.

From the Message of 1889:

But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. 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. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this "Separateness" consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realised or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavour to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: "I am of Paul, I of Apollos," and let us profit by the warning. 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.

But Karma will reconcile all our differences of opinion. A strict account of our actual work will be taken, and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbors from doing. Think you it is a light thing to hinder the force of the Theosophical Society, as represented in the person of any of its leaders, from doing its appointed work? So surely as there is a Karmic power behind the Society will that power exact the account for its hindrance, and he is a rash and ignorant man who opposes his puny self to it in the execution of its appointed task.

Thus, then, "UNION IS STRENGTH"; and for every reason private differences must be sunk in united work for our Great Cause.

From the Message of 1890:

A large part of these results is due to the added strength, and, above all, the increased spirit of solidarity, which the organisation of the Esoteric Section has infused into the T. S. To the members of that Section I say: See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. There-

fore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourself, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.

From the Message of 1891:

The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. . . . Take for your motto in conduct during the coming year, "Peace with all who love Truth in sincerity," . . . May the blessings of the past and present great Teachers rest upon you.

LEAVES OF THEOSOPHICAL HISTORY

[The original of the following article, which is in the archives of the Theosophical Society, Point Loma, is in the handwriting of W. Q. Judge but is unsigned. It is here reproduced *verbatim et literatim*.]

Of Seeing and not Seeing Spooks

THE man who cannot see "spooks" & whom they do not bother is fortunate in respect to that mere fact of not *seeing* or *feeling* them, for then he is never annoyed by such things.

But, if from that non impression from spooks he argues that there are none at all he is thereby shut off by his own mind from a knowledge that may be acquired through the experience of others. E. g., if one who has never experienced clairvoyance denies its exist-

ence, he cuts himself off from the knowledge that the inner faculties exist in man that permit clearseeing and that there is a second element through which that clear vision acts — the astral light for instance. These two facts of knowledge are obtainable through the experience of others without ourselves having to realize them in our own practise.

In the same way with "Spooks," — for there is no difference in the argument — to the man who never saw or felt them they are not facts in his experience, but as many others have that real knowledge of such matters — even being dull otherwise as many a medium & sensitive is — then the non-seer is bound to profit by those who have the facts and to deduce if he can laws or propositions from them.

As to why one man may not see "spooks," it is because of *density* of the aura that relates to them — not density of perception, for the perception operates after the impact is made through the aura. It is not a question of repelling because that belongs to quite another thing. Another will be less dense and not thereby more fortunate, because it is no blessing to be what I call a "spook catcher"; it is very disagreeable. Spiritual knowledge is not gained from larvae of the air but from within; and thus one may be very very dense as to these outside influences but very capable of getting spiritual knowledge from *within*, which is the only true way. So then it follows that if you are open to spooks you have the more to fight in that direction than the man who is not thus open.

Look at the mediums & hysteriacs who see spooks & feel them, yet how ignorant, foolish and hairbrained and weak the majority of them are.

But don't be misled into accepting every tale, for many persons *think* they see spooks when really it is as much that as it is my old shoes. They are making images very often out of their own brain impressions and no more.



"THEOSOPHY is not Theosophy, that is, Divine Wisdom, unless it is effective to help the miner underground, the man behind the counter or in the office, the schoolmaster in his classroom, the domestic in her kitchen, the parson in his pulpit, the scientist in his laboratory, and the child in the nursery or kindergarten. Therefore when you stand before an audience to tell it about Theosophy, do not live within yourself but acutely in the needs and hearts of the people you are talking to. It is not, in the first place, what you have read in books that is going to help them; but what our Theosophical literature has taught you to learn from life."—From *Y Fforum Theosophaidd*, Nov., 1934

QUESTIONS AND ANSWERS

QUESTION 266

In *The Mahatma Letters to A. P. Sinnett*, p. 310, the Master K. H. writes:

“Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown. *Our chelas are helped but when they are innocent of the causes that lead them into trouble*; when such causes are generated by foreign, outside influences.”

This puzzles me, for apparently it is a conclusive argument for the few I have heard who maintain that ‘unmerited suffering’ exists. On the other hand in *The Key to Theosophy*, as quoted in answer to Question 252 (THE THEOSOPHICAL FORUM, October, 1934), H. P. Blavatsky says that

“At the solemn moment of death every man . . . sees the whole of his past life marshalled before him, in its minutest details. . . he feels and knows the justice of all the suffering that has overtaken him”

— which, as I see it, is a conclusive argument against ‘unmerited suffering.’ Here then is my difficulty: apparently the Master K. H. teaches one thing and H. P. B. another! You see why I am perplexed! Whose teaching are we to accept? Can you help me, for if H. P. B. does not teach the same doctrine as is taught by the Masters, how can she be regarded as Their Messenger?

J. H. Fussell — Very wisely the questioner twice says ‘apparently,’ for the quotation given from *The Mahatma Letters to A. P. Sinnett* is not a conclusive argument for ‘unmerited suffering,’ nor is the teaching given by H. P. B. different from that given by the Masters. Let us first briefly analyse the quotation from *The Mahatma Letters*, given in the question. It consists of two sentences: (a) “Since every one of us is the *creator* and producer of the *causes* that lead to such or some other *results*, we have to reap but what we have sown.” Note the word *but*, meaning *only*; that is, we reap not merely *what* we have sown, as is asserted by Paul: “Whatsoever a man soweth, that shall he also reap,” but *only* what we have sown. Hence, there is, and can be no *unmerited* suffering. But, according to the next following statement (b), “*Our chelas are helped but [again, only] when they are innocent of the causes that lead them into trouble* [italicized, and thus accentuated, in the original]; when such causes are generated by foreign, outside influences.”

Apparently statement (b) contradicts statement (a), if we take these two statements apart from their context to which we shall call attention in a moment. But, taking these two statements alone, we note that the subject of (a) is ‘every one of us,’ that is the Mahâtmans; from which it might appear that for the Mahâtmans there is no unmerited suffering, but that there may be such for ‘our chelas’: “. . . when they are innocent,” etc. In fact, neither the

writer of the *Letter*, Master K. H., nor H. P. B., nor our present Leader, denies the actuality, the fact, of unmerited suffering, which suffering exists in fact, but only from one standpoint, the standpoint of the personal ego. There is however another, more comprehensive, view, and here we see the danger of taking a statement apart from its context, and of forming a conclusion on any such separated statement, which conclusion, however well reasoned it may appear to our limited outlook, is nevertheless based only on partial knowledge. Immediately preceding the statements (a) and (b) just cited is the following (foot of p. 309): The Master, speaking of 'discipline,' 'shocking' discipline as it would appear to 'the feeling of a European,' says:

The fact is, that to the last and supreme initiation every chela — (and even some adepts) — is left to his own device and counsel. We have to fight our own battles, and the following adage — "the adept *becomes*, he is not *made*" is true to the letter.

Here '*we*,' in the last quoted sentence, is clearly used in a general, not in a particular, sense; and, in view of the immediately preceding statement: "every chela . . . is left to his own device and counsel," must refer also to and include 'chelas' as well as adepts. But if anyone is looking for difficulties, let him ask himself: Why 'some' adepts? Why not all? And furthermore, what of the seeming contradiction in the following: "every chela . . . is left to his own device and counsel," and "our chelas are helped, . . ."? But it is no contradiction, no misstatement of fact, but a paradox, as further consideration will show.

"Chelas are helped," and need help, because they are thrown into a new world — new to them — of conditions, experiences, trials, to which they are as yet unaccustomed, the forces and influences of which they have no means of gauging by any former experience of this present incarnation, and in order to cope with which they need help and guidance. Just as an Earth-man who might be transported to Mars, or to employ a simile nearer home, like a child reborn into earth-life, so chelas need protection and watchful care and help from 'foreign, outside influences' which they cannot handle alone and unaided.

Read again the words of the Master which I now italicize: "*We* [that is, the Masters] have to fight *our own* battles . . . our *chelas* are helped . . ." (that is, in so far as dangers come from outside influences). So too we, grown men and women, have to fight *our own* battles, but we nevertheless care for and help our children in conditions to which they are as yet wholly unaccustomed, and from foreign outside influences, until they in turn reach manhood and

womanhood and must themselves, and more or less unaided, cope with such conditions, difficulties, and influences: in other words, fight their own battles. Just as in young children the mental nature, the reasoning faculty, is not yet awakened or, as they grow older, is even then but imperfectly awakened, (is it *fully* awakened in any of us, even in chelas?) — so in the case of chelas the *spiritual* nature and their spiritual strength, are only imperfectly awakened; and therefore are they helped as we help our children. From time immemorial chelas have been called 'children,' 'little ones'!

But we cannot grow for a child, cannot learn for it the lessons of life, nor experience for it. The child, as also the man, and the chela, must learn his own lessons, gain his own experience, reap the results of his own thoughts and deeds, and so grow for himself. Nevertheless whatever happens to a child, or to a man, or a chela, is karmic, for there is naught outside the sway of karman, else this were not a Universe of law and order, but a 'chaos' (in the generally accepted sense of disorder, chance, anarchy). Nor are 'foreign, outside' influences *wholly foreign, wholly outside*. They are so only from the limited viewpoint of the personality. Were they wholly foreign, wholly outside, no relation could exist between them and us, and they could not act upon or affect us, nor could we react to them or suffer from them — obviously. Relativity, the relation between entities, implies fundamental unity. This is a philosophic axiom, a *sine qua non* of understanding Karman, which implies an understanding of ourselves and of the Universe, which, again, are fundamentally one. In very truth, however deeply we may have studied, however far we may have progressed in our understanding of the teachings, and in particular of the teaching of Karman, who of us can say he has learned all? Hence, is it wise to dogmatize? So long as we have not fully conquered the personal nature (and who can say he has so conquered?) shall we not do well to bear in mind the warning which the Master gives in this same Letter — indeed to read the whole letter? Says the Master:

You see the surface of things; and what you would term "virtue," holding but to appearances, we — judge but after having fathomed the object of its profoundest depth, and generally leave the appearances to take care of themselves.

— p. 314

And what, according to H. P. B. in *The Key to Theosophy* is 'unmerited suffering' but an appearance; however actual, real, it may seem from the standpoint of the personal ego? H. P. B. writes:

If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a pre-

ceding existence; on the other hand, since he does not preserve the slightest *recollection of it in his actual life*, and feels himself not deserving of such punishment, and therefore thinks he suffers from no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence.—*The Key to Theosophy*, p. 161

Do we not here have a clear and unmistakable explanation of this problem of 'unmerited' suffering: namely that it arises solely from *loss of recollection of former sins*, whence the *feeling of not deserving punishment*, the *thought that a man has that he suffers from no guilt of his own*; and hence is entitled to consolation, rest, and bliss? To attribute any other than the plain literal meaning to these words; to wrench any of them from their context: in other words to refuse to look at the statement *as a whole*; to ignore the unmistakable significance of the words: 'recollection,' 'feels,' 'thinks'; to refuse in short to see in 'unmerited' suffering but an *appearance*, an *illusion*, however real to the sufferer — to do so would for us, who have the privilege of studying these teachings, be a mere subterfuge, an inexcusable evading of responsibility. Nor can we, from the standpoint of the teaching *as a whole*, excuse ourselves by citing the Master's words: "when such causes are generated by foreign, outside influences." The statement of 'unmerited suffering' is nevertheless true from the standpoint of the personal ego which cannot see beyond the personal life. For such causes are merely proximate, not final, causes, which final causes inhere in the man himself, and which he himself in past lives has engendered, else, as already said (and note this fundamental philosophic truth), *he could not react to them*. To illustrate: one might as well say that the cause of birth is the union of the sexes; whereas, as Theosophy teaches, the cause of birth and of re-birth inheres in the Ego. Indeed, final, ultimate causes lie deeper still, in the very roots of Being.

We can never understand the mystery of our life, the mystery of ourselves, if we regard only the experiences of this present incarnation, and do not seek to understand the relation existing between the personality and 'the *individual*, and all-knowing *Ego*.' The personality of any one incarnation is a new personality; it had no previous existence; nevertheless it is the child of the preceding personality and consequently in it inhere all the seeds of future success and failure, the harvest of the thoughts and deeds of that preceding personality. Hence it suffers for the sins it did not commit, sins committed by its predecessor, and likewise enjoys the harvest of its good deeds. That is, regarded as a new personality, which it is actually, it suffers and enjoys *unmeritedly*. But the personality is not the whole man, nor the main part of man. It is an instrument, a

vehicle, of the inner man, 'the *individual*, and all-knowing *Ego*,' which persists from life to life, which sees and knows not simply the experiences of both suffering and joy of one personality, but the relation between this its present personality and all its preceding personalities, and knows its responsibility for, and the justice of, whatever befalls.

'The sun rises,' and 'the sun sets,' are expressions universally used even by intelligent, well-informed people who nevertheless know that these are appearances only: that the sun neither rises nor sets. But for the child, the savage, and the ignorant who know naught beyond the evidence of the physical senses, the sun actually rises and sets, and for them such evidence is conclusive. And are they not right *from their standpoint*, from the standpoint of earth-vision, the geocentric standpoint? Shall we quarrel therefore with them because we reason from the *heliocentric* viewpoint? So too from the viewpoint of the personal man, from the personal-egocentric viewpoint, there is 'unmerited suffering,' whereas from the Higher or Individual-Egocentric viewpoint there is *no* 'unmerited suffering'; for as H. P. B. writes in *The Key to Theosophy*, as quoted in the Question: "At the solemn moment of death every man . . . sees the whole of his past life marshalled before him, in its minutest details. . . . he feels and knows the justice of all the suffering that has overtaken him." Note that this is the experience of *every* man, and that at that solemn moment of death, every man feels and *knows* the *justice* of *all* the suffering that has overtaken him.

As Paul says: "Now we see through a glass darkly, but then face to face." While still in incarnation we, even chelas, as is to be inferred from the Master's words, suffer innocently, so far as the personality is concerned. Our experience, an actuality, a fact, from the geocentric viewpoint, is that the sun rises and sets; so long as we are on earth, our *experience* can be no otherwise; so long as we are held in the bonds of personality and have no knowledge, no recollection, of our thoughts and deeds of our previous life and lives, much of the suffering we endure will *for us* appear and *be* 'unmerited.' Yet reason tells us that the geocentric view is only an appearance, although for us an actuality, a fact. By the exercise of reason we can come to realize that we are not merely children of Earth, but more truly children of the Sun, and that if we would know the truth about ourselves we must take the heliocentric view. So too, from the instruction we are privileged to receive, and again by the exercise of reason, we can rise above the personality, burst its bonds, transcend its limitations, and so gradually, in degree, come to take the wider view of 'the *individual* and all-knowing *Ego*.' We can

give, if we will, "a willing obedience to the behests of Truth . . . once we have placed our confidence" in the Teacher, and "believe that Teacher to be in possession of it."

In earth-life, while still in the grip of personality with all its limitations, our understanding is necessarily imperfect; yet we have the Masters' and H. P. B.'s teaching to guide us, and we shall do well therefore not to dogmatize, or to build only upon personal, imperfect, brain-mind, reasoning. For as above quoted from the Master's Letter: "You [we] see the surface of things; and what you would term 'virtue,' holding but to appearances, we [the Mahâtman] — judge but after having fathomed the object of its profoundest depth and generally leave the appearances to take care of themselves." Not so, however, in this case, for we are not left without direct teaching, and we have the positive and unequivocal Teaching given by H. P. B. in *The Key to Theosophy*, already cited, and in *The Secret Doctrine*, which we may accept or reject as we will:

But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.— I, 643-4

But should we be discouraged if, in spite of our best efforts to understand the Teachings, we still feel some grievous hurt, feel that serious wrong has been done to us for which we can see no just cause? Surely no, for who of us sees the whole truth, who of us has not much, very much, yet to learn! As for those who differ from us, should we quarrel with them? Should, indeed, we quarrel with those who see only the geocentric view and who do not yet see the heliocentric? No indeed, for we have before us the high example of the Great Teachers and should realize that the following applies to us as to all men — encouraging words written by H. P. B. as the Messenger of the Masters to her pupils. Let us ever bear them in mind: "No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given." If we hold always to the highest, if we seek to ally ourselves more and more with our own inner god, so will our capacity for understanding the Teaching grow, and so will grow our love for our fellow-men. "The veils that cover our souls fall away as we work for others," wrote William Q. Judge. "Bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet Mother," said H. P. B. in *The Voice of the Silence*.

For the personal man, 'unmerited suffering' is a fact; for 'the individual and all-knowing Ego' all is just — because karmic. There is no contradiction, albeit a paradox!

QUESTION 267

Some Theosophists ascribe many of the present-day iniquities to the alleged fact that people who perpetrate them are 'Atlanteans' who in their age and time are supposed to have been versed in magical arts and to have misapplied them.

Have not these souls had many incarnations between the time of Atlantis and the present time, in which they could have improved themselves? Why should Atlantis be blamed for the wrong-doings of today?

M. Savage — We are indeed the Atlanteans. We of the Western races are the reïmbodiment of that host of egos which in Atlantean times developed a civilization glittering, splendid, intellectually and materially beyond anything that we of the Fifth Race have yet achieved, but hard and cruel, and tending in its later ages to a greater and greater misuse of its natural heritage of magical lore, leading to sorcery and iniquitous practices. (See numerous passages in H. P. Blavatsky's *The Secret Doctrine*; in W. Q. Judge's *The Ocean of Theosophy*, pp. 119, 121, 126; his *Echoes from the Orient*, pp. 6, 7, 19-22; and his *The Theosophical Forum*, No. 58, pp. 8, 9, 10; No. 40, p. 8; No. 55, p. 10.)

Not in isolated cases, therefore, as the question seems to imply, but in our Western civilization as a whole, we share the heavy burden of the Atlantean karman, which still casts its spell over conditions in this our present race. We are, however, slowly working through it, though delayed somewhat in our evolution on account of it. (See G. de Purucker's *Fundamentals of the Esoteric Philosophy*, pp. 343, 354.) It may well be that some of the nameless crimes which appal and mystify us today are a hang-over from that period of perversion and spiritual degradation. And other chapters in our history: the bloody wars, the Inquisition, the oppression of conquered peoples: may well be a part of the same sinister heritage.

Of course, in the four or five million years since the Atlantean civilization was at its height (see G. de Purucker on 'Theosophy and the Theosophical Society,' *Lucifer*, Sept., 1934) there has been ample time for a great number of reïmbodiments of the egos which therein existed; this however gives rise to considerations concerning the birth and decay of races too elaborate to be worked out here. But we can point to the well-known Theosophical teaching, that karmic effects of past deeds can never express themselves unless and until the suitable time and the appropriate conditions arrive. It may be that not until now, when conditions more nearly resemble those of the Atlanteans than they have done since the days of Atlantis, have those old karmic seeds found suitable ground to allow of their coming to fruition.

As to placing the responsibility upon the Atlanteans, if they are indeed ourselves in a former embodiment, we are but taking the blame to ourselves and recognizing the opportunity we now have to clear away old causes and build for a more fortunate future. These reflexions evoke for us a grandiose picture of our powers and possibilities far-flung over the vast reaches of time. In the same way, a golden age, with its treasures of spiritual effort and achievement, can bring again its beneficent influences to hasten and aid our progress in some future age. Now is the building-time.

QUESTION 268

Could you enlighten me as to what are the 'Six Glorious Virtues' from the Theosophical point of view? The *Encyclopaedia Britannica* gives four, and also seven; Plato gives four, and other sources give other numbers. 'The Six Glorious Virtues' is a phrase often met with in Theosophical literature, and a clear statement of it would be greatly appreciated.

Helen Harris — The Pâramitâs, or, as they are called, 'The Glorious Virtues' or 'Virtues of Perfection,' were the formulation into comprehensive terms by the Lord Buddha, of the complete cycle of special training for chelaship. For the aspirant there are *Six* 'Glorious Virtues' which he is required to practise; for the more advanced disciple, there are *Seven*, and for the Adept, there are *Ten*. All true Teachers in every age have given the same fundamental rules to their disciples, couching these in the form best suited to the needs of the men whom they came to guide and instruct. Therefore, when these rules of discipline and daily conduct are found under various classifications, the difference is rather one of form and interpretation, than of teaching. It should be stated, however, that any material *variation* of the system will not lead the pupil so directly on the path as will the pure original teachings. For these rules come down to us from immemorial time, graven in ancient symbolic ideographs on tablets which were preserved upon the altars of Temples near the ancient Mystery-Schools. Man, constituted as he now is, has been such for many millions of years; and these same rules apply to all; for they are the keys with which the disciple may open portal after portal inwards and upwards, towards the very Heart of Being and of Divine Wisdom. The Theosophical student is most familiar with H. P. B.'s translation of the Pâramitâs; seven of which she gives in *The Voice of the Silence*, as follows:

1. DÂNA, the key of charity and love immortal.
2. ŚÎLA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. KSHÂNTI, patience sweet, that nought can ruffle.
4. VIRÂGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.
5. VÎRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.
6. DHYÂNA, whose golden gate once opened leads the Naljor toward the realm of Sat eternal and its ceaseless contemplation.
7. PRAJÑÂ, the key to which makes of a man a god, creating him a Bodhi-sattva, son of the Dhyânîs.

Meditation upon these Pâramitâs — these 'Golden Keys' — first awakens the student to a sense of direction. He must then cultivate them daily, consciously applying them to each and every act, word, and thought; so that gradually he will adjust his nature to the life he has chosen, which is a difficult path but leads the aspirant to sublime heights. Throughout his training the whole purpose is to direct his attention to the purifying of his nature in order that he may help and serve others. "To live to benefit mankind is the first step. To practise the 'six glorious virtues' is the second." (*The Voice of the Silence*, p. 33.) "To reach Nirvâna one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child." (*Ibid.*, p. 31.) Were a disciple to undertake the training of chelaship for the advancement of himself alone, he would finally reach a point beyond which he could not go. He would become restricted within the carapace of personal selfhood into which the stimulating light of his spiritual nature can penetrate but feebly if at all. It is the devotion to the interests of his fellowmen that opens the inner nature. With his motive thus fundamentally sincere and his will born of compassion, the courageous following of the Pâramitâs as rules of conduct in daily life will lead the disciple or aspirant surely and safely through trials and difficulties forward upon the Path of Chelaship, and then, through Initiation, to Adepthood.

QUESTION 269

I have never been able to get a clear conception of the meaning of the seventh Pâramitâ. Can anything be said in elucidation of the true nature of Prajñâ?

Helen Harris — It is understood that, in order 'fully to know a condition, a state of being, our consciousness must *be* there. Hence, in studying this beautiful teaching of the key to the Seventh Portal, we can but attempt by analogy to approximate a slight understanding of the meaning of the term Prajñâ.

The teaching is that the same energy which manifests in the Kosmos as Mahat, manifests in *man* as mind. Prajñâ is a synonym

of Mahat, and is a term used to indicate 'Universal Mind.' Our Universe is an *entity*; hence *its* mind is a *Universal Mind* — a sea of self-conscious devas as well as of elemental mânasic energies or monads.

The meaning of this Sanskrit compound *Prajñâ* is as follows: the verbal root 'jñâ' means 'to know,' and 'pra' means 'before'; hence, 'to know before,' or 'fore-knowledge.' Thus the initiate who has attained *prajñâ*-consciousness has fore-knowledge. However, the term *Prajñâ* implies perception of Reality which includes knowledge of the whole and not merely of that which is to be. 'Jñâna,' the noun, means 'wisdom,' divine knowledge. Hence the *individual* consciousness of the host of Dhyân-Chohans is called *Prajñâ*, as contrasted with the collective consciousness of these beings, which is *Îswara*, the manifested Deity.

Aeons ago, hosts of mânasic elementals were clothed with vehicles and started forth as thoughts upon their long pilgrimage, returning eventually through the Seventh Cosmic Portal, and now constituting the *Dhyâni-Buddhas*.

So did we also come from other realms and entered this our hierarchy, or rather hierarchies, — the Solar and the Planetary — receiving here our spiritual-psychological and other more material vehicles, that we might journey through all the planes and states within this our Solar Egg of Brahmâ; to return at last either through initiation, or by means of regular evolutionary growth to the Buddhi-Mânasic realm of the Wondrous Being, to *Prajñâ-Consciousness*, i. e., to Cosmic-Consciousness, illumined by *Âtman*. The aspirant has attained Truth — Reality for that hierarchy. He has god-consciousness, and is therefore a god. An initiate thus successful might in truth be said to see himself (the SELF) reflected in all the kingdoms within the hierarchy, and thus for the time being be identified with the *Avalokiteśwara* of that hierarchy. The initiate has gained Self-Knowledge, *Âtma-Vidyâ*, knowledge of his Spiritual Self. He feels himself living in all things and all things existing within the Self.

And just here it is well to remember that in the case of Man, it is *we* who furnish the mânasic monads which come to us from other planes of man's being with forms, thus giving birth to thoughts, which thereafter pursue a regular course through *our* constitution, analogous to the passage of entities through the globes, and the *lokas* and *talas* of a planetary chain.

In the case of Initiation, the neophyte, by the exercise of will, and by special training, has taken the direct and difficult path to the goal which humanity is destined to reach at the end of its evolutionary journey. He will have arrived long before the great majority

of beings composing the human life-wave of which he is a part arrive at the end of the Seventh Planetary Round. Therefore, he knows the past, the present, and the future — he knows the plan, the Way, because he has lived it, he *is* it, before it is unfolded in regular evolutionary sequence. By training and previous initiations, he has brought into activity all the spiritual and intellectual faculties requisite to Buddhahood. He has successfully unlocked each of the six preceding Portals, which stand poised, balanced, as a lighted passage along which the initiant may pass, because he has mastered the knowledge, the secrets, of each of them — he has *become* the pârâmitâs. His heart and mind are attuned to the great Spiritual Soul of Humanity. His consciousness is crystal clear and boundless, mirroring all life. The Neophyte, however, may not come into possession of Prajñâ in its fulness until he renounces Nirvâna. His compassion, and thus his renunciation of this state of bliss, of Reality, is a potent factor in his subsequent illumination when he returns as a Bodhisattva among men of earth. He then becomes a channel for divine wisdom.

Another thought which may help us to understand Prajñâ, is that, according to the teachings, each of us has within his constitution a repertoire of all that man has passed through, and what is more, we have within us a repertoire in embryo of all that we in the future shall develop into and pass through in the succeeding rounds; hence, when *Man knows himself*, his Spiritual Self, he may view the entire pageant of manvantaric activity reflected in his own constitution. Wherever he stands, he sees and knows the past and the future as One. Human time has ceased to be. There is but *Reality* — the Eternal NOW.

Turning to the vast aggregate of human beings evolving here at the mid-point of our fifth planetary manvantara, we see that if we succeed in keeping up with the evolutionary current as it swings forward through the ages, we shall be moving in cycles which will bring us closer and closer to Universal Consciousness. At each of the divisions and subdivisions, whether of globes, races, or rounds, whenever we reach the seventh point of each we shall feel the accent of the note of Prajñâ. We shall be gaining an ever broadening comprehension of the meaning of Reality, for we shall be changing and expanding our consciousness from plane to plane. We may sense in ourselves even now the divine imprint of our Spiritual Being as it touches our minds now and then in the form of intuition, of inspiration; for a passing moment we have direct cognition of a thing. Recognition of Truth is the result of the activity of the spiritual powers within us — the “steady golden fire, the flame of Prajñâ”

which we are taught in *The Voice of the Silence*, burns within "an alabaster vase," the latter symbolizing the disciple himself.

QUESTION 270

What is the relation between knowledge and conduct?

H. A. Fussell — Knowledge and conduct are inextricably blended and condition each other. It is almost entirely owing to lack of balance in development that knowledge is so often used for purely selfish and even directly evil ends. We must beware of cultivating one side of our nature to excess and neglecting other sides equally important. This, of course, does not prevent a man from making the best use of talents in which he excels, but due proportion must be observed, even here. To attain perfection, the whole man must be cultivated, not a part of him only. Moral and intellectual development must go hand in hand. This orderly development is doubly necessary in Occultism. *All* the rules must be complied with, or disaster will result; and the first rule is to "attune the heart and mind to the great heart and mind of all mankind," in order that our hearts may "thrill in response to every sigh and thought of all that lives and breathes."— *The Voice of the Silence*, pp. 65, 66

The highest knowledge is open to all. All possess the faculties requisite for its attainment — in latency. They only need development; but for this intellectual, moral, and spiritual training are equally necessary. The Masters say, "Take all you can." No outward law determines what or how much we can take, the law is *within* each aspirant, *is* the aspirant himself. His inner nature is the key to each grade of initiation. That is why Mr. Judge tells us that "knowledge must be sought with a pure motive," and why H. P. Blavatsky says: "Lead the life necessary for the acquisition of such knowledge and powers, and wisdom will come to you naturally."

Self-knowledge without self-mastery is impossible. Desire and passion obstruct the path which leads inward. Right conduct is the gateway to knowledge of the SELF.

THEOSOPHICAL NEWS AND NOTES

EGYPTIAN SECTION

THE members of the Egyptian Section of the Theosophical Society assembled on Saturday, Dec. 29th at 8.30 p. m. to take part in the inauguration of their new quarters in Cairo, at No. 9 Rue Maghrabi. The session opened with seven strokes of the gong, and from the inauguration speech of President Mayer Daniel we make the following extracts.

"I wish to thank the members who have responded to our invitation to

be present this evening, especially those who live outside of Cairo. I will avail myself of this occasion to speak to you briefly of our aim and our ideal; the aim of our Society is to form groups of men of good will who wish to carry on esoteric studies together and who have as their ideal the formation of a nucleus of fraternity among men. We do not ask our members if they are Christians, Jews, or Musulmans, or English, French, or Egyptians; we do not ask if they are great, noble, or unimportant; we require only one thing, that they admit the possibility of a brotherhood of humanity and that they hold the purpose of working together to realize brotherhood. Our studies consist of research into esoteric teachings; we have no dogmas which our members are obliged to accept; we leave to each one absolute freedom of belief; our researches include the study of comparative religion and esotericism in general, and tend towards knowledge of the best means of carrying on our evolution. . . . To know what we are, whence we come, whither we go, to learn to love, and to perfect ourselves—these are the subjects which merit deep research.

“The primordial object of French Masonry was to form groups of workmen all over the world to build a Great temple to the Grand Architect of the Universe: that is, to Divinity, a Temple not of stones but of human souls, evolved, purified, shaped, worthy to be part of a Temple offered by men to Deity. The object of the French Masons was really the same as that of Theosophists. Yes, we wish to build a Temple, a Temple made of cubical stones, that is to say, of pure souls. But even if we have prepared these stones, well-shaped, cubical, can we build the Temple without the help of mortar, without cement, which fastens our stones together? No! we cannot; stones in a wall need cement to keep them together; even souls, to be purified, need Love; so we turn to the maxim of our Leader, Dr. de Purucker, “Love is the cement of the Universe.” Even unshaped stones can hold together with cement; two souls not entirely purified can help to build the Temple if Love unites them. Let us love then, my dear brothers, love rich and poor, educated and ignorant, for this is our first principle. Having Love, this figurative cement, let us begin to shape our stones, to instruct ourselves, to perfect, to purify ourselves, to evolve. But let us help others to evolve. The Law of Love requires that we share with others the Light which we receive.

“We ought not to forget, my brothers, that we are not in a lecture hall, we are in a Temple, in which we all, in harmony with one another, should form one single heart, one thought, and commune with the superior forces which surround those who are united by high aims, by purposes of research. By that communion of heart and soul we are assured that with our united thoughts directed to a single purpose our appeal will be heard and granted. . . .”

President Daniel went on to speak of the heavy task that members of the Egyptian Section have in spreading Theosophy in Egypt on account of the lack of interest and the care that must be exercised in order to avoid admitting members who might cause trouble. He wisely remarked that it would be better to have five devoted members, on whom they could count, than 5000 who lacked the qualities of a Theosophist.

He then called on Colonel Abdallah Farid Bey, who addressed the meeting in Arabic and who spoke on the founding of the T. S. and of H. P. B., the

Foundress, and pointed out that traces of Theosophy are to be found in the Bible and in ancient Egyptian writings and that Sufism has become a sect of the Musulman religion; that each religion has its esoteric side which corresponds to the esotericism of other religions, but in course of transmission becomes distorted, its allegories and parables lose their purity and become dogmas difficult to understand; that an Initiate can find the true meaning of these allegories and understand what the Founder of each religion wished to convey by his parables. Brother Farid Bey expressed the hope that the Arabic language might often be used in lectures.

President Daniel gave a brief translation of this speech and hoped that Brother Farid Bey might soon found an Arabic Section.

Brother Stelio Georgiou then spoke, telling of the studies carried on by the members during the last three years, and expressed his joy in the establishment of the new quarters at the center of the city, where larger gatherings and more continuous work would be possible. He mentioned the noble objects of the T. S., and the need for the Theosophical teachings at the present time. He stressed the grandeur and the difficulty of the task which the members have undertaken and the zeal manifested by them. In closing, Brother Georgiou stated that the T. S., like all organizations and doctrines, today has enemies, whom, said he, it is our duty to make our friends; and, contrary to the statements of those who say Theosophists are atheists, they, while not attributing to God this or that form, believe in the Great Unknowable.

Brother Ely of Alexandria then made a brief speech, giving an account of what led to his admission to membership in the Egyptian Section.

Brother Cabili also spoke, and expressed, on behalf of all present, gratitude to President Daniel for all that he has done for the members of the Section.

The meeting closed with seven strokes of the gong.

Session of Sunday, December 30, 1934, 4.00 p. m.

The session was opened in the presence of the Presidents of the Egyptian Section, of the Tourah Lodge, the Cairo Lodge, and the Lodge of Alexandria; as well as the National Secretary and the other members.

Account was given of the meetings held during the year 1934 which consisted of: 42 meetings of the Section; 51 meetings of the Tourah Lodge; 37 meetings of the Cairo Lodge; 6 meetings of the Alexandria Lodge; 3 general public meetings: in all, 139 meetings during 1934, all of them gatherings for study.

Besides this the National Section has had five business meetings, including the present session, and one held at the inauguration of the quarters of the Rue Maghrabi No. 9.

The financial situation shows a slight deficit, which it was decided to meet by voluntary contributions.

The general spirit of the Society has been found very satisfactory.

Seeing that the absences of the President of the Section cannot definitely be stated, and considering his occupation, it was unanimously decided to rename Brother Stelio Georgiou as Vice-President, an office which he filled so well during the year 1934. Brother Maurice Levy was chosen as Secretary for the year 1935.

Each Lodge President stated his plan of work for 1935, all of which were approved.

It was decided to establish a Theosophical Club for men and women, and that the close attention of all should be given to the choice of new members.

The meeting closed at 6 o'clock p. m.

— M. LEVY, *Secretary, Egyptian Section*

NETHERLANDISH SECTION

Amsterdam. The syllabus of public Sunday-morning fortnightly meetings from January to March covers the following subjects: 'Spiritual Freedom,' speaker: Miss N. G. van Weydom Claterbos of Blaricum; 'Mysticism and Occultism,' speaker: Mr. F. A. Lindemans of Rotterdam; 'Why Theosophy?,' speaker: Mr. J. G. Crabbendam of The Hague; 'Justice, the Eternal Law,' speaker: Mr. D. C. de Vries of Bussum; 'Torchbearers of the Ancient Wisdom,' speaker: Mr. J. H. Venema of The Hague; 'Self-Directed Evolution,' speaker: Miss C. den Buitelaar of Zaandam.

It will be seen that our Amsterdam companions are eminently successful in engaging members from other cities to co-operate in their public activities.

Closed meetings for members and associate T. S. Fellows are held on alternate Friday evenings, and the Theosophical Club holds its meetings on the Sundays alternate to the T. S. Lodge public meetings.

A report covering the months of September to December 1934 from Mr. Reindert Knauf, Secretary, shows the great activity of the Amsterdam members. Monthly business meetings keep things going smoothly. Definite responsibilities are given to different members: the Treasurer of the Lodge has charge also of the Club finances, so that a proper financial perspective is attained; one member looks after advertising and the distribution of syllabuses; two others prepare announcements and reports of lectures for the daily papers; another attends to statistics; one sells the Theosophical books in Dutch, and another the books of the Theosophical University Press, and great success has been obtained in getting the literature into the book-shops. The Lodge-study has been devoted to *Fundamentals of the Esoteric Philosophy*. A second Lotus-Circle is soon to be started in the southern part of Amsterdam by Miss J. Geel, and it is hoped that the already existing Lotus-Circle will soon transform itself into a second Club and Lodge. "It is beautiful to tell you," concludes Mr. Knauf, "that many if not all the members give all their spare time, money, and work to the T. S. But the bliss that the Lodge-work has brought to us cannot be described in a report like this."

Leyden. Mr. J. H. Venema writes that a small study-class has been conducted here for the last three months, and that before long there will surely be a Lodge established. A public meeting was held on January 16 which was most successful, the hall being full, and as a result another elementary study-class was commenced.

Utrecht. From the Secretary, Mr. J. v. d. Burg, a synopsis of the activities for 1934 has been received, which has had to be condensed in order to include it in this issue:

Jan.-July, 1934: *Public meetings* were held on alternate Sundays under the auspices of the Theosophical Club. It was the aim to introduce a speaker every month from another Lodge to give the lecture. Visiting speakers were: Mr. F. A. Lindemans of Rotterdam who spoke on 'Soul and Consciousness' and Mr. Crabbendam of The Hague whose subject was 'Reincarnation.' Other subjects treated were: 'Fear of Life and Joy of Life,' 'Individuality and Personality'; and Mr. Arie Goud lectured on 'The Meaning of Easter.' On April 24 Dr. A. Trevor Barker answered questions on *The Mahatma Letters*. On May 8 was held the usual inspiring meeting of Lodge and Club-members.

Lodge-meetings, held fortnightly on Saturday evening, were devoted to the study of Dr. de Purucker's *Theosophy and Modern Science*. Lest the study become too scientific two members each time spoke on a theme of general interest, such as 'Hierarchies,' 'Exoteric and Esoteric Teaching,' 'Silence.' This proved eminently successful.

Sept.-Dec. 31, 1934: *Public meetings* were held under the auspices of the Theosophical Lodge as is the custom with the other Lodges in Holland. Mr. Arie Goud as President, being already ill, intrusted the direction of the work to Mr. D. C. de Vries of Bussum. Here are the subjects outlined from September 16 to April 14: What is Theosophy?; Karman; Reincarnation; Evolution; Universal Brotherhood; The Twofold Nature of Man; The Seven Principles; Christmas; Sleep and Death; Cyclic Law; Karman and Free Will; Personality and Individuality; The Path of Initiation; Teacher and Disciple; The Bhagavad-Gîtâ; The Mystery-Schools of the Ancients — a regular course in Theosophy! The following is a new idea which has been introduced and proved most successful: After the address there is a pause of five to ten minutes in which everyone present receives a summary of the subject dealt with, so that on going home he can look at it and recall the important points of the lecture.

Study-Club. Out of those taking interest in our public meetings a Club was formed last mid-November of about 15 persons. This Club meets fortnightly at the house of Bro. Jan Goud, and its study is directed by Mr. D. C. de Vries. The manual: *Theosophy in Brief Outline* is used.

Lodge-meetings. The study of *Theosophy and Modern Science* closed on December 15. Since then the Lodge has studied the Leader's 15th General Letter, *The Voice of the Silence*, and the Messages from H. P. B. to the American Conventions. The last meeting of the year was preceded by the Christmas-feast of our Lotus-Circle for F. T. S. and parents of the children. This took place on December 20, just five days after the passing of our President, Mr. A. Goud, whose example lives in our hearts as a growing force and a determination to continue the work in Utrecht, which he so courageously builded up.

On November 18th an impressive Initiation ceremony took place at which members from Hengelo, Arnhem, and Bergen op Zoom were initiated into full fellowship. Mr. H. Oosterink of Bussum presided.

ARIE GOUD

Letters from officials of the different European Sections of the T. S., articles in the leading newspapers of his own country, and numerous communications from friends and fellow-workers, do honor to the life and character of Arie Goud, late President of the Netherlandish Section of the T. S. A beautiful tribute, one that voices the deepest feelings of many who loved that devoted Theosophist, came from Kenneth Morris of Wales:

Here be no grief, no sigh nor secret tear!
 We that were poor are now enriched with gold
 Spiritual, illimitable, untold,
 Because the man that was so brave and dear
 Has left us all his heart that could not fear
 And myriad hearts that once were faint and cold
 Lit by that heart shall flame up multifold
 To the High Devotion he upbuilded here.

Arie, you saw the Star; and with what pride
 Following, advanced straight toward the goal you sought;
 Nor aught could turn your hero will aside
 Nor dreamed you at all how wondrous well you wrought:
 Wherefore, O Warrior Heart we love, Godspeed!
 Our faithfulness shall be your crown and meed.

ENGLISH SECTION

Liverpool. A most attractive syllabus of bi-monthly public meetings has been received for 1935. The following are the subjects: The Scope and Purpose of Theosophy; What is Truth?; The Constitution of The Theosophical Society; Theosophy, the Mother of Religions; A Talk about Indian Books; Which Theosophical Subject Appeals to me Most?; The Art of Being Brotherly; Theosophy and Capital Punishment; Madame Blavatsky and her Message; The Destiny of Man; Should we Fear Death?; Reincarnation; Testimony as to Mahâtman; The Limitations of our Minds; Self-Mastery; The Law of Cycles; God and Prayer; Is Theosophy Practical?; A World Teacher — Buddha; What is Man?; The Principle of Duality; The Divinity of Man; A World Teacher — Jesus.

Liverpool also carries on regular Theosophical Club meetings, the Women's Section meeting every Thursday evening, the Men's Section the first and third Tuesdays in the month; and a Lotus-Circle is conducted every Tuesday evening for an hour.

Manchester Lodge sends notice of removal from old quarters to: 185a, Dickenson Road, Rusholme. Public meetings are held every Sunday and Wednesday evenings; Lotus-Circle for children every Sunday afternoon; and eurythmic dancing for ladies every Friday evening.

AMERICAN SECTION: EASTERN DISTRICT

Boston, Mass. The Annual Meeting of the Lodge was held on January 3rd, and all officers except the Corresponding Secretary were re-elected. In the latter office Mrs. Madge C. Gray succeeded Mrs. Alice O. Benedict, who has moved to Lowell, Mass., and finds it inconvenient to attend the meetings with regularity.

The subjects of the public meetings for December and January were as follows: Dec. 2nd, 'The Astral Light'; Dec. 9th, 'Mystery-Schools'; Dec. 16th, 'What is Theosophy?'; Dec. 23rd, 'Significance of Christmas'; Dec. 30th, 'Theosophical Beginnings'; Jan. 6th, Extemporaneous Dialog on Reincarnation; Jan. 13th, 'Mystery Veils'; Jan. 20th, 'Spiritual Background of Education'; Jan. 27th, 'Is Suicide ever Justifiable?'

The extemporaneous Dialog on Reincarnation, which was the opening offering for the year 1935, was listened to most attentively by the audience, which seemed to take most kindly to this method of presentation. One result of treating subjects in this manner was that the audience was much more free in asking questions, and the questions were also of a very practical nature.

On New Year's Eve a watch-meeting was held, at the end of which a telegram was sent to the Leader expressing the determination of the members of Boston Lodge to carry on the work with increased devotion and enthusiasm, with the hope of manifesting greater efficiency in the work.

Rockport, Mass. '*A. B. C. Group*' — The subjects of study taken up by this group during November and December were as follows: 'Reincarnation,' 'Mystery of Man's Constitution,' 'Atonement and Sacrifice,' and 'Man of the Third Round.'

Rochester, N. Y. *Phoenix Lodge* — The subjects for the month of December have been: 'Personality and Individuality, The Temporary and Permanent Man'; 'The Path of Discipleship, The Attainment of Self-knowledge'; 'The Impersonal Christ Within, a Spark of Divinity'; 'Christmas — Christian and Cosmic: Real Origin of same'; 'The Esoteric New Year: Cycles and their Meanings.'

For January the subjects for Public Lodge meetings have been: 'The Esoteric New Year: Cycles and their Beginnings'; 'Cyclical Laws govern Life: we are heirs of our past, creators of our future'; 'Many Lives on this Earth: we continually progress'; 'Teachers — True and False: by their fruits ye shall know them.'

The attendance is growing at the Sunday meetings. The Club meetings on Wednesday evenings are lively and well attended. New 'buds' are appearing in the Lotus-Circle and almost everyone is studying Sanskrit! The special class in Sanskrit, formed January 14th, to meet on Monday evenings at 8.00 at the Lodge-room is attracting attention in Rochester, and ten attended the first lesson. The same ten and five more came to the second class and still more are coming — Rochester university students among the group. All are interested in the philosophy of the gods as well as the language of the gods!

Chicago, Ill. '*Lotus Lodge*' — The Secretary reports two public lectures by the founder of this Lodge, Mrs. Laura Baker, which were so interesting to the audience that Mrs. Baker was asked to repeat one of them at the home of one

of the guests. The subject of this lecture was 'The World of Realities.' The lecturer used a blackboard on which she illustrated some of the comprehensive symbols taken from the ancient Book of Dzyan as described by H. P. B. in *The Secret Doctrine*. The second of these lectures was on the subject 'The Natural and Occult Power of the Human Eye.'

The Secretary also reports a visit by Mr. Louis C. Wippich of Sauk Rapids, Minnesota, who made a generous donation to help on the work of the Lodge. She also reports a gift of a complete set of *The Secret Doctrine* made by Mr. A. H. Peters of Chicago Lodge No. 7.

York, Pa. Mr. John L. Toomey reports that the Lodge was favored again with a lecture and open forum by Col. A. L. Conger of Washington, D. C., on December 18 and 19, his subject being 'The Mahâtman and their Letters.' "Col. Conger's visits to York mean a great deal to all of us here. He is certainly doing a great deal toward spreading the good work here; perhaps a great deal more than he realizes"—writes Bro. Toomey.

Activities of the Office of the American Section

Perhaps a brief report of some of the inspiring items which reach the Section Office will be of interest to readers of THE FORUM. Since the President's Circular Letter of December 1st was sent out a considerable number of devoted Companions have responded to the invitation to continue the chat started in the said letter. Following are a few quotations from these letters.

"Your . . . circular letter of Dec. 1st was an inspiration to me, as I am sure it was to all who received it. You know I have good *intentions*, and a letter now and then pulls me up to attention."—H. G.

"Yes, I did sit down and have a chat with you, and I enjoyed it very much. Thank you! Your circular letter is an inspiring one, and a nice reminder. I am enclosing check for \$10."—J. N.

"I heartily agree with you in all that you say about the vital importance and sacredness of Theosophical teachings, and the means suggested for helping the Movement."—C. K.

"Now I am quite alone, and getting real old, but I keep in touch with what is going on in our great Work, and never fail to give it a boost at every opportunity."—H. P. (The letter from which the above quotation was taken enclosed a contribution of \$12.00.)

"Our help should be to all in all directions. . . . Like all things help begins at home, and our home is the *Universe*."—J. C. H.

Attention has been called to the fact that college students and instructors seem to find *The Secret Doctrine* and other Theosophical books of considerable interest as works of reference. It is reported that one author writing a book on history states that he found interesting material and stimulating ideas in Theosophical publications. The Librarian of Lodge No. 2, Boston, states that college students have availed themselves of the privilege of taking books out of the Library, and that an instructor in a prominent Eastern College took out *The Secret Doctrine* for study and reference.

WESTERN DISTRICT

Los Angeles — Hollywood — Pasadena. Outstanding among the events of January were the public lectures given by La Fayette Plummer of Point Loma under the auspices of the G. de Purucker Lodge in Pasadena on January 11th, and in Hollywood, under the auspices of the Aryan and New Century Lodges on January 12th — the first lecture being on 'The Seven Jewels' and the second on 'Symbolism, an Ancient Mystery-Language.' The following is quoted from a letter written to the Secretary General by Dr. Axel Emil Gibson:

"La Fayette Plummer demonstrated on the blackboard the unfolding of the Zodiac in terms of mathematical formulae. He showed us the march of the triangle from a simple geometrical unit into full-orbed universes, pursuing the same *modus operandi* as a biologist in tracing the growth of the organic world from the division of a single cell, or as the musician his melodies from the undulations of the universal rhythm. Everybody was spellbound. One could almost see the creative forces at work in their detailed activities throughout the cosmic workshops. Next to the music of Beethoven I never heard or saw anything more fascinating both to the mind and the soul."

Mrs. Corinne Austin, Corresponding Secretary of the Aryan Lodge, reports that Mrs. Rose D. Lloyd, newly elected President of the New Century Lodge (Los Angeles), and Mrs. Mary Lester Connor, President of the G. de Purucker Lodge in Pasadena and Chairman of Lodge-Presidents in the Los Angeles District, are co-operating with the ladies of the Aryan Lodge in conducting a Lotus-Circle Center for the whole region. The Lotus-Circle held its inaugural session at 10.30 on Sunday morning, February 3rd, at the New Century Lodge-room, 240 Douglas Bldg., Third and Spring Sts., Los Angeles, and will meet regularly there every Sunday morning at the same hour.

At a recent closed meeting of the Aryan Lodge, at which a number of Associate Fellows were initiated into Full Fellowship, Bro. Paul Henning, Past President of the New Century Lodge, assisted Bro. Clarence Wesner, Aryan Lodge's President, in conducting the ceremony. The members of the three lodges are looking forward to a joint initiation-ceremony at an auspicious time in the near future.

San Francisco — Oakland Bay District. Mr. V. F. Estcourt, Chairman of Lodge-Presidents in the San Francisco Bay District, outlined Mr. La Fayette Plummer's lecture engagements in that neighborhood as follows: 1. Tuesday, January 15th — San Francisco Lodge No. 11 at Hotel Whitcomb at 8.15 p.m. Subject: 'The Living Universe.' 2. Friday, January 18th — Oakland Lodge No. 4, at Madison Street Masonic Temple at 8.15 p.m. Subject: 'The Seven Jewels of Wisdom.' 3. Saturday, January 19th — Petaluma Lodge at 418 6th St., Petaluma, at 8.15 p.m. Subject: 'The Living Universe.' 4. Sunday, January 20th — Blavatsky Lodge at 707 63rd St., Oakland at 11 a.m. Subject: 'The Constitution of Man.'

"In addition to the above lectures," writes Mr. Estcourt, "Mr. Plummer met some of the members at informal gatherings in their homes, on which occasions many interesting questions were answered by him. The lectures were exceptionally well attended and we feel that it has been a real privilege to hear Mr. Plum-

mer. He is a most convincing lecturer, and due to his scientific mind, he was able to impress those of his audience who must first have a strong logical appeal before lending a sympathetic ear. This he was able to do without sacrificing in any way the simplicity of his presentation, or a direct appeal to the intuitions of his other listeners.

"We wish to acknowledge our indebtedness to the generosity of Mrs. Ida V. Irvine and of her son, Charles Lovell Irvine, for making possible Mr. Plummer's trip to the San Francisco—Oakland Bay District and for permitting us so much of their guest's time for Theosophical work."

Elgin, Oregon. The following officers were elected at the annual meeting held on January 2nd: President, H. H. Hug; Vice-Pres., E. F. Hug, Jr.; Sec., J. J. Laughlin; Treas., Ruth H. Laughlin; Librarian, J. C. Hug. The Lodge also voted to have annual dues of \$1.00.

San Diego, Calif. — *Katherine Tingley Lodge.* Mrs. Maurice Braun, President, submits the following statistics: during 1934 this Lodge increased its membership by 28 new applicants, bringing its present total membership to 145. It conducted 104 meetings, consisting of 12 special public meetings, 40 closed lodge-meetings, and 52 Sunday morning open study-classes. The Lotus-Circle was held regularly every week except during the summer months.

The Lodge maintained a public reading-room at its headquarters, 2772 Fourth Ave., San Diego, with Mrs. Louise Howard, hostess, in attendance daily. The Lodge continued the subscription to *The Theosophical Path* at the Public Library in San Diego, and its members placed a number of Theosophical books in branch libraries. The Sunday morning class placed *Theosophy and Modern Science* by G. de Purucker in libraries of the following institutions: California Institute of Technology, Pasadena; University of Southern California, Los Angeles; University of Arizona; San Diego State Teachers' College; and University of Oregon. The Lodge published each month one thousand copies of the *Theosophical News* covering the activities of the Western District, American Section.

The Lodge repainted its own beautiful headquarters, improved the grounds, and met all its financial obligations.

INTERNATIONAL HEADQUARTERS

THE Sunday public Forum-Lectures in the Temple of Peace announced for February are as follows: Feb. 3: 'What Price Civilization?', Grace Knoche; Feb. 10: 'The Wheel of Life,' W. Emmett Small and Lydia Ross; Feb. 17: 'Some Mysteries of Consciousness,' Ernest J. Dadd and Frances M. Dadd; Feb. 24: 'Is There a Way Out?', Irene Ponsonby and Iverson L. Harris.

STUDY-PROGRAMS FOR T. S. LODGES

WHY are we so unfamiliar with the meaning of ÂTMA-VIDYÂ? Is it not because we have not transmuted the meaning of the words into the fabric of our lives, of our consciousness? The following references are offered to help the members find the explanation of ÂTMA-VIDYÂ in our Theosophical literature. This last 'Jewel' is

the synthesis of all the other 'Jewels,' the 'Jewel within the Lotus.'
Subject: ÂTMA-VIDYÂ — KNOWLEDGE OF THE SELF, Seventh of the Seven 'Jewels of Wisdom.'

1st Week: Man: the Way-Goer.

REFERENCES: *The Secret Doctrine*, Vol. I, pp. 169, 199; *Fundamentals of the Esoteric Philosophy*, pp. 162-3; 179-182; *Questions We All Ask*, Series II, chap. i; pp. 291-2-3; *Golden Precepts of Esotericism*, pp. 71-93; *Occult Glossary*.

2nd Week: The Pathway to the Knowledge of Self.

REFERENCES: *The Key to Theosophy*, pp. 52-4; *The Voice of the Silence*, 'The Seven Portals'; *Questions We All Ask*, Series II, Vol. I, chap. vii; *Golden Precepts of Esotericism*, pp. 1-25; *Theosophy: The Path of the Mystic*, pp. 81-3.

3rd Week: Who Have Traveled This Pathway?

REFERENCES: *The Secret Doctrine*, Vol. II, pp. 424-5; *Questions We All Ask*, Series II, Vol. I, chap. x; *The Ocean of Theosophy*, chap. i; *Golden Precepts of Esotericism*, pp. 159-177.

4th Week: Study THE THEOSOPHICAL FORUM, March, 1935.

THEOSOPHICAL CORRESPONDENCE CLASS

THIS class, conducted by correspondence, is open to all inquirers who wish to know what Theosophy is; to all Associate-members, and to all those 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.

Address all communications to:

MRS. E. W. LAMBERT,
*Secretary, Correspondence Class, Theosophical Society,
 Point Loma, California.*

CHILDREN'S WORK IN ENGLAND

"IT is wonderful to feel the Children's Work growing," writes Mrs. R. C. Hall, Assistant National Superintendent of Lotus-Circles in England, who adds, "I feel tremendously the need of starting new Lotus-Circles, which was one of the things particularly stressed by Dr. Barker when he suggested that I might help Mrs. Barker, as one of the things G. de P. wanted."

In the course of her report Mrs. Hall especially mentions the

work being done by the London Headquarters Lotus-Circle (Dr. Emmeline Medd-Hall, Supt.), the work of Mrs. Mary L. Stanley, Assistant Editor, *The English Theosophical Forum*, and head of the Lotus-work at Kingsbury, and also the work of Miss Dorothy Adams at Bow. Of the recent program given for parents and friends by Mrs. Stanley's Lotus-Circle she writes: "I really cannot express the joy it gave me, because the real Lotus-Circle spirit was shining through the whole of it. There were happy discipline, intelligence, and growth. All that they did they did well; they had been well and carefully taught."

London Headquarters Circle is branching out with Lotus-Circle classes for Mothers, and with great success. Dr. Medd-Hall writes: "It is touching to see in their faces the dawning of a new understanding of what is being given to their children — Theosophy. The meetings end on a note of natural impressiveness — and they leave in silence." The work of this Headquarters Lotus-Circle is outstanding in its happy union of technical study of Theosophy, which the children love, and the musical and dramatic work, and Nature-study. A recent entertainment included a presentation of the popular 'Heart o' the Lotus' play. The 'Seven Jewels,' especially Karman, Reincarnation, Hierarchies, and Swabhâva, are favorite themes, and these with Sanskrit, the study of which intrigues the children, keep technical Theosophy to the fore. Writes Dr. Medd-Hall further: "What does one need to start a Lotus-Circle? is a frequent query. I answer: A burning desire to share with the children the knowledge that has come to me too late in life, but with such overwhelming beauty, gentleness, and adaptability to conditions and character; the giving of time to special study, and above all, enthusiasm. These seem to me the best ingredients for the building up of a Lotus-Circle. The children respond, and become ardent propagandists of their own."

Miss Dorothy Adams of the Bow Lotus-Circle reports that the spirit of the New Era is in full swing. In addition to the musical and dramatic work the children study the teachings of Theosophy with growing interest, and Sanskrit with an enthusiasm that is startling. "I think we must have begun where the Tower of Babel ended," she writes, "if the acceleration of tongues induced by their Sanskrit-study is any indication."

England is to be congratulated on the recent appointment of Mrs. Hall to her present post.

LOTUS-CIRCLE NEWS FROM CUBA: By cable received from Sra. Emilia de Moya de Columbié of Santiago de Cuba, we learn of the founding of a new Lotus-Circle there with Sra. Columbié at the head.

“LOTUS-CIRCLE MESSENGER” — PREVIEW

LESSON III of the ‘Simplified Sanskrit-Course’ links the process of building a vocabulary (the delight of children but the *bête noire* of older students) with the Seventh Jewel, Amrita-Yâna, showing how in the hierarchy of a language, as in the hierarchy of a world, the ‘Many come from the One.’ A whole mythology is in the pages devoted to Seed-Words and their branches. Among other things we learn that such words as *âtman*, *amṛita*, *deva*, *dharma*, *prakṛiti*, *śakti*, *satî*, *mâyâ*, *sûtra*, *trimûrti*, *vîṇâ*, *mahat*, and many others of a technical nature are in the Standard dictionaries, and now definitely a part of the English language. ‘Stories that Seed-Words Tell,’ ‘The Prince and His Thoughts,’ a playlet, ‘Lotus-Circle Stamps and Stories,’ and reports of Lotus-Circle work, make up an interesting issue.

The Lotus-Circle Messenger, 10 issues, 16 pp., 50c. a year.

THEOSOPHICAL PRESS SERVICE

ALIMITED number of mimeographed copies of the following short articles, adapted to newspaper-reproduction, have been received from Clifton Meek, Director of the Theosophical Press Service: 1. ‘Theosophy Briefly Defined’ (Clifton Meek); 2. ‘The Spiritual Background in Education’ (Frances M. Dadd); 3. ‘Karmic Threads from Life to Life’ (Elsie V. Savage); 4. ‘Reincarnation’ (Kenneth Morris); 5. ‘The Fountain of Life’ (Percy Leonard).

Nos. 1, 2, and 3 consist of 2 letter-sized pages of double-spaced typewriting; while Nos. 4 and 5 consist of only one such page. These Press-releases are available for the asking to any F. T. S. who feels that he can possibly make good use of them in the press. F. T. S. residing in the Western District may apply to the Regional Vice-President, Theosophical Society, Point Loma, Calif. Others should address Clifton Meek, Silvermine Forge Road, Norwalk, Conn., U. S. A.

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

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that “it is said in Theosophical literature,” and the like, the name of 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.

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Five-Year Forum Index and Back Volumes of The Forum

THE FORUM INDEX, containing about 1100 entries, was mailed on January 11th to a waiting list of a large percentage of FORUM readers. Many appreciations have been received. The consensus of opinion is that it will prove a great help to students in enabling them to locate items in the issues of five years previously not indexed, and renders more available the valuable instruction to be found in the Questions and Answers department in every issue, a large part of which answers are by Dr. de Purucker. Since the Index was issued there has been an increase in the number of subscribers to THE THEOSOPHICAL FORUM. In this connexion it may be mentioned that it is expected in future to index each volume, incorporating the index for the year in the last number, which will be August of each year. Thus the index will be kept complete without additional charge.

BACK VOLUMES of THE THEOSOPHICAL FORUM are available at 50c. and \$1.00 a Volume. The Publications Department has in stock a limited number of volumes (unbound) of each of these five years, and will sell them, *without raise of price*, at 50c. a volume for Volume I (Sept., 1929, to Aug., 1930); Vol. II (Sept., 1930, to Aug., 1931); Vol. III (Sept., 1931, to Aug., 1932); and \$1.00 each for Vol. IV (Sept., 1932, to Aug., 1933), and Vol. V (Sept., 1933, to Aug., 1934). The difference in price is due to the first three volumes consisting of numbers mostly of 16 pages each, while in Vols. IV and V the number of pages was increased to 32 pages each. Few, or none, of these volumes can be furnished complete, there being in each year a few numbers sold out. Those who order early will get volumes more complete than those who wait. However, due to the generous donations of scarce copies from members, the situation is variable, and sometimes volumes that previously were incomplete can be furnished complete — until depleted again as the result of fresh orders received.

CONTENTS OF THE FORUM. These five volumes of THE FORUM contain a total of 1264 pages, for which no index previously has been published. Out of these 1264 pages about 350 pages are devoted to Questions and Answers; the greater part of the remainder is devoted to current Theosophical news of activities, and the rest — a not inconsiderable portion — consists of General Letters, Addresses and remarks by the Leader at Conventions, and the 'Leaves of Theosophical History.'

The FIVE-YEAR INDEX sells at 25c. a copy, net, postpaid.

All orders should be sent to

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our age of the guardians and custodians of the esoteric wisdom throughout the ages, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge, or for Fellowship 'at-large,' should be addressed to a National President;* or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

*For addresses, see the International Directory in this magazine.

Form of Application for Fellowship in The Theosophical Society

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full Name)

.....
(Address)
.....

THE THEOSOPHICAL FORUM

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GOTTFRIED DE PURUCKER, *Leader*

Associate Editors: J. H. FUSSELL; M. M. TYBERG; W. E. SMALL

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LEAVES OF THEOSOPHICAL HISTORY

[The following is from a typewritten copy of a letter written by Subba Row, which copy has been loaned to THE THEOSOPHICAL FORUM, and is here reproduced, *verbatim et literatim*, according to copy. Misspelled words are undoubtedly due to errors in typing and corrections have been placed within square brackets immediately following such.]

Colonel Olcott was in our midst and I had charge of preparing every thing for his tour in the southern district. This, together with my official duties, left me but little time to attend to anything else. You will see from the Theosophist that Col. Olcott was welcomed all over the place with as great, if not more enthusiasm and pomp and heartiness as any reigning prince would have been.

I am glad that you agree with me in thinking that the ways of Mahatmas are inscrutable. If we compare ourselves with those below us in the scale of civilization, we can easily find that on almost all points our ways are inscrutable to them. The Adepts belong to a higher plane and are surrounded by quite different conditions. They do not look upon things from our standpoint. We can not therefore, criticise their actions until we know something more of them and arrive at their plane of existence. As a matter of fact they take into consideration before arriving at a conclusion many points we overlook, either through our impatience or from our inability caused by the underdevelopment of faculties which will be unfolded in us when we evolute into the fifth round. They are all artificial fifth rounders and possess more sense than we do. As a matter of fact I know of many chelas, high chelas too, very near initiation, who are ignorant of the art of reading and writing. Will you believe this? Nevertheless, it is a fact, I can assure you. When these develop the sixth faculty, the existence of which is not chimerical, seeing mediums in trances, and mesmeric patients under con-

trol, prove beyond a doubt, that they are occasionally on the border land of a superior sixth sense, (I allude to what is known as clairvoyance) when I say, the neophytes develop that faculty, they know everything. They can read or write in any language, by a process known only to initiates and which I know not how to describe, plainly in writing to you. Our Gurus be it remembered, never teach us as our English school masters. Nothing by word. They simply impress in our minds and help us develop the higher fifth rounder's faculty.

You speak like a born Brahmin of India, when you say, "The way to eternal life is a gradation from the humble aspirant to the lay chela, and so on to an Adept." Only denounce the notion eternity from your mind. There is no such state anywhere. Progress, progress, that is all we see in the universe. Every state, however blissful and however long several billions of years it may be, still there is an end to it and therefore it *cannot* be called *eternal*, in the Christian theological sense. As far as I understand, the gradation with which men are concerned at present are as follows; when a man first offers himself as a chela or resolves to become a chela, he is an irregular probationer, whether he is notified of it or no, is immaterial. After at least five years, the time may be indefinitely prolonged extending to even several births in some cases, when the stamina to *raise* and elevate ourselves to the higher level is wanting, he becomes a regular probationary Chela. He has to be at least seven years in this state. The time may be prolonged as before observed. *The Chela may or may not be informed of his state.* This period is a difficult one. The Chela is exposed to all temptations at the hands of the advanced Chelas. He must show his fitness for what he aspires to at every corner; he must show that he has more of the Spirit in him than of matter,—in short his determination to become a precocious and artificial fifth rounder should be unshaken under any circumstances.

He may fall but he can also recover the lost ground if he has determination enough. Then he becomes a regular probationary Chela, coming into close connection with his Master or Guru. After some time the minimum period again is seven years, if the Chela is found fit, he is initiated and is called an Adept. After this they assure me are numerous grades of initiations and in fact the Adepts are ever going to a higher grade than before. Where the end is, I am not informed and conjectures are misleading. An artificial fifth rounder has by no means reached a place of rest. He has to advance still to Taposatya, of course in the proper time only. But he can enjoy bliss, which we have now no sense to conceive, until the time comes for him to advance to the sixth and seventh rounds.

For western minds wherein physical intelligence has attained a high degree of development and spirituality, (not devoutness or piety) is just beginning to grow. It is difficult to comprehend these positions. Mr. A. O. Hume is a type of this class of westerners. Mr Hume is disappointed. He first expected the Mahatmas would come to his house, occupy apartments, dine with him and give him lessons two or three hours a day on Occultism as he has seen his Munishee teach him the vernacular when he first came to India a raw civilian. He thought a few short months, and he could display all the powers he had seen and heard the Adepts exercise in the Arena of Europe. He is a senior wrangler and nothing could be difficult for him. The keenness of his disappointment when he found that the Oriental method of teaching was not in *words* and that he had by certain methods and a life of chastity, truth, universal benevolence and above all *unselfishness* to develop a sixth faculty, the keenness of his disappointment was equal to his conceit and ignorance. In his eastern moods he is patient and contented, in his western moods which return to him now and then by sheer force of habit, he kicks over the traces and calls the Adepts names.

The Fragments of Occult Truths contain very little. In fact they are the first drops struggling to the surface from the spring of occultism. A very small minority of the Adepts permit them to be given out. The rest are against giving any such information to the outer world. My venerable Guru is one of that minority. We shall see by the result whether the civilized world deserves this gift.

Your observation that you must be up and doing if you want to secure your immortality is perfectly true. This is impressed in the mind of every Occult student by his Guru. Mere goody-goodness, and irreproachable life will not help us. We must swim against the current and by dint of perseverance mount higher. If not, we will be left where we are to vegetate and rot in the scale to which we may have come. The Kingdom of Heaven ought to be taken by force. Will irresistible, indomitable, will alone carry upward an Occult student. If he has not got that he has *no chance* whatever. Only one who toils hard can ascend a mountain peak.

It is good to read all the books you mention, Patanjali among others. But do not begin to practice anything mentioned therein without consulting those who know something about it. You will bring ruin on your body without which you can do very little towards progress. It is not time for you I think, to begin Toga [Yoga]. Try to lead the life mentioned in H. H.'s first pamphlet (Esoteric Theosophy) as far as you can for some time and thus qualify yourself to become a Chela. Remember that your body has to be fitted to

this pursuit in the first instance. Our Gurus leave us free to study what we like. But if we practice anything without consulting them, we will fall into the ditch. No man can become an initiate without a Guru. Indeed without him one can not advance one *real* step in the direction of Occult study. The practice in India, how they obtain Gurus is this,—from the time a man knows he is inclined to spirituality, and finds that the worldly pleasures (Maya or mirago) have no charms for him, he begins to contemplate in a lonely place and to will, *will*, WILL that a Guru shall come to him and help him. He seldom fails if he is in earnest. From that time he so devotes his life, chelaship begins. I have already told you, being informed of it beforehand is immaterial. It is not necessary one should be a member of any society to deserve a Guru. But the Occult Fraternities in every part of the world have now made a rule that admission into their ranks must be sought through the "Theosophical Society." I mistake no confidence when I inform you that I know personally of many instances in which those who were Chelas — a very high Chela one of them, before the advent of the Society among us in India, were compelled by their Gurus to join the Society on pain of their being forsaken by them. But joining the Society alone will not help you. You must work, work uphill. What I did, I repeat, is nothing to be admired from my Hindunstand point [Hindû standpoint]. There is not one Hindur [Hindû] Brahmin, who will not do the same a hundred times over. Please do not consider me rude when I say, I am not at liberty to give out what is taught me, what I am instructed by my Guru to do. What I do may not suit your bodily constitution, and habits of life, and if in your fresh eagerness to rush into Occult study you follow the same and ruin your body, I am responsible for the consequences, of the actions, and my Guru too, according to the eternal laws of Karma. There are as many ways to develop the now dormant organ in us as there are persons. The clear seeing Guru alone can say what is good for each, taking into consideration his individual constitution, temper, mode of life, habit, character etc.

You may ask me as many questions as you please. I shall answer them as far as I know. Only when I tell you, that in some instances I am not at liberty to say further, do not consider me rude or conceited. Implicit obedience to my Guru is absolutely necessary, obedience in thought, mind and deed. For my Guru can read my innermost thoughts.

When I opened the letter in my office, in the presence of my clerks, out dropped a full written sheet in the handwriting of my Guru. He clearly saw the letter and on its way to its destination,

thrust a note of his into it. This illustrates one mode as to how now and then, we receive communications. The passage of matter through matter you must have been familiar with in high spiritual circles. To me it is an intimation that *he, my personal God* has *noticed* the letters. By the "sequacious head" [herd], I meant the ordinary people who ever think by proxy and take without inquiry to any belief that a popular leader inculcates. Between them and the initiates is a class of learned and inquiring men, trying to become initiates and occupying the various grades from the ordinary man to the Adept. These are the interpreters to the people of what is passing in the Adept circles. All knowledge of Adepts and their doings, people learn from these direct. But of late English education has dwindled this number into very, very few, and these find still fewer to sympathize with them. So the ordinary people having lost trace of this important class, the Adepts become to them the Gods of the Fable, and not real living men. English educated youths, brimful of western science and materialism, deny the existence of the Adepts, whose real existence is difficult to be proved by direct evidence, owing to the retirement of this intermediate class, while the old folks maintain that they do know they live.

A man who stands on level ground commands a view of things within a certain distance. If he ascends a hill he sees his views extend over a greater distance than before and so on if he ascends higher and higher, the view is still more extended if he has a telescope to aid his eyes. Now if he has formed an opinion of an object that he saw dimly at first sight from level ground, will he not have a more correct notion of it when he views all sides of it from a higher stand with the aid of a telescope? What will be his position if he took to dogmatize upon the first opinion as the only true one? Just the same in my case. I am in a fog, because I am not yet in a position to know and to take into proper account all the circumstances which have entered into that series of actions which culminated in my seeing my Guru so early. *He* knows it. What my Karmas are, what my latent capacity is, how near or how far I am unfolding my — now dormant higher senses, all these he *knows*. I may guess but that is not knowledge. How can I tell you a thing unless I know it absolutely? It would amount to uttering an *untruth*. What my *affinities* are at this my own incarnation, I am not yet arrived at a stage to know. *I will know* it some time. My own Guru has several Chelas. Some of them have been initiated, others are in the various intermediate grades.

If you had my Guru for your own or any Guru for that matter, you should be happy being relieved of several incarnations. By

progress of occult training, and becoming an artificial fifth rounder, you reach safe the other shore of the wide ocean of the fourth of the seven oceans of the Hindu Puranas, in which you will see drowned so many of the ordinary human beings. You will wait there till the time comes to *move on*. What your state then may be I can not describe because that higher sense of spirituality with out whose development one can not even imagine this state is not developed in me. Neither can you at present conceive of it ever so faintly. You may be favored for ought [ought] I know. An Adept is not *made but becomes*. If you are determined to become one, you WILL become one. The immutable laws of Nature decreed so. Once you have the determined, inflexible will, we will carry everything before us. Mind under normal conditions is of the same clearness in all persons. By our earthly desires, passions, anger, lust, hatred, love etc., we ruffle the clear surface and allow sediments to be deposited at the bottom. If the bed of a lake is of red clay, the water is of red color, if white sand, is pearly white, if black, black and so on. Thus a man who has an overruling passion, of any sort, views things distorted by his frailties. Two misers have the same idea of money. Two countries have the same idea of the importance of fashion, and so on. In the same way if we bring our brain to the clear level of the Adept, by banishing from us any feeling for anything worldly, love, hatred, anger, avarice [avarice], or any absorbing passion, we are enabled to carry a brain which can be *impressed*. *This is the mode first adapted by our Gurus to teach their Chelas!* This may be done without the Chelas knowing anything about it.

He would only unconscious to himself find thoughts suggested to him. It is for this purpose a rigid life as given in H. H.'s first pamphlet must be led. We receive communications now and then in a mode we call Psychological telegraphy, that is to say, whatever our Masters think is made to pass in our brain just the same way I suppose a mesmerist makes his thoughts pass into the brain of the subject. Only *we remember* it always, whereas the subject loses traces of them when he awakes. This *impressment* can not be done if our brains are not as clear as crystal, free from all taints of absorbing worldly feelings of all sorts. When a man brings his brain to this condition of purity, every thought that passes into the minds of others will pass through his as a message, as a message sent from one station to another is heard in all intermediate offices on the line of the telegraph.

The kingdom of Heaven ought to be taken by *force*. If you bring your brain to this state and then *think* of the Adepts they will be forced to take up and assist you.

S. R.

THE GESTATION OF THE MONAD

The Leader's Office,
30th January, 1934.

Dear ———

Answering your letter of January 29, 1934: I am not astonished that you find difficulty in the question that you lay before me. The teaching is indeed extremely recondite, but yet simple — recondite only because so strange to Occidental minds. If I understand your question correctly, the gist of it is the following: How is it that the Monad, in essence a spiritual-divine entity, needs to pass through the lower kingdoms, such as the mineral, the vegetable, and the animal, and later the human, when, as just said, being so lofty an entity in spirituality, the supposition is that in far past aeons of evolution it must already have passed through all these kingdoms. Is this the idea? The answer is simple enough, and it is as follows: While it is true that the Monad, *per se*, is a divine-spiritual entity, it yet, as is obviously the fact, is connected with our planetary chain, and therefore with the solar system, by karmic links out of which it has not yet grown.

Now let me try to take an illustration as an analogy, which may help you. The human being essentially is a spiritual Monad. But it nevertheless needs to descend into the realms of matter, i. e., into realms grosser than its own native sphere, in order to gain experience there because of karmic links of destiny. And this is because it has not yet completely learned all the lessons of our present planes in the solar system on which we are working: these lessons have not yet been fully learned, as in schoolhouses, or rather we have not yet learned fully all the lessons in this present schoolhouse of life. The little child in a school-room is essentially a reincarnating monad, but it is still a child in this life. Its intelligence grows as the years pass. Just so does the unwrapping or unfolding of the deific powers of the Monad proceed as the Rounds pass from the first into the second, the third, the fourth, the fifth, the sixth, and the seventh. The Monad at the beginning of every reimbodiment of a planetary chain, because it is a part of that planetary chain and will be so unto eternity, although the planetary chain itself is evolving, must pass when the Manvantara of the planetary chain opens through all the lower kingdoms, thus helping to form them, to shape them. Once this is done, on the next Round it passes through these kingdoms much more quickly because it has unfolded some of itself, and the road is ready. The Third Round still more rapidly in the lower

kingdoms, but more slowly in the higher kingdoms. In exactly the same manner does the Reincarnating Ego find itself obliged to enter the human womb as a life-spark; and it must pass through all the phases of gestation, although it itself is essentially a spiritual being. It must do this in order to build up a human body in which it can work, yet it stands apart from the embryo, which it merely enlivens with a portion of itself, like Krishna. In exactly the same manner must the Monad build up for itself vehicles on the different Globes and through the different Rounds.

And next, remember that it is not the Monad *per se* which does this, i. e., as I have often pointed out, the Monad does not itself descend or fall, but gains these lessons through rays from itself in the manner that I have before explained, just exactly as the Reincarnating Ego does not itself physically enter a womb, but builds up its body in the womb by reason of a life-ray from itself. Even in the full-grown human being the Reincarnating Ego is not actually in the body, but is in intimate ray-contact with the brain and nervous system and heart and the other organs. In far distant aeons of the future our whole planetary chain will itself have evolved into a solar system and will then find its Solar Manvantaras, including all its uncounted armies of beings, on a higher plane than the present one. Just so in the far distant future will the human Monad no longer find the need of using bodies of gross matter which we call flesh, but will frame for itself highly ethereal bodies living on highly ethereal planes of the Kosmos. I hope that this explanation will make things clearer. If not, I will try to help you again if you find a difficulty, but I have given you all the teaching in a thumb-nail sketch and your letter shows me that you really understand it.

Think of the passage of the Monad through the Globes and during the Rounds as a process of gestation if you like, and then you can look upon the Monad as finally being born into its own ethereal spheres after the end of the seventh Round. Think of the growing entity, of the growing embryo. Embryology is a good illustration. Here we have the case of a spiritual being needing to pass through all the kingdoms of Nature in the human womb: the mineral, vegetable, beast, and finally human, before it can frame for itself a body to work with on this plane. Now this is exact, but on a larger scale, in the Globes and in the Rounds. And furthermore, these bodies or vehicles that it frames for itself are in themselves also evolving entities learning and growing, ultimately in their turn to become Monads. Thus it is a case of helping oneself and helping others also.

Yours in haste, G. DE P.

QUESTIONS AND ANSWERS

QUESTION 271

What is a ghost?

E. D. Wilcox — The generally accepted idea of a ghost is the cloud-like form of a deceased person, having his features and usually clothed in trailing garments, and able at will to roam or float about. The Theosophical definition of a ghost is not so simple, but appeals vastly more to one's reason and sense of fitness. The real Man, in order to live on Earth, has several vehicles by means of which he is enabled to express himself in sentient form. For physical existence he fashions an astral body of tenuous vapor-like matter, into which is molded the clay of earth, forming what we know as the physical body.

On the plane of volition by which Man may will and act and feel within this physio-astral body, he shapes another form more subtil than the first, by whose means the Soul may relate itself in consciousness to all other life in physical form. Highest of all upon the plane of Earth is the vehicle or sheath of the Spiritual Self — the Manas, which links our consciousness to the higher or lower as we will it. To the real Self, the Seer, all these sheaths are visible, grading from coarse matter to substance too fine for brain-mind comprehension.

When the body dies the Ego releases itself from these sheaths one by one until it retains the three higher vehicles composing its higher Self: Âtman, Buddhi, and Higher Manas — the reincarnating Triad. The lower sheaths when first separated from their controlling Ego are able to become visible on the physical plane as so-called ghosts, either because of the gross animal life of the tenant or some intense longing linking him back to his departed existence. This ghost will disintegrate, little by little, unless by means of the strong will of a person, or through the agency of a medium, it becomes objectivized and, in the latter case, has its vitality fed by the intensity of that medium's astral and kâmic power. When thus reinforced in the intense desire of its kâmic element to survive, the so-called ghost may become a vampire preying upon any unguarded passive person it may meet.

Knowledge of these facts is a necessary step towards protection from these dangers. H. P. Blavatsky writes much on the subject and in *The Key to Theosophy*, in the Glossary we find in the article on Kâma-rûpa: ". . . the eidlon of the ex-personality is left alone in its new abode. Here the pale copy of the man that was vegetates for a period of time, the duration of which is variable according to

the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit, and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices . . . the 'spook' may prevail for a period greatly exceeding the span of the natural life of its body."

A. A. Beale — Although this term is generally applied to an apparition which while apparent to the eyes is impalpable, it is applied also to weird noises and lights not accountable on ordinary lines of physical knowledge. Ghosts may take many forms, to be explained according to their nature. There is the churchyard wraith, which is the astral mold of the deceased, displaced from the body, but not disintegrated, and apparent to one sufficiently sensitive to such conditions.

There is the case of a ghost which is an apparition, a *mâyâvi-rûpa* of a dying person, whose principles are already loosely conjoined, following the strong wish to communicate with a distant friend or relative, thus appearing to either of them as an apparition.

Then there is the case of certain people who in health, consciously or otherwise, by a strong mental constraint, project their thoughts to a distance and appear to the thoughts of another as an apparition. This is similar to the former case, and is done through the *mâyâvi-rûpa*.

But the ghost that haunts rooms of old buildings, the classical ghost, is the product of entities whose past life had some disturbing factor preventing them from finding rest, and who are projected into *Kâma-loka* and remain there, obsessed by the dying thought or wish, which, if sufficiently strong, causes an apparition to appear to sensitive persons in the locality of the pre-death troubles of the deceased.

The repercussion of pistol shots, in the *post-mortem* state, by a suicide who keeps repeating the act, is spoken of by Mr. Judge as having been heard.

All these are examples of phenomena resulting from sensitive appreciation of *Kâma-lokic* conditions, or the contact with the astral plane. These should not be confused with materialization in the séance, or the trained projection of an individual in his *mâyâvi-rûpa*

QUESTION 272

What are the special characteristics of the Kumâras, the Agnishwâttas, the Mânasaputras, and the Lunar Pitris?

L. A. — The Kumâras are the unsullied spiritual entities; *Ku* meaning 'with difficulty,' and *mâra* meaning 'mortal.' Therefore they become mortal with difficulty. They are called Kumâras *before* they start out on the path of descent into matter. Having finished their journey through the seventh Race of the seven globes, they become Agnishwâttas, becoming from an un-self-conscious god-spark, a conscious Dhyâni-Chohan or Agnishwâtta. These same Agnishwâttas may go on to future glory, or remain to help the oncoming beasts in the next manvantara by enlightening the Lunar Pitris. Then they are called Mânasaputras or sons of Mind. Agnishwâtta means literally 'fire-sweetened' or 'fire-tasted,' from *agni* 'fire' and *svad* meaning 'to taste' or 'to sweeten.' The Barhishads are the progenitors of the Lunar Pitris; and the Lunar Pitris are the physical earth-parent children before the Manas is enlightened by the Mânasaputras. This is where an understanding of Sanskrit is so helpful, the root meanings of the words giving the key to the philosophic understanding of them: Kumâras, 'mortal with difficulty'; Agnishwâttas, 'fire-tasted' or 'fire-sweetened,' therefore beings connected with the Sun or solar spiritual fire; Mânasaputras, 'son or child of mind,' a 'mind-born son'; Pitris, meaning 'fathers'; Lunar pertaining to the Moon. They are called 'fathers' because they are the Ancestors or progenitors of our lower principles. There are two groups of Pitris — Solar and Lunar. The Agnishwâtta Pitris, being spiritual, came to the rescue of the Lunar Pitris, who had only the physical creative fire. We thus see how man is a product of a host of Beings, as Theosophy tells us.

QUESTION 273

Are there any Great Teachers functioning today in the Anglo-Saxon Race?
— L. M. G.

Iverson L. Harris — Why limit the question to the Anglo-Saxon Race? Such limitation suggests the old fallacy of 'the Chosen People.' There are always, I am sure, Great Teachers functioning somewhere. The Lodge of the Masters, according to the Theosophical teaching, is always at work on Earth somewhere, whether directly or through its Messengers. Do not ask me who or where such Teachers are: not that I do not know; but my declaration will mean nothing to you until you find the Teacher yourself.

QUESTION 274

There have always been Great Teachers in the world; but we do not see men flocking to hear their teachings today any more than in the past: why is this so?

—L. J. A.

Iverson L. Harris — There are general answers that could be given to this question, and I suppose there are particular answers as well. I would say, generally speaking, that we have to take into consideration the 'law of cycles'; that we are at the present time in Kali-yuga — the 'Iron Age.' Men as a whole are more interested in material things than they are in things of the spirit.

But it need not remain so. Signs are not lacking that this attitude is already changing. Our ultra-modern scientists are becoming metaphysicians. The past hundred years or more have been pre-eminently an age of scientific materialism. Theology had its age; but does not wield the influence it used to, though real Christianity will, of course, always influence the hearts of those who aspire to live it. But, I repeat, signs are not lacking of a tendency towards more spiritual thinking. One of the blessings of the Depression is that it has taught us to look for realities; and as soon as the human heart begins to hunger for realities it begins to search for him or for them who can lead it to realities.

Perhaps the reason why men have not flocked to hear spiritual teachers in the past and do not do so now is because they have not suffered enough. When we go into our interior natures and search our souls with utter candor, when we are face to face with our own weaknesses and with the discouragements of the world, then sometimes we cry in the wilderness for spiritual light and teaching; and if we are really athirst for spiritual help we shall find it.

I believe that there are signs on all sides that men are looking for reality; and when men begin to look for reality they have already commenced to ascend the upward arc of evolution. There is that in every human heart that is not satisfied with husks but craves for the spiritual food of the gods. As the Poet sings: "Gods we are — bards, saints, heroes, if we will!" But we never shall partake of the Bread of Wisdom until the spiritual life is quickened in us. It can be quickened by a Teacher, by suffering, by our own aspirations; and when our aspirations are enkindled, when we are afire with love of Truth above everything else and sympathy for our fellow-men, I am sure we shall find our Teacher and hearken unto him.

HOW CAN WE BEST HELP THE T. S.?

THERE are many answers to this question, a question which springs from the heart of every Theosophist. There are various channels through which help can be given to the Work: through the spread of our Theosophical literature in libraries, to friends and acquaintances; by contributions of cash, large and small to the Lodge, to the National Section to which we belong, and to the International Headquarters, the heart of our activities. But there is another way in which every individual member can help, and that is by interesting others in the T. S. How can we best accomplish this?

Since being actively engaged in the central T. S. Office at our International Headquarters, as well as being intimately connected with the Correspondence Class in Theosophy, I have had numberless opportunities to observe the successful ways and means of gaining members for the T. S., and in a few cases the inexperienced efforts of well-intentioned members who wondered why their efforts had failed. In my correspondence and personal contact with inquirers, beginners, and members of the T. S., I have sensed the need of more sympathetic understanding on the part of all members towards the difficulties and problems that arise in Lodges, Clubs, and Study-Groups. Particularly is this the case with new members who are just approaching the teachings.

After having discussed this vital question of membership for the T. S. with our Leader and with our Secretary-General, Dr. J. H. Fussell, and with the usual kindly understanding of Mr. J. Emory Clapp, National President of the American Section, I have formulated a few ideas which I offer as suggestions to Theosophists throughout the world.

Every member can make himself a magnet for attracting others by a constant endeavor to *live* Theosophy, to put into hourly practice the highest ethics for which Theosophy stands. Like attracts like. If we are content to be armchair Theosophists (I refer here not to invalids of course, but to those who like to limit the teachings to exercises of the mental faculty) then we will not attract the sincere person who is looking for a religion or philosophy of life, which will solve his problems, and answer his questions. Remember that Theosophy is Religion-Philosophy-Science, all three. Such a platform embraces Life; all Kingdoms of Nature; Humanity; the thought-life of the world; every shade and tone of sorrow and suffering; every spring of Joy and Peace.

Theosophy has no creeds, no dogmas, therefore a Theosophist cannot be dogmatic. He can try to explain the teachings as he under-

stands them; therefore he needs to know his Theosophy. The inquirer naturally expects to have his questions answered. Let us not forget that our conceptions of the 'formulation of the operations, structure, origin, present state and destiny of the Universe,' are confined 'today' by our mental horizon, and limited experience. But 'tomorrow' our circumscribed horizon of knowledge expands as we advance by study, reflexion, and experience. Remember that there are no limits to the far-flung, age-old Wisdom-Religion; therefore, we should not seek to pack all the teachings in a neat little box, and try to force them on others. Rather, we should seek to have an *understanding sympathy for the one who steps out from the old ruts, who seeks an outlet for his enthusiasm, attends Lodge-meetings, and who eagerly shows by his questions that he is weary of the 'stones' that have been offered him elsewhere for the 'bread of life,' which Theosophy is in very truth. What a privilege our older students have in seeking to help such a one.*

We do not remove the support from the one who is limping on crutches until we have helped him to remove his inhibitions of movement. Likewise in the case of the one who is temporarily but seriously crippled by constricted ideals, unstable psychological teachings, should we not replace these more serious (because more subtil) inhibitions of the mind and heart by *gradually* instilling the healthy and stimulating teachings of Theosophy? Thus the reliance on superficial, external support is replaced by the cultivation of one's inner spiritual powers. The real Man grows through exercise of his own spiritual will when once he feels the power to rise. Thus the Theosophist supplies the initial stimulus, and in time the earnest inquirer or seeker *learns to walk unaided, step by step, and yet ever encouraged and helped by his association with his fellow-members.* On the other hand do we not find that oftentimes our own outbursts of over-zealousness overwhelm the inquirer? We would vehemently deny that we feel 'superior,' yet in our ardent wish to convince the querent, we are too apt perhaps to arouse his feelings of 'inferiority,' his consciousness of a lack of study assumes the guise of fear, and then he too often decides that Theosophy is too 'high-brow,' or he feels it is not for him, or it is 'too complicated,' etc., etc.! In other words, instead of leading him along step by step, we sometimes deluge the inquirer and beginner with the deeper teachings that are only for those who can digest them.

Then also, too often we become over-anxious and are not content to leave well-enough alone. Have you ever thought that we unnecessarily create complications for ourselves and the T. S. by over-doing in our zeal, by exaggerating our thought and action? Later

we may wonder why we have to meet certain karman. Why should we expect the beginner, the inquirer to be as active, as understanding, as ready for public activities, *as we think he ought to be?* Are there not times when we *overdo* in unwise over-zealousness? This extreme attitude of over-zealousness, is as fatal as indifference to another's interest. It is the *middle line of effort* that we all need to follow; to exercise zeal with judgment. *Let us bear in mind that the inquirer and the newly-admitted member are making mental-psychological adjustments which require time and peaceful reflexion.* When we seek to direct the flow of our own enthusiasm along the lines of least resistance we are, by so doing, finding new sources of energy within ourselves. In this way we transmute uncontrolled zeal to rare discrimination!

Another lesson which I have learned from watching our Leader work, is the need for simple, direct answers to questions. Let us not think that diffuse explanations will clarify the subject under discussion. As G. de P. reminds his students, we need to study our Theosophical literature, make ourselves Theosophically-minded, and open our hearts as well as our minds to the needs of the beginner, seeking to adapt ourselves to the occasion and to *each particular case*; neither overwhelming an inquirer or new companion by our over-zealousness, nor frightening him with our 'knowledge,' thus dampening his enthusiasm for the Light he has found. We ourselves should seek to tread the 'Middle Way.'

At times a question may be asked us which we cannot readily answer, but instead of refusing to answer, we can at least show our interest in the question and refer the inquirer to one of our standard Theosophical books. Have you not noticed that a sympathetic attitude of mind on your part will oftentimes open the doors to the realm of intuition? There are some questions that the 'brain-mind' will never be able to answer satisfactorily.

The Leader and his officials, whether working with him here at the International Headquarters, or carrying on the T. S. activities in the various National Sections, have these main ideas in mind: to serve our fellow-men; to demonstrate that Universal Brotherhood is a fact in Nature, and is practicable; to be loyal to the Idea which Theosophy embodies; at all times to remember that the various schools of thought, religious and otherwise, which temporarily satisfy the searcher for Truth, may sometimes be 'stepping-stones' to the Source of all Wisdom, Theosophy; that to attack another school of thought or teaching is un-theosophical and prevents us from building 'bridges of understanding across chasms of prejudice'; that fraternization between the various Theosophical Societies is possible

through loyalty to the essential teachings as taught by H. P. B. and the Masters, which we all accept. Thus we strengthen the heart of our beloved Work.

— ETHEL LAMBERT,
Secretary, Theosophical Correspondence Class

THEOSOPHICAL NEWS AND NOTES

WELSH SECTION

The European International Theosophical Convention of 1935

Brothers of the European Sections!

This year, as you know, the International Convention will be held in Wales. It will be held on August 4th and 5th, at the Gwalia Hall in Cardiff, next door to our Welsh Headquarters.

From past experience, at London, The Hague, and Visingsö, I think we have learned what a help to our Work these Conventions are. During the year, a certain Force is generated in each of our National Sections; then at the Convention, each contributes its force to the whole, and gains the strength of the whole to use during the coming year. The Theosophical Society is greater than any of the Sections; most of which have something to learn from all or some of the others; and the greatest possible good is attained when each National Section is powerfully represented.

Ours is the smallest and youngest Section in Europe; come to us then as teachers to the one that has most to learn! But we are all strands knit together; no National Section lives or works for itself alone; our work here is the stronger for all the efforts of the Dutchmen, Swedes, Germans, and English who seek to serve the Masters; and so too your work in your own Sections will be the stronger for all you can give to generate a great conflagration of Lodge Force in Wales at the Convention: for the benefit, not of Wales alone, but of the whole Theosophical Society and the world. Let us gather, and create something for the Masters and their Representative.

There are fires here, of which the ashes have never grown quite cold; there are memories of a high tradition; the Ancient Wisdom of our Druids has never been utterly forgotten; at least a rumor of it has persisted. Your coming may help to set those fires blazing up again, and to loose their beauty over Europe.

Take this, then, Companions, as your invitation to the Convention! In deep fraternal affection we wait to welcome you!

KENNETH MORRIS

(Reprinted from *Y Fforwm Theosofaidd*, February, 1935)

SCANDINAVIAN SECTION

President Torsten Karling reports the continuation of his winter lecture- and propaganda-tour. Visiting two cities in the neighborhood of Stockholm — Eskilstuna and Västerås — he inspired much interest in Theosophy in the members there and also aroused a sympathetic response from the Adyar groups. At

Eskilstuna the beginnings of a Club were initiated under the enthusiastic leadership of Mr. Gustaf Aborelius.

"And now to another thing which I hope will be good news to you"—to quote Ing. Karling directly. "We have finally decided to get out some new Theosophical books in Swedish. The books will be *Golden Precepts of Esotericism* and four of the new series of Theosophical Manuals. The need for literature of this kind has indeed been very great for a long time. *Golden Precepts* we have decided to publish first as a sort of 'feuilleton' in our *Theosophical Forum*, which as a consequence will be about 20 pages each number from now on. The four Manuals, on the other hand, we will publish separately, and hope to get them out before Midsummer."

President Karling writes that already plans are being made for the summer Visingsö-activities, from which much is expected.

In a recent letter received from Miss Karin Wahlberg we learn further of the preliminary plans for the coming summer at Visingsö. The various classes and courses will be open not only to members of the T. S. but to all interested in the Theosophical philosophy. During past summers Miss Wahlberg has been in charge of the organization of the club-work at Visingsö, and in this as well as in competent work in translating at the Scandinavian Headquarters in Stockholm, she has performed her duties with characteristic ability and devotion.

On the suggestion of the President a committee has been formed under the direction of Mr. Arvid Dahlgren of Stockholm, patterned after the Theosophical Press Service so successfully operating in the United States under Bro. Clifton Meek. Members all over Scandinavia have been appealed to to assist in the work of making connexions with newspapers, following what the Press says about the T. S., and in every way seeing that the great newspaper reading public is correctly informed about Theosophy and the T. S.

Höganäs. Annual meeting was held January 8th. Bro. Sjölin resigned his position as chairman, which office he had held for thirty years. His successor is Mrs. Greta Bergman. Mr. Sjölin remains, however, as Vice-chairman so that the Lodge may profit by his rich experience. On Jan. 20th members from Hälsingborg presented a symposium 'Voices from the Past' (see *Lucifer*, Nov., 1934).

Falun. The new Theosophical Club formed here held its first meeting on January 20th.

Hälsingborg. Outstanding among recent activities of this Lodge was the presentation on January 20th in the neighboring city of Höganäs of the symposium 'Voices from the Past.' Writes Miss Anna Persson: "Fifteen comrades started from Hälsingborg at 11 o'clock and were welcomed by Mrs. Greta Bergman in her home in Höganäs. The meeting, held in the Odeon Theater before a crowded audience, began at 2 o'clock, with violin and organ music, and the usual Theosophical readings. Then followed the symposium, in which the following members took part: Miss Maria Ohlander, Miss Edith Persson, Miss Anna Persson, Mrs. Therese Tällberg, Miss Kleberg, Miss Anne Marie Tällberg, Miss Elsa Bergman, and Miss Appelgren."

On January 13 the Lodge presented the symposium 'The Wisdom Written in the Stars' to a large and sympathetic audience.

GERMAN SECTION

The January-February 1935 issue of our sister magazine *Das Theosophische Forum* reaches the Editors as we go to press. It has been increased from 24 to 32 pages and appears now with a cover. The contents of this issue reflect the amazing industry and devotion of our German members, and it is appropriate here to congratulate the Section on its official organ, reflecting as it has for the past few years the untiring labor of the Section's President and members, and the skill and wisdom with which its Executive Head has steered the Theosophical ship in Germany. Articles in this issue include: 'What is this Theosophy of Yours?' by H. T. Edge; 'Theosophy and the Ancient Mystery-Schools' by G. de Purucker; 'Theosophical Teachers and Pupils in the Early Days' by Herbert Coryn; 'Did I Meet a Mahâtman?' by Ion of Delphi; 'Concerning Occult Powers and so-called Occultism'; 'News from the Upper Atmosphere' by C. J. Ryan; 'Roots of Christian Ritualism' by H. A. Fussell; 'What is Man?' by Lydia Ross; 'Practical Theosophy and Health.'

ENGLISH SECTION

Bristol. Blavatsky Lodge sends syllabus of lectures and meetings for February, as follows: Feb. 3rd: 'Evolving Life,' by H. P. Leonard; Feb. 10th: 'What is God?', by Kenneth Morris, Pres. Welsh Section; Feb. 17th: 'The Contribution of Theosophy to Civilization,' by F. Rossiter; Feb. 24th: 'The Problem of Fate,' by Mrs. C. Summerfield. A study-class for members only is also held each Thursday evening, followed by meetings of the Theosophical Club.

NETHERLANDISH SECTION

The following are abridged reports received from several of the Lodges of their activities during 1934:

The Hague. Lodge-meetings. Held every fortnight, generally on Sunday mornings. Once a month associate members are admitted. Study: *Fundamentals of the Esoteric Philosophy*, but when associate members attend, two ten-minute talks on an appropriate Theosophical subject are given. At meetings for members only, we study among other things: *Letters that have Helped Me* by Judge; Questions and Answers; occasionally fragments from *The Mahatma Letters to A. P. Sinnett*; Readings from the *Bhagavad-Gîtâ*, *Theosophy: the Path of the Mystic*, *Golden Precepts of Esotericism*, *The Voice of the Silence*, etc.

Public meetings. Every Sunday fortnightly alternating with Lodge-meetings. Speakers: the President, and sometimes the Secretary: Bro. Crabbendam of The Hague; Bro. Busé of Utrecht; Bro. Lindemans of Rotterdam. Attendance sometimes moderate, sometimes crowded. Subjects: a great variety, especially titles that attract!

The Theosophical Club. This is the 'fore-court' of the Lodge, in which a great deal of active work is done. With the co-operation of T. S. members meetings are held every Wednesday evening at 8.15 in Pulchri Studio. Attendance: rarely fewer than 50, often 60 or 70 members and inquirers; some nights between 90 and 100.

Leijden — Delft. Members from The Hague go there to lead study-classes. Work is progressing slowly in Delft, but a beginning has been made; Leijden will probably see a lodge in 1935; a second study-group is being formed there now.

Initiation meeting for full members: Held three times in 1934. Wonderful evenings!

English Study-Class. Meets fortnightly Saturday evenings. All who speak English attend fairly regularly. Talks and answers in English on Theosophical subjects. Chief study: *Letters that have Helped Me.* — J. H. VENEMA

Steenbergen reports increase in membership, though the President, Mr. A. M. Quist, writes that their original plan for 1934 of working in outlying districts had to be set aside. Steady effort is being made to train members to do this work when the time is ripe. Lodge-meetings are devoted to the study of *Fundamentals of the Esoteric Philosophy.*

Groningen. The Secretary, Mr. J. A. Bouvet, reports: "Our work is growing here. Last summer there were seven associate-members initiated into full fellowship. At present we have five new associate-members, partly the result of the monthly public meetings we have held since October in 'Het Concerthuis.' On October 7th Mr. F. A. Lindemans from Rotterdam spoke on, 'Is Death Annihilation?' The hall was crowded; about 125 people were present, and there were many questions at the end of the lecture. On November 4th Mr. J. H. Venema from The Hague spoke on: 'The Secret Doctrine of the Ages.' The hall was again full, and there were many questions asked. And on December 2nd Mr. G. J. Lindemans lectured on, 'Why Theosophy?' A good attendance and many questions. All these lectures were reported at length in the four local papers.

"The study-club has also grown. Every Friday we meet, 27 or 30 attending. Further we have a Lodge meeting every month, and once a month a club-meeting which is open to the public.

"Our Lotus-Circle is also growing. It now has about 24 members.

"There was a fine Christmas-feast in the Concerthuis with about 300 people present, bringing the year 1934 to a fit conclusion."

Deventer. "Some items of 1934: During the months of the winter 1933-34 Mr. D. C. de Vries of Bussum led the study-class once a fortnight on Sundays, helped by Mrs. de Vries and the members of the Lodge.

"White Lotus Day was celebrated together with Brother Theosophists of other Societies in this town, with the Adyar Lodge and the group of Deventer Theosophists.

"On October 31st we had a fine public meeting, at which Mr. J. H. Venema of The Hague lectured on 'Theosophy — the Secret Doctrine of the Ages.' There was a good attendance, and many questions were asked.

"Mr. and Mrs. de Vries are again giving an evening once a month to the study-club. Every other week Lodge-meetings are held, devoted to the study of *The Ocean of Theosophy.* Alternate weeks are given to members' meetings where the study is from *Fundamentals of the Esoteric Philosophy.* —Secretary"

Bussum. Bro. H. Oosterink writes that the cremation ceremonies for the late President of the Netherlandish Section, Brother Arie Goud, were attended

by Mr. Kruisheer, the President of the Adyar Society in Holland. "Without any invitation he had come and gave an address about Bro. Goud so beautiful that it touched the hearts of all who were present."

"Our work in Bussum," Bro. Oosterink reports further, "steadily goes forward. This year I have a club in Bussum and in Amsterdam. In Bussum the club is already so deeply interested that I expect a good harvest of members. The Lodge meetings are beautiful. The members attend them all with but few omissions due to illness."

Blaricum. Miss N. G. van Weydom Claterbos writes that new opportunities for the spreading of Theosophy should result from an invitation she had received and accepted to speak at a 'guest evening' of the Bussum Lodge of the Independent Order of Odd Fellows. Her subject was 'Spiritual Freedom.' The occasion was a great success; and Miss Claterbos was requested by the President of the Lodge to continue the presentation of the subject at succeeding meetings.

AMERICAN SECTION: EASTERN DISTRICT

Boston, Mass. In continuation of the new method of presenting Theosophical views mentioned in last month's FORUM, the program of the public meetings of Boston Lodge for the month of February included an extemporaneous Dialog on 'Scientific Aspects of Karman,' given on February 24th, and a Debate on 'Destiny or Free Will' given on February 17th. In this Debate ten minutes were given to the presentation of each part of the subject, followed by five minutes of rebuttal for each speaker. The last speaker, in giving the rebuttal for Free Will confessed that both Destiny and Free Will were truths and in no way opposed to each other when properly understood. A spontaneous and interesting question period followed. The other subjects were as follows: Feb. 3, 'Death and Rebirth'; Feb. 10, 'Man Looks at Himself.'

On February 5th the Annie Besant Lodge of the Adyar organization, located in Boston, invited Lodge No. 2, Boston, to a house-warming at its new Lodge-rooms. Many of the members attended and the President of Boston Lodge was asked to give an address, which was followed with a reading from *The Light of Asia* by Mrs. Jessie Eldridge Southwick. The evening being the regular meeting night of the Women's Section of the Theosophical Club, the group held only a short study-period, and then all adjourned to attend the house warming, and extend their good wishes.

Rochester, N. Y. Phoenix Lodge. Following are the subjects presented during the month of February: Feb. 3, 'The Unity of all Life — One Law, One Consciousness'; Feb. 10, 'Before Birth and after Death — the Two Portals of Life'; Feb. 17, 'The Power of Thought — Dynamo of the Universe'; Feb. 24, 'Psychism and Superstition — Occult Powers — Theosophy the Path of the Mystic.' The Secretary, Miss Mayme-Lee Ogden, writes: "The public Lodge meetings are being better attended. Two enthusiastic students in the Sanskrit Class have become regular attendants at these meetings, and several other members of the Sanskrit Class are making inquiries. It looks and feels like the beginning of a better-than-ever year for Phoenix!"

CENTRAL DISTRICT

Chicago, Ill. *Lotus Lodge* reports an address by Mrs. Laura Baker* on the subject 'Some Correspondences between the Macrocosm and the Microcosm' in the hope that it would be helpful in their study of *The Secret Doctrine* in which they are engaged. During the month of February a business meeting was held at which new By-Laws were drawn up and adopted. There are some unique ideas incorporated in these By-Laws, such as having a leader of the Lodge, without any authority, but acting in an advisory capacity, and a president, to be the real executive head of the Lodge.

Toledo, Ohio. Restricts its Lodge-activities to members and Associates, and puts the public activities entirely in the hands of the Theosophical Club. However, as the Club members are all Lodge members this method does not seem to offer any disadvantages. The subjects discussed at the Club meetings, which are held every Wednesday evening were as follows: Jan. 2, 'Souls that Drift'; Jan. 9, 'Innate Powers in Man'; Jan. 16, 'Length of Period between Re-incarnations'; Jan. 23, 'Nothing gained by Suicide'; Jan. 30, 'Whence comes the Evil in the World?' These Club meetings are advertised in three of the Toledo daily papers with a total circulation of 222,000. They are not included in the items under Church notices, but in special columns devoted to a brief résumé of the news.

WESTERN DISTRICT

San Francisco, Calif. "San Francisco is certainly getting on the Theosophical map," writes with enthusiasm its Secretary, telling of the steady increase in membership during the past year. "We have just instituted a new procedure in the conduct of our study-groups, with the idea in mind of giving all the members a chance to get on their feet and express themselves on Theosophy. We take one chapter each meeting of 'The Key,' and study it beforehand, and each member is given the opportunity of making a five-minutes' talk on the chapter, or some phase of it which appeals to him." On February 27th a special meeting was held for the purpose of initiating into Full Fellowship, Dr. and Mrs. Anderson Peoples and Mr. Albert Voris. Dr. Peoples, recently graduated from the University of California, has been awarded a rare scholarship entitling him to a year's study in the University of London, where he will specialize in psychiatry. Dr. Peoples and Mr. Voris, who is also studying medicine, are grandsons of Mrs. Ingeborg Anderson, one of the pioneer Theosophists of California, and until this year President of the Petaluma Lodge. Dr. Peoples' and Mr. Voris' mothers are also F. T. S.

Oakland, Calif.: The original Oakland Lodge, under the Presidency of Mrs. Margaret Sterling Ellis, the new Blavatsky Lodge, under the Presidency of Bro. Nils Amneus, and the North Oakland-South Berkeley Theosophical Club, show intense activity. Among them are conducted each week: two lodge-meetings, three club-meetings, two study-groups, and five Lotus-Circles. On March 3rd,

*It is with deep regret that we have received later news of the passing of Mrs. Laura Baker, who organized 'Lotus Lodge' and was its leader. She was a most devoted worker for the Theosophical Cause.

Pierce Spinks of the San Francisco Lodge was scheduled to speak for the Blavatsky Lodge in Oakland on 'Christ's before Christ.' On March 24th Bro. Amneus is invited to speak for the Oakland Adyar Lodge on 'Reincarnation among Ancients and Moderns.' Mrs. Dolores Ortega, Secretary of the nine months old Blavatsky Lodge, writes: "Though small in numbers, our Lodge is large in harmony, love, and a wish to be of service. A greater interest and growth are shown in the Lotus-Circles under the direction of Bertha Stone Vickery." Two families of our brothers of Adyar send their children to this Lotus-Circle — which is surely Theosophical fraternization starting early!

Petaluma, Calif.: Secretary Mrs. Gertrude Fisk reports interesting meetings held in February, to which all the members contributed. Topics discussed were 'What Reincarnates in Man?,' 'Manas,' 'Rounds and Races,' 'The Seven Principles of Man,' and 'The Missing Link.'

Los Angeles, Hollywood, Pasadena: The New Century Lodge of Los Angeles, the G. de Purucker Lodge of Pasadena, and the Aryan Lodge of Hollywood, continue their activities with undiminished enthusiasm. On Friday, April 5th, at 8 p. m., Hon. Frank G. Finlayson, F. T. S. and Ex-Justice of the California Supreme Court, is scheduled to speak under the auspices of the New Century Lodge, at Room 240, Douglas Bldg., Third and Spring Sts., on 'Nature, and Man's Place Therein.' The New Century Lodge has recently made a much-appreciated gift of files of Theosophical magazines to the Aryan Lodge, which was founded only a few months ago, but is one of the most rapidly growing Lodges in the Western District.

(For further details of the activities throughout the Western District, see THE THEOSOPHICAL NEWS, published monthly by the Katherine Tingley Lodge, 2772 Fourth Ave., San Diego, Calif., 25c. per year.)

INTERNATIONAL HEADQUARTERS

Weekly Forum-Lectures: On Sunday afternoon, March 31st, the Leader will occupy the platform of the Temple of Peace for a second lecture on 'Death — and Afterwards.' The other public Sunday forum-lectures in the Temple of Peace for March are announced as follows: March 3: 'Why Brotherhood?,' Judith Tyberg, Emmett Small; March 10: 'The Golden Rule,' H. T. Edge, Inez Davenport; March 17: 'Theosophy and Ourselves': Ethel Lambert, Joseph H. Fussell; March 24: 'Crime: Its Cause and Cure': Abbott Clark, Alice D. Peirce.

STUDY-PROGRAMS FOR T. S. LODGES

THIS month, instead of the usual weekly assignment of subject and references, it seems as if the general subject, The Three Fundamental Propositions, can best be studied by reading and discussion at the discretion of each Lodge. The importance of a more thorough understanding of these fundamental and basic teachings is too obvious for further explanation.

References for this month's study are: *The Secret Doctrine*, Vol. I, pp. 14-18; THE THEOSOPHICAL FORUM, Sept. 1933, pp. 22-23; also, March, 1934, pp. 198-200, questions answered by G. de P. These references, found in THE THEOSOPHICAL FORUM, will throw light on the more recondite statements found in *The Secret Doctrine*. When once these three fundamental propositions are clearly defined in the mind, the student has a background of knowledge which will help him to answer many of his own questions.

[These Study-Programs have now run in the FORUM for about a year, and it would be of interest to know whether they are proving of value to our Readers in conducting study-groups or lodge-meetings. Suggestions and criticism along this line will be welcomed by the Editors.]

RESPONSES TO LEADER'S PENCE LETTER

ONCE more the Treasurer General is happy to share with F. T. S. everywhere extracts from some of the fine responses received:

Norwalk, Conn. "At first we couldn't even put in our box the one little penny a day; but since work began we all drop in our offering and think of it as planting little seeds which will grow; thus when transplanted to Point Loma at the Winter Solstice or any other sacred season, as the Leader has suggested, the mineral kingdom will be helping to hasten the 'Golden Days of Promise,' which we are all working for."—M. C. G.

Mission Beach, California. "I think the Leader's Pence idea a beautiful one since it has allowed some of us to make small contributions to the Cause without being too shamed by the inadequacy of the amount, compared with the needs."—J. M. S.

Oakland, Calif. "For a long time I wanted to help but I did not know how. Our Leader's last circular and the articles in the last issue of THE THEOSOPHICAL FORUM gave me an idea. Enclosed please find ——— to apply to the needs of the T. S. Having no reliable source of income I cannot promise a definite amount for a period, but will remit to you for T. S. as I go along."—S. T. V.

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

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

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our age of the guardians and custodians of the esoteric wisdom throughout the ages, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge, or for Fellowship 'at-large,' should be addressed to a National President; or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

Form of Application for Fellowship in The Theosophical Society

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full Name)

.....
(Address)
.....

THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY
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GOTTFRIED DE PURUCKER, *Leader*

Associate Editors: J. H. FUSSELL; M. M. TYBERG; W. E. SMALL

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 a copy of a typewritten letter written on official T. S. paper, and signed by William Q. Judge in his own handwriting, which letter was afterwards returned to the Headquarters, and is now held in the archives of the T. S. The letter is here reproduced *verbatim et literatim*, omitting one line which deals with a personal and irrelevant matter.]

(T. S. Seal) **The Theosophical Society in America**
Headquarters, 144 Madison Avenue

NEW YORK, 29th February 1896

Wm. Jameson Esq.
Ilford, Essex.

Dear Brother Jameson,

I have received your letter and the copy of the "Clarion" containing your article. You ask my advice as to whether that sort of work should be continued by you. But have you not already made up your mind as to what you intend to do? I think you have really, and I simply go by your letter where you say that "the impressions gathered during the last few months indicate that this is the work for me to do just now." You would not say that unless you thought that your best efforts could be turned in that direction.

And after all you will see that it is impossible for me to say what you should do, if for no other reason than for the simple one that it would not be right, supposing you were to accept my opinion even though it were to differ from your own. This is a question concerning yourself and your future. You alone must decide. No one else can or should do it for you. But it is possible that you cannot quite make up your *mind*, though at the same time you may have actually decided. If that be the case adopt this elementary expedient: don't decide at all until the moment for action arises and then act in each event as seems right to you in that event. You have no

doubt read the Bhagavad Gita. Let me advise you to read it again, for though the book seems plain enough in most respects the fact remains that 99 people out of a 100 who read it don't understand it in the least. Read what it says as to "one's own natural duty" and as to deciding in regard to apparently conflicting duties — and you will find it much easier to decide your own question.

I need only add to the above, which although not a direct answer and intentionally made indefinite should help you out a little I think — that so long as you feel any doubt in your mind it would be a mistake to take action one way or the other that would in any way bind you. These matters usually adjust themselves, at least in the cases of those wise people who know how to wait. Don't be afraid of waiting; go on waiting till you know, and then act with a certainty that will carry all before it.

With best wishes and sincerely hoping that Theosophy is going ahead . . . I am

Fraternally yours,

WILLIAM Q JUDGE

QUESTIONS AND ANSWERS

QUESTION 275

What is known in regard to the tampering with original texts so as to make them the better to fit in with the ideas of the Church-Fathers? I remember reading in *The Theosophical Path* of one Lactantius, who spilled the beans as to how he juggled the texts, but I cannot now locate this article.—*N. A.*

G. de P.—The reference to Lactantius I believe is erroneous in this connexion. Lactantius was one of the later Christian Apologists who lived in the early part of the fourth century of the Christian Era, when the Four Gospels already had probably been accepted as more or less canonical. Nobody really *knows* who were the ones who tampered with the Gospels, if, indeed, they were tampered with, as they probably were — some more, some less. It is a sheer fact that all that scholars really *know* — outside of opinion and hypothesis — about the Gospels is that these four, now called canonical, finally prevailed over many others; and about the fourth century of the Christian Era had become the accepted four canonical Gospels or Scriptures of the Christian Churches. This is all that one can state with certainty. All the rest is obscurity, opinion, and guess-work.

It is evident to anyone who reads the four Gospels that they must be works written after, i. e., according to, others which were originals and which have disappeared: because the present Gospels

contain sufficient likeness and sufficient identity of content to suggest this conclusion. They likewise contain a sufficient number of mutual contradictions to prove that different hands had been at work upon them or wrote them. The Christian Fathers were some later and some earlier than the Gospels.

QUESTION 276

What is known through historic channels of the person Jesus? — *N. A.*

G. de P.— Absolutely nothing is known through historic channels of the person Jesus — if we omit the Christian Gospels themselves. Even the reference in Josephus, the Jewish historian, to the fact that a certain man called Christus lived in Jerusalem shortly preceding his own date, is now almost universally believed by scholars outside of the Christian Church, and by many Christian scholars also, to have been interpolated in Josephus' works, perhaps by Eusebius. There is absolutely no historical record whatsoever in any 'Pagan' historian of his real existence, beyond the vague statement in Tacitus and one or two other writers; and these statements are obviously founded on mere hearsay, doubtless emanating from early Christians. So much so, that dozens of scholars have concluded that the whole story about Jesus was simply an early 'solar myth'— which is not what the Theosophist accepts. Undoubtedly there did live at a time, which we call the beginning of the Christian Era, or in the century preceding the commonly accepted date of the Christian Era, a Sage, a Seer, who lived and worked in Palestine, who probably was called Yeshua', which is the Hebrew word meaning 'Savior.' This is the original form of the name which became Iesous in Greek, Jesus in Latin. He is the one whom Theosophists refer to as the Avatâra.

I suggest that Brother A. consult our Theosophical writings about all these matters. He can find a perfect wealth of data in *Isis Unveiled* and in my own writings.

I don't think people know how utterly unfounded many of the accepted stories of Christianity are. There is absolutely no proof, according to the usual standards of proof, that Jesus ever lived. There is no proof to bring forward. The Christians have been frequently challenged to bring forward some exact proof, and they have not succeeded. But they do argue, with good show of reason, that there must have been some original figure around whom clustered the myths, stories, legends, which later were imbodyed in the various scriptures, as in the four Gospels presently called canonical, and in the score or more of presently called apocryphal Gospels.

When one considers the bitter conflicts, theological and otherwise, the centuries of battling that the early Christians had among themselves, constantly fighting for the first five hundred years or more, one will realize that scarcely anything originally true could have survived. What did survive was the result: Christian theology; and this again was broken up into different Schools; as, for instance, the Greek Orthodox Church, the Roman so-called Catholic Church, the Armenian Church, the Nestorian Church, the Coptic Church, the Syrian Church, and other smaller sects. And then added to these there were the great Christian theological parties, like the so-called Orthodox party and the Arian party.

Present-day Christian theology is simply the result of a hodge-podge of theological squabbling for the first five hundred years, and the fourteen hundred years that succeeded!

If Bro. A. wishes to deliver a scholarly lecture, let him study our Theosophical literature, and then consult some standard encyclopaedia. In the *Encyclopaedia Britannica* he will get the more or less orthodox view.

THEOSOPHICAL SERMON AT NORWALK CONGREGATIONAL CHURCH

DR. MCGREGOR to give Sermon by Clifton Meek; Will be on Theosophical Lines; First Time in any Christian Church'; 'McGregor speaks on Theosophy here: First Sermon on Subject to be delivered from Pulpit'; 'McGregor will deliver Theosophical Sermon' — these and similar titles displayed in sub-head lines on the front pages of several eastern newspapers in the U. S. A. early in March reflect the startling change that has come over the world since the early days of the Theosophical Society when H. P. Blavatsky's attempts to spread the message of the ancient Wisdom-Religion met with almost universal ridicule when not with vigorous and cruel attack by hard-shelled and bitter exponents of material science and orthodox religion. Today a wiser world lends ear.

The following is an article which appeared in three of the Connecticut papers: *The Norwalk Hour*, *South Norwalk Sentinel* (on March 6, 1935), and in the *Bridgeport Life* of March 9.

"As a contribution toward the rapidly growing fraternization movement which is taking place in the religious world today among various churches and religious bodies in the effort to promote better understanding among men of all faiths and beliefs that religion thereby may become a more vital factor in counteracting the materialism of our present age, Rev. Ernest F. McGregor, pastor of

the First Congregational Church of Norwalk, and Clifton Meek, Theosophical worker and writer of Silvermine, are collaborating on a sermon prepared by the latter, and which will be delivered Sunday by Norwalk's well-known clergyman at the regular morning service.

"Norwalkers and people of the vicinity will have an opportunity to hear what probably will be the first Theosophical sermon, as such, to be delivered from a Christian pulpit in America, and which undoubtedly will prove a milestone in religious annals and co-operation. Mr. Meek states, however, that a similar movement has been on foot in Wales for the past several years, where Prof. Kenneth Morris, internationally known Theosophical writer and lecturer, has been invited upon numerous occasions by the clergy to fill the pulpit.

"Mr. McGregor has long been known for his friendly attitude toward, and willingness to co-operate with, all groups endeavoring to foster spiritual well-being regardless of denominational and sectarian lines, and the subject which Mr. Meek has chosen for his sermon is 'Spiritual Fences,' a most timely one in a day when thinking people are beginning to vision a broader concept of religion and human brotherhood. 'For sixty years,' states Mr. Meek, 'Theosophists have been working to tear down spiritual fences, if such a paradoxical term may be used, and the sectarian illusions which have separated mankind into dissenting, and too often, antagonistic groups for many centuries.'

"No attempt will be made to deal with technical Theosophy — but rather with the Theosophical aspect of religion in general, and with some of the current misconceptions regarding Theosophy. In order to show where the Theosophical teachings blend harmoniously with basic Christianity, Mr. Meek has chosen for his text the words of St. Paul: 'Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?', which will be dealt with from the Theosophical viewpoint.

"Mr. Meek has been a student of comparative religions for a number of years, and organized the Silvermine Lodge of the Theosophical Society five years ago. He is a member of the national Advisory Council of the parent society with international headquarters at Point Loma, California, and is also Director of the Theosophical Press Service which furnishes a growing number of newspapers, both in America and abroad, with weekly articles of a religious, philosophical and scientific trend, and contributes regularly to the monthly periodicals published at Point Loma.

"A cordial invitation is extended to all. The hour of the service is eleven o'clock."

Radio announcement of the above was also made over station

WICC, Bridgeport; and reports giving the full text of the sermon were printed in the *South Norwalk Sentinel*, *The Sentinel*, the *Bridgeport Life*, the *Norwalk Hour*; while the *New Canaan Advertiser* (N. Y.) devoted a column and a half to it.

It was not to be expected that such an outstanding contribution to religious fraternization could pass without the criticism, honest no doubt, of the more orthodox, though in passing let it be said that from reports that have reached THE FORUM, the general reception was one of genuine interest and appreciation among both clergy and laymen of various denominations. The following letter from Mr. Meek, entitled 'In Defense of Dr. McGregor' is in answer to one such criticism.

In Defense of Dr. McGregor

EDITOR, *The Sentinel*: In Saturday's issue of *The Sentinel* there appeared a communication addressed to Dr. McGregor from a lady who is much perturbed because a few Theosophical serpents and Christian lambs are displaying a little charitableness of spirit toward one another and exchanging ideas — something which invariably is fatal to crystallized opinions and isolated sectarianism. While the letter and much of the pointed criticism were directed to and at Dr. McGregor, and unjustly so I believe — and I would not presume to answer for that good gentleman — there are several questions which call for an answer from Theosophical sources.

Quite evidently the good lady is in the habit of shooting first and asking questions later; and having escaped her first anti-Theosophical barrage in her efforts to drive the Theosophical serpents out of Christendom, I will attempt to answer several of her questions. For the sake of simple justice, to say nothing of Christian charity, I am very sorry that she could not have suppressed her unmistakable religious antipathies and emotions until she had the opportunity to read the sermon in question before making such violent condemnation of the kindly gesture of my good friend Dr. McGregor.

I prepared the sermon with the idea of contributing something, as a Theosophist, to the rapidly growing spirit of fraternization and good will which is manifesting itself among various religious groups, and I am certain that Dr. McGregor delivered it in the same spirit. To a person who cannot interpret Christianity in terms of good will and human brotherhood however, such a gesture means nothing — but an opportunity for carping criticism! Had there been one word in the sermon inimical or contradictory to the teachings of the Christian founder, Dr. McGregor would have been loyal enough to his trust to have refused to deliver it, nor would I have wanted him to do so.

Regarding the serpent which appears on the Theosophical emblem. This is not, as your correspondent arbitrarily states, the insignia of his theological majesty Satan — a figment of medieval superstition — but the emblem of eternity and boundless infinitude as it is here used. The serpent, since the earliest times, has been the esoteric symbol of Wisdom and intelligence, and was so used by the Christian founder when he admonished his followers to be “as wise as serpents and as harmless as doves.” In the jargon of Mystery-Schools of ancient times, Initiates and Sages were known as serpents and dragons, while outsiders, the uninitiated, those who were not morally and intellectually fit to be entrusted with the mystery-teaching, were referred to in terms less kindly. “Cast not your pearls (the mystery-teachings) before swine,” said the Initiate Jesus, according to the New Testament. In the Garden of Eden story, which is allegory pure and simple, the serpent likewise symbolizes divine intelligence in man, the power of intellection and free will to choose between good and evil. The mystical story of ‘creation’ is an occult record of cosmic and human evolution presented in the poetical imagery of the East from whence it originated, and contains much information regarding the earlier race of mankind when interpreted in the light of Theosophy.

As Theosophists we are not trying to undermine Christianity. That was accomplished many centuries ago when the original Christian ‘mysteries’ were bartered for temporal and worldly power. What Theosophists are trying to do is to restore some of the lost teachings of primitive Christianity to Western religion, which were supplanted with dogmas and creeds, dead letter interpretation, and the many illusions which mankind has been taught to look upon as sacred; the husks which have been forked out of the soil of fermenting superstition like so much fodder to the multitude for centuries.

I shall not ask your correspondent to accept the word of a Theosophist that such has been the case, for we have the testimony of a canonized saint of the Church. Gregory Nazianzen, writing to Jerome, another saint and his friend and confidant, concerning the way doctrines should be taught, said: “Nothing imposes better on the people than verbiage, for the less they understand the more they admire. Our Fathers and teachers often have taught, not what they thought, but that which necessity and circumstance obliged them to say.” No Theosophist ever produced evidence more damning than the statement of this Christian saint.

As Theosophical emissaries of Satan, we frequently attend Christian services, for we know that there is truth and good to be found in all religions. In fact, some of us are members of Christian

churches. But whenever we attend we are always careful to see that our cloven hoofs are well covered, our tails carefully tucked away from sight beneath our coat tails, and our detachable horns removed.

If the good sister from East Norwalk will do my poor self the honor to read the sermon in question, if she has not already done so, I believe she will find the answers to her other questions, and that many of her doubts and imaginary 'sorrows' will vanish. At least I sincerely hope so, for it was not my intention or desire to disturb the even tenor of her ways.

The beautiful edifice on the Green where I often attend and find genuine Christian charity of thought and spirit still is standing as sound and staunch as ever. And may the good clergyman who interprets Christianity in terms of human brotherhood regardless of race, color or creed, survive the shafts of unkind criticism, live long and prosper that he may continue to cheer struggling pilgrims along the arduous path of life.

Thanking the Sentinel for its cooperation and help in the interests of religious understanding, I am,

Sincerely,

CLIFTON MEEK, Secretary Silvermine Lodge, T. S.

THEOSOPHICAL PRESS SERVICE

REPORT FOR 1934

Mr. J. Emory Clapp, Pres.,
American Section T. S.,
Huntington Ave., Boston, Mass.

Dear Brother Clapp:

In attempting to give you a report of the activities of the Theosophical Press Service during the first year of its existence, I regret to say that due to the lack of time and facilities, it is impossible to render such a report in detail as far as actual space and lineage obtained in the public press is concerned. Nearly all available time has been devoted to selecting material from our Theosophical publications such as the *Path* and *Lucifer*, suitable to the understanding of the average newspaper reader; mimeographing and mailing out weekly articles varying in length from 300 to 1000 words. This has left no time to keep a detailed and tabulated record of the actual space given to Theosophical articles in twenty odd newspapers now using them, but I feel that I am safe in saying that it has run into hundreds of columns during the past year.

In fact, it is quite difficult to obtain copies of every paper giving us space, so for the present, and until the T. P. S. is better organized and has additional help, a report of only a general nature can be rendered. But even this I believe, incomplete as it must necessarily be and leaving much to be desired, is reason for high hope and encouragement regarding this particular field of Theosophical endeavor.

If there is any one thing which stands out, it is the changing attitude on the part of the public press to give Theosophy a fair hearing and a willingness to co-operate in disseminating philosophical and religious thought. The public press may be said to be the pulse of mass thinking, and every effort should be made to carry Theosophy into the highways and byways of the world through this medium which wields so powerful an influence in the molding of human thought. In this connexion may I again be permitted to call attention to the words of the Leader at The Hague when he stated that new and more effective methods of propaganda must be found?

Probably next in importance is the fact that requests for press articles have been received from Ireland, Egypt, and Sweden, together with a request from Brother Torsten Karling of the latter country for information and suggestions relative to the inauguration of a Theosophical Press Service there. These are most encouraging indications and exceed expectations held when the T. P. S. was suggested over a year ago.

Through the efforts of Miss Mayme-Lee Ogden, the *Rochester Democrat and Chronicle* has been added to our list. Miss Ogden reports that our articles are being used in an edition which goes all over the state, and that several inquiries from other towns and cities have been received, one from Washington, D. C., from a U. L. T. member who subsequently came to Rochester, looked up our lodge there, and entered whole-heartedly into the spirit of fraternization.

It may assist others in making the necessary editorial contacts to know that the editor of the *Nassau Daily News* of Freeport, N. Y., voluntarily wrote that the readers of that paper were showing a keen interest in our Theosophical articles, and asked for more. The editor of *Bridgeport Life* likewise stated that they were very grateful for the privilege of publishing such excellent cultural reading matter, and that the Theosophical articles had, without question, helped to increase the circulation of *Bridgeport Life*. Such facts are most noteworthy, and make a convincing argument to present to other editors.

The following papers are now using the Theosophical Press Service:

WEEKLY: *Bridgeport Life*, *New Canaan Advertiser* (both of Con-

necticut); *Nassau Daily Review*, *Nassau Daily Star*, *Nassau Daily News*, *Nassau Island News*, *Freeport Highlights* (all of Long Island, New York).

OCCASIONAL, as space permits: *Norwalk Hour* (Conn.); *Elgin Recorder* (Oregon).

BI-MONTHLY: *Valley Stream Record*, *Long Island News*, *The News-Owl*, *South Shore News*, *Farmingdale Post*, *Town Topics*, *Malverne Herald* (all of Long Island, N. Y.).

MONTHLY: *Baldwin Home News*, *Baldwin Citizen*, *Hempstead Sentinel*, *Nassau Transcript*, *The Gateway*, *Westbury Times*, *Elmont Sentinel*, *Oceanside Sentinel* (all of Long Island, N. Y.).

There is also a small syndicate comprised of nine small tabloid papers on Long Island which use our articles as space permits.

A report of the work of the Theosophical Press Service would be incomplete if some mention and acknowledgment were not made of the whole-hearted co-operation of Theosophical Comrades. In particular the Director wishes to express his appreciation of the mimeograph machine presented by our loyal Comrade, Mrs. S. Camille Tenney of New Haven, and also for the hearty co-operation by Brother C. Moore of Freeport, N. Y., for making newspaper contacts under difficulties and handicaps; also to Brother Iverson L. Harris at Headquarters for his kind efforts in assisting the work on the Pacific Coast, and to the Theosophical Club and loyal Comrades at Silvermine for financial assistance.

It is my sincere hope that the Theosophical Press Service may become a worthy instrument in the Masters' work and in assisting the Leader in spreading the sublime teachings of Theosophy to the mass of mankind.

Respectfully submitted,

CLIFTON MEEK, *Director*.

We are glad to announce that Clifton Meek's sermon on 'Spiritual Fences' has been printed in pamphlet form by the Theosophical Press Service, Silvermine Forge Road, Norwalk, Conn. Copies may be had at the rate of twenty for one dollar.

— EDS.

THEOSOPHICAL CORRESPONDENCE CLASS

ATENTION is called to the Theosophical Correspondence Class as a medium for special study and help to those who wish special preparation in the elementary teachings before taking up the more advanced work. Address your inquiries to Mrs. E. W. Lambert, Secretary, Correspondence Class.

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: EASTERN DISTRICT

Boston, Mass. The subjects considered at the Sunday evening public meetings during March were as follows: March 3: 'Is Real Brotherhood Possible?' (extemporaneous dialog); March 10: 'What do we fear?'; March 17: 'Between Death and Birth' (dialog); March 24: 'The Social Crisis'; March 31: 'The Ascending Cycle.'

The Lodge Study Meetings have followed the outlines published in *THE FORUM* during the past year and those attending have found them not only helpful, but exceedingly interesting. Referring to the note in the March *FORUM*, Boston Lodge Members hope that these outlines will not be discontinued, as in addition to their value to individual Lodges, there is also value to the Theosophical Movement and the Theosophical Society as a whole in two ways; first, through the concentration of the thoughts of a large body of earnest students all over the world on the same points of the Theosophical philosophy at one time; and second, through the fact that new members and students are given the opportunity of taking courses so to speak, in the important and essential features of technical Theosophy.

Norwalk, Conn. Silvermine Lodge reports that a silver lining is beginning to tint the clouds that have been hanging over that branch of our Theosophical family for some little time past. Through the generosity of a devoted member, a room in the center of Norwalk has been secured for a Lodge-room and another room which may be used as a business office by the Regional Vice-President of the Eastern District. These two rooms are in one of the nicest buildings in Norwalk and with their attractive location should enable our Brothers in Norwalk to greatly increase the attendance at all their public meetings and take advantage of the splendid publicity secured by the Lodge Secretary, Clifton Meek. Full report of the Theosophical sermon given at the Norwalk Congregational Church is made elsewhere in this issue.

The following letter written by Oswald Busch, Secretary of the Bridgeport Lodge No. 27, and addressed to the Editor, *Bridgeport Life*, was printed in the issue of that excellent weekly of March 11, 1935:

"Just recently two comrades affiliated with our Lodge. Their introduction to us came through the medium of *Bridgeport Life*. This leads us to bring to your attention the fact that every so often inquiries are received from readers of the Theosophical articles which are appearing so regularly in your valued publication.

"This is a source of gratification to us not only because we have the satisfaction of knowing that these teachings are reaching receptive ears, but also because we feel that the courtesy and liberality shown by you in inserting these articles must be appreciated by many of your readers.

"Again appreciating your co-operation, we are, Truly yours, . . ."

York, Penna. The following quotations from a letter received from John L. Toomey, President of the G. de Purucker Lodge in York, are so interesting that the American Section office desires to share them with the readers of the

FORUM: "Our work here is still going along in a very satisfactory way. During February we were fortunate enough to have Mrs. Margaret Conger with us for several weeks and she attended three consecutive meetings and delivered a series of the most interesting and instructive talks that it has ever been my privilege to hear. We have also had Col. Conger with us at least once since I last wrote you.

"Both of the Congers have certainly been very kind to us and have rendered us the finest kind of assistance both in solving our various problems and in instructing us in the principles of the work.

"Our work in public speaking is going along very well, and there is certainly no lack of enthusiasm on the part of any of the participants."

Rochester, N. Y. Phoenix Lodge selected the following subjects for the month of March: March 3: 'The Objects of the Theosophical Society'; 'Unification of all Religions, Sciences, and Philosophies'; March 10: 'Friends or Enemies in the Future: How do we make Them?'; March 17: 'The Mystic Christ; The Divine Principle in every Human Being'; March 24: 'Master Builders of the Universe; Cosmic Entities and Forces'; March 31: 'Shadowland of Shades; The Astral Light.' "There is evidence of *Spring* at all the meetings; the Lotus-Circle and Sanskrit Class are still adding new members; the Sanskrit Class is international in character and everyone helps; music usually follows the study period. Theosophical literature has been sold after every meeting and many borrow books from the Lodge library—they want to know more about the 'philosophy of the gods.'" (M. L. O.)

CENTRAL DISTRICT

Ann Arbor, Mich. Ann Arbor Lodge has adopted the plan of devoting the first Wednesday evening of each month to a public Lodge meeting. The second Wednesday in each month will be devoted to an open study-class, and the other Wednesdays will be given over to the Theosophical Club, whose meetings will all be open to the public. The open Lodge study-classes will take up Sanskrit for a short time each evening, followed by the study of Dr. van Pelt's *Archaic History of the Human Race*. A new activity has been inaugurated in a small but promising Lotus-Circle, which meets at the home of Mrs. Stewart every Sunday morning at 10.30 o'clock.

Toledo, Ohio. During February the Lodge has been studying *Fundamentals of the Esoteric Philosophy* and devoting a certain regular amount of time each meeting to the study of Sanskrit. President Schaub reports increased attendance at meetings. He is planning to start a Lotus-Circle as soon as conditions permit. (For report of Club activities see *Lucifer*, June, 1935.)

WESTERN DISTRICT

At a co-operative meeting of Western District Lodge, Club, and Study-Group leaders held at the International Headquarters on March 31st, the following valuable suggestions were offered for the consideration of all F. T. S.:

(1) Encourage the establishment of neighborhood Theosophical study-groups wherever there is a member desirous and qualified to spread the teachings. If

a member does not feel competent to conduct the class himself, or if he is looking for a good way to start, let him begin by having all those participating, whether Theosophists or not, join the free Theosophical Correspondence Class.

(2) Try to interest the editors of weekly suburban papers, including those published in foreign tongues, in accepting news-items and Theosophical Press Service material. The establishment of neighborhood Theosophical study-groups will arouse the interest of local editors, and their acceptance of Theosophical material will in turn increase the interest in the local study-group. The large metropolitan newspapers are not, as a rule, likely to be interested in publishing Theosophical material unless it is strictly of news-value; but many of the smaller weekly suburban papers are often eager to have such material; and there is no better medium for spreading the light of Theosophy than the small weekly papers, which are, generally speaking, read much more thoroughly than are the metropolitan dailies. Bro. Paul Henning, Chairman of the Publicity Committee of the New Century Lodge in Los Angeles, is meeting with sympathetic responses from the editors of some of the many suburban weeklies published in his neighborhood. Each article that he submits for publication bears the notation: "Sponsored by the Theosophical Society, Point Loma, New Century Lodge, Room 240, Douglas Bldg., Third and Spring Sts., Los Angeles." The Regional Vice-President of the Western District, Mr. Iverson L. Harris, Point Loma, will be glad to supply press-matter in English, Spanish, German, French, and Swedish, to any F. T. S. desiring to approach local papers in this way.

(3) Mrs. Florence Wickenburg, President of the Blavatsky Lodge in Seattle, told of the Lotus-Circle training school which the members there conduct among themselves when there are no visitors present at their meetings. Each member takes his turn in acting as chairman for the evening and in presenting the teachings in as simple a manner as possible, as though addressing Lotus-Circle children. Each chairman is also given the opportunity of answering questions.

ENGLISH SECTION

New National Headquarters have been acquired at No. 3 Percy Street, London, W. 1.

A. Trevor Barker, President of the English Section of the T. S., writes that it is a small house "in a business street off the Tottenham Court Road, and within two minutes of Tottenham Court Road Tube Station and Goodge Street Station, with innumerable bus routes close by. Thus we have a central position easily accessible to the majority of our members. We have the whole of the upper part of the house commencing at the first floor."

Manchester. The Lodge reports that their new quarters are in every way proving satisfactory. They are in a "nice residential district, easily accessible by tram or bus, on a main road where they are conspicuous to a large passing public yet standing well back from the noises of the road," writes Mr. P. Stoddard, Secretary. "Our syllabus," he continues, "is a full one, and our members (and even non-members) are giving it enthusiastic support. One very gratifying feature is the strength and ability of our younger members and associates, ranging in ages from sixteen to thirty, who frequently give us papers and ex-

tempore addresses, and officiate as Chairmen, dealing efficiently and inspiringly with technical and profound Theosophical subjects."

Bishop Auckland. This lodge has also recently moved into new quarters, and the work is developing exceedingly well.

NETHERLANDISH SECTION

REPORTS by cable and letter enable us to state the results of the meeting of the Board and General Council of Lodge Presidents at Utrecht on March 16. The following officers were elected: J. H. Venema, President of the Netherlandish Section; H. Oosterink, Vice-President; A. Bonset, Secretary; A. Busé, Treasurer; A. van Dishoeck and F. Lindemans, Advisory Members of the Board. Bro. G. Lindemans remains Chief Editor of *Het Theosophisch Pad*.

Bro. Jan Goud reports the first public meeting at Gouda, a city between The Hague and Utrecht, where President Venema lectured and several members answered questions and where a study-class was immediately formed.

STUDY-PROGRAMS FOR T. S. LODGES

FOR a further elucidation of the three 'Fundamental Propositions' the following references are given for this month's study:

The Key to Theosophy, Section IV; *The Ocean of Theosophy*, ch. xiv; THE THEOSOPHICAL FORUM, Vol. IV, No. 6, pp. 164-6; Vol. V, No. 2, pp. 57-63; Vol. V, No. 3, Question 180; *Questions We All Ask*, Series II, ch. xxxi; *Occult Glossary*: see Absolute, Parabrahman, Paramâtman, Monad, Circulations of the Cosmos, Hierarchy, Cycles, Reincarnating Ego, Ladder of Life, Buddhas of Compassion.

Changes of Address

OUR friends can save us expense by notifying us promptly when they change their addresses. The Post-office Department returns to us all undelivered magazines, in accordance with our instructions, but at a cost of 1½c. each for THE THEOSOPHICAL FORUM, *Lucifer*, and *The Lotus-Circle Messenger*, and 9c. for *The Theosophical Path*. We pay this return postage in the interests of our subscribers, in order to know whether they are receiving their magazines; and in the course of a year it is an expense of some consequence. Our subscribers are therefore asked kindly to notify us promptly of changes of address.

— *Theosophical University Press, Publications Dept., Point Loma, Calif.*

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

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

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International Headquarters of the Theosophical Society, the Theosophical Club,
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Official International Organ — THE THEOSOPHICAL FORUM

U. S. A. and CANADA

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LOTUS-CIRCLES: National Superintendent: Mrs. Laura Arteche, Point Loma, California

THEOSOPHICAL UNIVERSITY PRESS (Publications Dept.), Point Loma, California, Sven Eek, Manager

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THEOSOPHICAL CLUB: National Director: A. Trevor Barker

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

THEOSOPHICAL LITERATURE: The Theosophical Book Co., 3 Percy St., London, W. 1

Official Organ: *The English Theosophical Forum*

WALES

THEOSOPHICAL SOCIETY: National President: Dr. Kenneth Morris, Gwalia House, Fitzalan Road, Cardiff, Wales

THEOSOPHICAL CLUB: National Director: Dr. Kenneth Morris

LOTUS-CIRCLES: National Superintendent: Dr. Kenneth Morris

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

IRELAND

THEOSOPHICAL SOCIETY: Inquiries regarding Theosophy or the T. S. may be addressed to H. F. Norman, 5 Harcourt Terrace, Dublin.

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THEOSOPHICAL LITERATURE: N. V. Uitgevers Maatschappij C. A. J. van Dishoeck, Bussum

Official Organ: *Het Theosophisch Forum*

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THEOSOPHICAL SOCIETY: National President: Ing. Torsten Karling, Asbacken 39, Ålsten, Sweden

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Official Organ: *Teosofiskt Forum*

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LOTUS-CIRCLES: National Superintendent: Frau Klara Kirsebom, Villa Auerholt, Klein-Flottbek, (bez. Hamburg)

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

Official Organ: *Das Theosophische Forum*

EGYPT

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

Cable Address: *Brethren, Cairo*. Local quarters: Rue Maghrabi No. 9, Apt. 24

AUSTRALASIA

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

Cable Address: *Ailartsua, Sydney, 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. Arteché, 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, 139 Eloff St., Extension, Johannesburg, South Africa

DUTCH EAST INDIES

THEOSOPHICAL SOCIETY: Representative for T. S. and Lotus-Circles: Dr. P. Peverelli, 2 Dr. Verspyck Mijnsseweg, Batavia, C.

THE THEOSOPHICAL FORUM

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GOTTFRIED DE PURUCKER, *Leader*

Associate Editors: J. H. FUSSELL; M. M. TYBERG; W. E. SMALL

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

SEVENTEENTH GENERAL LETTER

OCCASION: WHITE LOTUS DAY OBSERVANCE

The Leader's Private Office

May, 1935

To my Fellow-Students in Theosophy, and to our Companions in Theosophical work:

The revolving months have once again brought around the anniversary of the passing to the "Home" which she loved so well, of our great H. P. B.

Once a year we meet together, in accordance with her request, to commemorate with due meed of respect and love the life and labors of our Masters' first public Messenger to the modern world. It was not her request that we should pay homage or reverence to her, nor even to make a demonstration in her memory of the love and respect which we bear towards her in our hearts; these we do solely from the impulse of our own souls; her request rather was that her life and work should be commemorated solely for their Theosophical value on each anniversary of her passing from the physical plane, and again solely that thereby the delicate spiritual and psychological factors involved in her mission should be kept ever present in our minds and hearts.

The writer of these lines receives each year requests from many places to write especial messages for White Lotus Day commemorative services to be held in these different places; and he would gladly do so had he the spare energy and the time to meet these many calls; but with the growing burthen of his daily routine-work, which is steadily increasing from year to year, and indeed from month to month, and with his many other official occupations which need not here be mentioned, it has become physically impossible to comply

with each such individual request for an especial Message of greeting, containing at least a few lines of suggestive and constructive Theosophical thought. He has therefore decided to meet the situation in a manner which seems to him to be both practical and useful, and it is by writing the present Message which will, he hopes, be read on each White Lotus Day anniversary, as the cycling years bring it around, by those who care so to do.

Many indeed are the thoughts which crowd the mind and press for written expression, when one inwardly visions our great H. P. B.'s life and her immortally beautiful labors; but there are two especially salient characteristics of both which to the present writer it seems profitable to us all and spiritually as well as intellectually helpful to emphasize. These two characteristics are, first, her great, her immense, her truly Buddha-like, Charity; and, second, her inflexible, her strong — her very strong — Fidelity.

It is not easy out of such a treasury of great virtues and brilliant intellectual and psychical endowments such as she had, to choose which ones might be most helpful for us to aspire daily to follow; yet in view of circumstances both of the past and in the present, and doubtless to be with us in the future, it has seemed to the undersigned that the two virtues above mentioned, while not the only ones needed in our Theosophical work, are the two which, practising them faithfully, will help our beloved Work most, and fill our hearts and enlighten our minds in the greatest degree.

It should be evident to every thoughtful mind that world-history is but repeating itself in the history of the Theosophical Movement since H. P. B.'s passing; and by "history" in this instance is meant the course of events which have characterized every spiritual and intellectual and psychical movement formerly instituted for the betterment of mankind. In these Movements, always the Teacher comes, sent as a Messenger or Envoy by the Masters of Wisdom and Compassion; the Messenger's life-work is done, success is achieved, and the Teacher passes; and then, because of the faults and weaknesses inherent in human nature, even in the best of us all, and in whatever part of the world, differences of opinion, differences of viewpoint, misunderstanding and intellectual contrarities, rend the work in twain or in three parts or in four or in more, and each one such division thereafter is all too apt to pursue its own path in haughty isolation, forgetful of its common birth with its fellow-portions, and often treating its fellow-fragments of the original Movement or Association with contempt and suspicion and dislike, evil offspring of the stupid but always fecund Mother, Ignorance, and of the prolific but shifty-eyed Father, Fear. Ignorance and Fear, and Hatred their child!

It is a saddening historic picture indeed when we see it as we may in our own beloved Theosophical Movement; yet there is something in the picture withal which saves us from foolish pessimism. The present writer is one who not only feels but may say that he knows, and he says this with due reserve, that the breaking up of the original Theosophical Society into its present fragments was not only foreseen as something that would probably come to pass, but, despite its unfortunate features nevertheless has elements in it which give us grounds of genuine hope that the original purposes of the Theosophical Movement have not been lost, but, on the contrary, will be preserved and will grow ever stronger as time passes, provided we all do our parts to that end. This objective we should unite and work for with unceasing energy, and with our eyes to the future.

However, let this be as it may. The present writer has no wish or intention here to labor the question, nor to elaborate its interesting philosophical and even spiritual factors. What concerns him most at the present time is the preserving of the nucleus such as H. P. B. formed it for us, built it up for us, gave it into our hands to cherish, and to pass on to our successors in the Work. We must remember that no such nucleus of a genuine Theosophical Brotherhood will be fit to endure and to perform its proper work in the world unless it is based on those spiritual qualities which the Masters have pointed out to us as the *sine qua non* of a successful Theosophical organization; and first among these qualities, and in the front rank, the present writer would place the two grand virtues of universal Charity and perfect Fidelity: Charity not only to those of our own Family — our own T. S. — but Charity to all and to everyone without exception: as much to those who differ from us and who may even go so far as to attempt to injure us, as we are charitable or try to be so to those with whom we feel most spiritual and intellectual sympathy, they of our own Household, of our own Family. Let our record in this respect be so clean, on so high and truly spiritual a plane, that the mere thought of losing it or abandoning it would cause us greater and more poignant grief than any other loss we could possibly incur.

Let me remind you, my Brothers and Fellow-Students and Companions, of the words of the Christian Initiate Paul, as they are found in his First Letter to the Corinthians given in the Christian New Testament, in chapter xiii, verses 1, 3, 4, 5, 6, 13; and whatever Paul at times may have had in his somewhat paradoxical and somewhat devious mind, at other times he wrote some beautiful things, and none perhaps are more beautiful than these verses above mentioned, which run in their common English translation as follows:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Yea, verily, my Brothers, these are true words indeed.

Let us however turn to a far grander source than that of the Christian Paul to get an inspiring thought of the same kind, to one of our Master's own statements, which runs as follows:

Beware then, of an uncharitable spirit, for it will rise up like a hungry wolf in your path, and devour the better qualities of your nature which have been springing into life. Broaden instead of narrowing your sympathies; try to identify yourself with your fellows, rather than to contract your circle of affinity. . . . It is not the moment for reproaches or vindictive recriminations, but for united struggle.—*The Mahatma Letters to A. P. Sinnett*, p. 367

There is at the present time altogether too little of this sublime and truly spiritual Theosophical virtue, Charity, in the general Theosophical Movement; although the present writer will say, because he believes it to be true, that in our beloved T. S. this beautiful virtue is revered and aspired to, thanks be to the immortal gods. The reason is that we are so inwardly sure of our own field of effort, and of the justice of our Cause, and of the purity of our motives, that, whatever mistakes we may make, it is precisely because we have malice towards none and good will towards all that we are able to open our hearts and minds to the benign influences of Charity, and thus are able to see good and at times much good even in those who, because gravely misunderstanding us and our efforts, refuse our proffered hand of fellowship and even at times may seek to injure us.

After all, it is the man who is uncertain of his own ground, who lacks the blessed virtue of Charity; who envieth and who therefore is not kind, and who is easily provoked, who delights in picking flaws, or imaginary flaws, in the thoughts and acts and Theosophical labors of Brother-Theosophists. Let us strive, I say, always to keep out of our hearts the "uncharitable spirit" of which the Master speaks.

There are not a few such uncharitable ones in the Theosophical Movement, in one or other of its different branches, at the present time; but towards these our misunderstanding Brothers let us pre-

serve unruffled the strong spirit of brotherly kindness and of unceasing Charity, for in this manner we shall be practising our Masters' precepts, and thereby exercising the equally spiritual virtue of the Fidelity of which H. P. B. was so eminent an exemplar. Among the first of hers and of our Masters' teachings is the statement that in a heart filled with dislike and suspicion and fear and hatred of others, especially of Fellow-Theosophists, the Spirit of Truth dwelleth not; nor are such unfortunate victims of uncharity, followers in true fidelity either of H. P. B.'s teachings or of the broad platform of universal benevolence and sympathetic understanding which she laid down, and herself fought all her life long firmly to establish for us. We must at all cost to our own feelings keep this spiritual platform secure and safe for the future.

It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as "traitor," "impostor," "insincere," etc., etc. Outside of anything else, all this is very bad psychology, if not worse; and it certainly is not the way by which to reform any abuses that may have crept into the Theosophical Movement. Arrogance in criticizing others shows clearly self-righteousness in the notion that the critic's views are the only "holy ones," and that all who differ from him are on the "wrong path," or on the "downward path."

Let us pursue the contrary course to all this, my Brothers. Utterly true as we strive to be to our Masters' teachings, and to H. P. B.'s noble life, let us exemplify this Fidelity with which we follow them by practising Charity and forgiveness. This is the quickest and best way by which to bring 'wandering sheep' back to the fold; for by throwing mud at them, or stones, or missiles of any kind, we but drive them still farther away from us, and alienate them still more; and we certainly thereby do not exemplify in our lives the noble precepts which we profess.

The reference above is to mud-throwing, and the ascribing to Brother-Theosophists of unworthy and possibly evil motives. This is not only wrong, but is utterly contrary to the spirit of Charity. Obviously, however, it does not refer to the perfectly proper and indeed often beneficial results that follow from a candid, frank, generous, but always courteous, discussion, or even criticism, of religious, philosophic, or scientific opinions or writings proffered by others. It is one thing to condemn the sin; another thing to condemn

the sinner. The evils of orthodoxy can be avoided in our beloved Movement by faithfully retaining the platform of free and open discussion which H. P. B. founded, and which she and all her true followers have cherished; this likewise brings about the birth of keen intellectual and even spiritual interests in our teachings. Such open and frank discussion of doctrines and tenets therefore is not only permissible, but even to be encouraged; but the simplest-minded should be able to see that a criticism of doctrines or tenets is quite different from the throwing of mud at those whose views we dislike, or the ascribing to them of motives either unworthy or evil or both.

The few cases which have come under the present writer's attention of such unkind aspersions of other Theosophists, seem to arise — and one is glad to state this for it appears to be true — in a mistaken feeling that because Theosophists differ among themselves — and what can be more natural than that Theosophists should hold different opinions? — there is danger of standard Theosophical teachings being abandoned, and therefore X and Y who differ from, let us say Z, are on the wrong path. It is not right to hold this idea or feeling. As H. P. B. so forcibly points out in her First Message to the American Section of the Theosophical Society, written in 1888:

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, very wise words indeed!

Possibly there is no one in the entire Theosophical Movement who loves more greatly and who holds more strongly to the Original Message which H. P. Blavatsky brought to the modern world from the Masters, than does the writer of these lines. In fact, he is invariable, even rigid, on the point; but just precisely because he realizes with intense keenness of conviction that to be utterly true in Fidelity to H. P. B.'s Message means being true *all along the line and throughout*, not only in matters of teaching but likewise in matters of ethics and in brotherly kindness, and in charity of spirit, so does he realize with equal intensity of conviction that healthy divergencies of opinion, combined with fidelity to the Original Message, will do away with any possibility of the T. S.'s degenerating into a mere sect, in which bigoted and narrow-minded views, however much of partial truth they may have, show that while the 'word' has been

kept, the 'spirit,' with its softening and refining and benign influences, has been lost.

Those, therefore, who yearn to be alike in quality of life at least, in feeling and in devotion, to that part of the character of the Great Theosophist, H. P. Blavatsky, which the writer of the present lines has called her "strong fidelity," will realize that Fidelity means fidelity in whole, and not in part. A Theosophist may know *The Secret Doctrine* of H. P. B. from cover-page to cover-page; he may be able to rattle off at will incidents innumerable in the history of her life; he may be able to cite volume and page and word of the thoughts of our great H. P. B.; but if he have not her spirit of Charity living in his heart and enlightening his mind, he does not understand the Fidelity which was so eminently hers, and therefore himself is not faithful either to the Message which she brought, or to the Masters whom she pointed to as our noblest exemplars in life.

Let us then remain for ever faithful followers of the complete Fidelity and of the immense Charity which made H. P. B. not only the Messenger she truly was, but the chela she became because of them. On these White Lotus Day occasions, in commemoration of her great life, and of her even greater Work, let us one and all strive to become more alike unto her, and as best we can unto those glorious Examples of the Master-Men whom she served so faithfully. Let these anniversaries, which we call White Lotus Day, be unto us times when we enter into the arcanum of our own souls, and, communing together, seek to expel from within us all unworthy things which should have no place in the Temple. Let us on each such anniversary-occasion strive to reform our lives each time a little more, taking a step forwards on each such occasion, and through the ensuing year hold fast to the progress thus achieved — at least in our hearts.

This is what would please our well-beloved H. P. B. most, and this is certain; for it is a following of the spirit of her wish that the date of her passing be held as a commemorative and inspiring anniversary.

With these words the present writer closes this, a heartfelt plea, with a final reminder that, as we have been told in perfectly clear terms, the Theosophical Society will live into the future and progress as it was intended to grow, exactly in proportion as we, its component elements, keep it where our Masters and our beloved H. P. B. left it when she left this Earth-plane.

I am, my Brothers, in trust and affection,

Faithfully yours,

G. DE PURUCKER.

LEAVES OF THEOSOPHICAL HISTORY

[The following is from a copy which is held in the archives of the Theosophical Headquarters at Point Loma and together with the heading is reproduced *verbatim et literatim*.]

COPY OF A LETTER RECEIVED IN ONE FROM H. P. B. POSTMARKED MAY 10TH, 1887

You say you are a "sad case" and yet you have in your heart so great a love for humanity and for the individual members of the race that you are haunted night and day by thoughts of their suffering, ignorance and pain. It is such as you who hold the human race from falling into that bottomless pit of emptiness where despair is forgotten and where effort is unknown.

My dear friend, for that you are, being truly the friend of all who are looking for the light, do not forget that you are living in a very dark and sad Maya of intensely physical life. The whole busy continent of America is eaten up by materialism and when an effort is made towards psychic life it results only in dragging that psychic life into matter where it dies as a volatile gas escapes in the hands of one who is not expert. The sadness of this fact colors your letter. You know that any school founded amongst you would at once become a school of practical magic working in order to produce results in matter. This is quite true. The reason is that even those who are most in earnest among you have no true psychic aspirations. Remedy this in yourself and endeavor to remedy it in others by word and example.

Desire no results which are forms of power. Desire only, in your efforts, to reach nearer to the centre of life (which is the same in the Universe and in yourself) which makes you careless whether you are strong or weak, learned or unlearned. It is your divinity; it is the divinity we all share. But its existence is not credited by those who look only for money or power or success in material effort. (I include intellect in matter.)

Lean I pray you in thought and feeling away from these external problems which you have written down in your letter; draw on the breath of the great life throbbing in us all and let faith (which is unlearned knowledge) carry you through your life as a bird flies in the air — undoubtingly. Only remember one thing — when once you fling yourself on the great life of Nature, the force that keeps the world in motion and our pulses beating and which has within it, in its heart, a supreme and awful power — once having done that, you can never again claim back your life. You must let yourself swing with the motions of the spheres. You must live for other men and with them; not for or with yourself. You will do this, I am sure.

QUESTIONS AND ANSWERS

QUESTION 277

It is said in the Bible that God created the Heaven and the Earth in six days and rested on the seventh, and therefore made commandment that such day should be observed as a day of rest by all the peoples of the earth. I take it that, Theosophically interpreted, this text must have an allegorical meaning, otherwise Deity would be reduced to an anthropomorphic conception. The Seventh Day Adventists hold that Saturday is the day of rest. Could you give some lucid explanation regarding the Sabbath? — A. A.

M. Savage — The questioner is right in thinking that the text referred to is an allegory, as, indeed, the entire opening chapters of *Genesis* and much of the rest of the Bible will be found to be.

Interpreting the allegory in Theosophical language, we might paraphrase it thus: The Elohim (the hosts of gods, divinities, builders, powers of nature) fashioned the universes, suns, and worlds during six cosmic cycles, and in the seventh they reposed, preparing for the sleep of the long "Night," i. e., the corresponding cycle of quiescence following the period of activity.

We find in the teachings of H. P. Blavatsky a definite interpretation of this allegory, where she says (*Isis Unveiled*, II, 421):

The introductory chapters of *Genesis* were never meant to present even a remote allegory of the creation of *our* earth. They embrace (ch. i) a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. . . .

The six periods or "days" of *Genesis* refer to the same metaphysical belief. Five such ineffectual attempts were made by the Elohim, but the sixth resulted in worlds like our own. . . . Having formed this world at last in the sixth period, the Elohim rested in the *seventh*.

And again, (*The Secret Doctrine*, I, 447):

In the Hindu philosophy, when the active Creator has produced the world of gods, the *germs* of all the undifferentiated elements and the rudiments of future senses (the world of noumena, in short), the Universe remains unaltered for a "Day of Brahma," a period of 4,320,000,000 years. This is the *seventh* passive period or the "Sabbath day" of Eastern philosophy, that follows six periods of active evolution.

The seventh principle, the seventh of any septenary, is the synthesis of the other six. This suggests a key to the above teaching.

From this we gain an inkling of the fact that the 'Sabbath' has a far broader significance than theologians have suspected. The word itself (the Jewish *shaba*, *shabbath*) means *seven* or a *seventh*; the

Jews having named the days of the week according to their numerical order: *yom ahad*, day the first; *yom sheni*, day the second; and so on to *yom shaba*, day the seventh. With the Jews *Sabbath* is a very elastic term, which can be applied to any septenary cycle, whether of a week of seven days or a period of 49,000,000 years. Therefore, it is not difficult to conceive of a Sabbath lasting for the duration of a cycle of rest or *pralaya* equal to the cycle of activity, however long, which preceded it. In fact, a Sabbath is a Nirvâna, or Rest, a 'Night of Brahmâ' equal in duration to a 'Day of Brahmâ' (or planetary manvantaric cycle in the Hindû philosophy). Thus we see that Sabbath means a period of rest; and that the term has been applied to the seventh period following six periods of activity, and also to a period of *pralaya* following a period of manvantara.

As for the Saturday Sabbath of the Seventh-Day Adventists (as also of the Jews), the tradition of the resting of the Lord on the seventh day and the injunction that all men should do likewise has been commandment enough for them. (See Encyclopaedias.) Moreover, as Dr. de Purucker explains in his *Questions We All Ask*, (First Series, p. 199):

. . . The Jews had their day of rest, which was what they called the last day, Saturn's day, or the Sabbath: and the planet Saturn, by the way, astrologically speaking the principle overruling the planet Saturn, was the Jewish tribal deity, and therefore they naturally and logically placed the end of their evolutionary course, the culmination of the evolutionary progress, in their divinity Saturn. . . . the meaning of the observance of . . . the day of rest or the Sabbath . . . was simply a memorizing in human, everyday life and affairs, of the fact that the laws of Nature move in sevenfold type or fashion or stages.

The Jewish week of seven days was not original with them, but was borrowed from the ancients. It was based on the lunar cycle of 28 days, each quarter of which was a septenary. An ancient and very beautiful teaching is that on every seventh day, the day of the lunar change, certain changes take place throughout our universe.

On this day of the *seventh* and most powerful of the prismatic days, the adepts of the 'Secret Science' meet as they met thousands of years ago, to become the agents of occult powers of nature, . . . and commune with the invisible worlds. It is in this observance of the seventh day by the old sages — not as the resting day of the Deity, but because they had penetrated into its occult power, that lies the profound veneration of all the heathen philosophers for the number *seven*, which they term the 'venerable,' the sacred number.

— *Isis Unveiled*, II, 419

For many other interesting aspects of this teaching of the Sabbath, see *The Secret Doctrine* and *Isis Unveiled*. Consult indexes.

QUESTION 278

The spectacular tragic death of two girls who jumped from an airplane has aroused much discussion about suicide. When the Theosophical view is put forward this objection is often made: if the Wisdom-Religion condemns suicide (or rather points out its dreadful consequences) how came it that India burned widows and Japan honors those who commit a 'ceremonial' suicide — as protest against personal or national dishonor? Can you explain why suicide is held in honor both in India and in Japan? — P. A.

A. B. Clark — The answer is that suicide was, or is, practised in certain cases in India and Japan because the Wisdom-Religion has been obscured, and people of those countries, just like Occidentals, commonly know not the dreadful consequences of self-destruction. It is precisely the absence of the knowledge of Theosophy that allows the persistence of many false customs in the Orient and Occident, and it is the deep-rooted prejudices, based on false beliefs and superstition, that hinder the work of the Theosophical Movement. Theosophists have no more respect for false customs or superstitions born of Oriental mis-education than they have for the crystallized creeds of Occidentals. A custom is not sacrosanct because it is hoary with age. Quite the contrary: its age it is that makes it hard to uproot.

The strength and hope of the Theosophical Movement lie wherever false beliefs and customs are crumbling under the spring tide of a rising cycle. It is to the Ancient Wisdom, once universal, that modern Theosophists turn for light, and not to modern India, China, or Japan, which, though Oriental countries, need as much the light of the truths of Theosophy as do the nations of the West.

Some people assume, often unconsciously, that because a thing is ancient or Oriental it is Theosophical. This is a false notion which should be got rid of.

Suicide is a horrible crime and dire in its consequences, whatever the motive; but as motive greatly modifies the crime we have to examine the motive. We hold no brief for suicide in either India or Japan, nor do we condone it under any circumstances; but the reason why suttee (immolation of widows on the funeral pyre of the deceased husband) and ceremonial suicide in Japan were or are held in esteem in those countries, is because the motive in either case is, or is supposed to be, one of heroic self-sacrifice.

THE LEADER'S PENCE

"This contribution of five dollars is made up of car-fares saved through the kindness of a fellow-member in driving me home in his car after Lodge meetings."

"An Easter gift, two dollars, to a Cause that is very dear to my heart, made possible by a gift from a very dear friend."

THEOSOPHICAL NEWS AND NOTES

ENGLISH SECTION

Most excellent news has been received from Mr. A. Trevor Barker, President, with regard to new work inaugurated in England, and the spirit of optimistic enthusiasm which is prevailing at the Headquarters of the Section in London. With the securing of new National Headquarters at 3 Percy St., and the outlining by Mr. Barker and his National Executive of fresh and vigorous efforts for Theosophical propaganda, readers of the FORUM may expect to hear interesting news from England during the next few months. The subjoined syllabus is an interesting pointer to the type of studies, held under Mr. Barker's own direction, which are taking place in London. If the campaign of Theosophical propaganda outlined by Mr. Barker in private correspondence with the Leader, can be successfully carried out, the English Section will make greater strides forwards in the near future than it has made during any similar period of time in the past. Such enthusiasm as is now apparent in London, with its promise of vigorous active Theosophic propaganda, always has the Leader's heartiest approval.

Sunday public lectures at the new Headquarters at 3 Percy Street, W. I, at 7.30 p. m. on April 14th and 28th were by A. Trevor Barker, on 'Studies in The Mahatma Letters.' On Wednesdays at 8 p. m., Study Class for members only, *Fundamentals of the Esoteric Philosophy*.

The Theosophical work which centers around Middleton-in-Teesdale and Bishop Auckland, in the North of England, is conducted vigorously, with the individual and collective help of a steadily increasing membership. Difficulties of various kinds have made the members work only the more enthusiastically and tirelessly, secure in the conviction that where there is such eagerness for the knowledge Theosophy can give, success is bound to result. Four years ago one Theosophist started to carry the teachings into the Dales-district, and to expound them to a handful of interested listeners, and a small Lodge was formed. Today the Lodge carries on well attended meetings every Thursday in Bishop Auckland, and a flourishing Club on Sundays, with a sister Club once a fortnight at Middleton-in-Teesdale. Thus from a small beginning, finding its nucleus in the enthusiasm of the President, Br. B. Koske, the Lodge-activities now bid fair to extend to the larger towns of Darlington and Newcastle.

Bristol. Sunday public lectures in April were: April 7, 'Theosophy and the Animal World,' Mr. H. P. Leonard; April 14, 'The Wisdom of the Upanishads,' Mrs. C. Summerfield; April 28, 'Theosophy and Science,' Mr. F. Rossiter. The meetings of the Blavatsky Lodge are held at 3 Unity Street, College Green, Bristol.

Manchester. The FORUM has received from Brother Ernest Billington a report of the public lecture given by A. B. Johnson, President of the Manchester Lodge on April 7th, at 185a Dickenson Road, on 'Theosophy and Modern Science.' The rest of the syllabus of public lectures from February 10 to June 30 is given below: Feb. — 10: 'Symbols and their Meanings' (Speaker: Mr. P. Stoddard); 17: 'The Mystery of Good and Evil' (Mr. R. Bayes); 24: 'The

International Theosophical Headquarters at Point Loma' (Mr. P. Stoddard); March — 3: 'Jesus Christ and the Present Unrest' (Mr. F. Dant); 10: 'Theosophy, the Mother of Religions' (Mr. B. Stoddard); 17: 'The Mystery-Schools' (Mr. W. Cottrell); 24: 'Who are the Mahâtman?' (Mr. A. B. Johnson); 31: 'The Meaning of Death' (Mr. Walter S. Johnson); 14: 'The Path of the Mystic' (Mr. A. B. Johnson); 21: 'The Meaning of the Easter Festival'; 28: 'Fundamentals of the Esoteric Philosophy' (Mr. A. B. Johnson); May — 5: 'Theosophical Light on Biblical Texts' (Mr. E. A. Holmes); 12: 'Bach the Musician' (Mr. W. Carline); 19: 'The *Bhagavad Gîtâ*' (Mr. A. B. Johnson); 26: 'The Fundamental Unity of Nature' (Mr. Albert Jones); June — 2: 'Psychic and Noëtic Action'; 16: 'The Inherent Laws of the Universe'; 23: 'H. P. Blavatsky and her Message'; 30 'Reincarnation, the Key to Life' (Mr. Albert Jones).

EGYPTIAN SECTION

Secretary Maurice Levy sends the following report of the bi-monthly meeting of the members of the Egyptian Section, on March 2nd. After the opening ceremonies Brother Farid Bey spoke in Arabic on 'The Objects of the T. S.,' dwelling especially on the fourth object, "to investigate the powers innate in man," and emphasizing the importance of awakening recognition of our inner Divinity, which leads to knowledge of the great Universal Divinity. He urged the members to persevere in research undertaken by the Section, directed to the goal of perfection.

President Daniel continued on the same theme, the correspondence between man and the cosmos and the possibility of coming to know the macrocosm by means of knowledge of the microcosm. He presented the views of different Schools concerning the number of principles in the constitution of man, and showed that though these are classified as 3, 7, or 9, the classifications do not really conflict, as some Schools divide the 3 still further, while conveying the same meaning. He pointed out that knowledge of the principles of the human constitution enables man to use them in the most efficient way and is the key to many mysteries.

Brother Georgiou then spoke of man's need and his power to use his intellect to obtain knowledge and his will to do good with love and compassion, thus harmonising his heart and his mind, attaining happiness, finding Truth, and permitting the Divinity within to triumph. Theosophy, said Brother Georgiou, gives man what enables him to succeed in this, and this is why it is a necessity for the present generation.

NETHERLANDISH SECTION

Bussum. President Hendrik Oosterink reports that the membership of the Lodge, originally four, has, in less than four years, increased to fifty. All the various Theosophical activities are being carried on with regularity and enthusiasm.

The Hague. On Saturday, April 13, fifteen new members from The Hague Lodge and four from the new Leijden Lodge, were initiated into full fellowship in the T. S., at a meeting in the hall in Pulchri Studio. After the ceremony a

letter from the Leader to the members was read. Several of the new members rose spontaneously to express what Theosophy is to them, one of them, a man of 75, so alert and appreciative as to convince his hearers that Theosophy is for all ages. The Charter of the Leijden Lodge was then handed to the new workers. The first public meeting of the Leijden Lodge will be held on May 2nd, when J. H. Venema, President of the Netherlandish Section, will lecture on 'True Magic.'

Amsterdam. Five new members have been initiated at this Lodge. On April 13, the President, Miss Cor den Buitelaar, will give a lecture on 'Self-Directed Evolution,' the last of a series. Brother Koistra writes of a farewell visit paid by Miss Geel and himself to Arie Goud, and of the rich inner peace they felt, inspired by that noble worker for Theosophy. He tells of a friendly visit of the Amsterdam members and some of the Steenbergen members to Rotterdam.

Steenbergen. On March 23rd President F. Lindemans of the Rotterdam Lodge lectured here on 'The Teachers of Humanity.'

Utrecht. The officers of the Lodge, elected in January, are J. H. Goud, President, A. J. H. Busé, Treasurer; Miss Jo v. d. Burg, Secretary. Public meetings have been held fortnightly in the fine hall of the Hotel des Pays Bas, and were well reported in *Het Utrechtsch Dagblad*. Brother D. C. de Vries of Bussum has there given seven lectures, and will give two more in April. Summaries of the lectures are always prepared and distributed among the audience. Lodge meetings are held fortnightly with subjects and speakers as follows to the end of March: Jan. 31, 'Spiritual Man is Eternal, There are No Dead,' Miss Lucie Goud; Feb. 14, 'Inward Progress,' Miss N. G. v. W. Claterbos and Mr. A. J. H. Busé; Feb. 28, 'Peace,' Mr. A. J. H. Busé; March 14, 'History of the Theosophical Movement,' Mr. J. H. Goud; March 28, 'Theosophy in Everyday Life,' Mrs. J. H. Goud. The policy of President Goud in conducting the lodge is that each member shall contribute something to the meeting, be it ever so little.

Other news held over for the June number.

INTERNATIONAL HEADQUARTERS

The following is the May Syllabus for the public forum-lectures given each Sunday afternoon at 3 o'clock in the Temple of Peace:

May 5th: White Lotus-Day Celebration in memory of H. P. Blavatsky. The program included the reading by the Chairman, Dr. J. H. Fussell, of the Leader's White Lotus Day Message, short addresses by Dr. H. T. Edge (one of the few surviving personal pupils of H. P. B.), by Boris de Zirkoff (her grand-nephew), by Mrs. Luella Bauman (representing the Annie Besant Lodge in San Diego), and Mrs. Earle Hostler (Corresponding Secretary of the Katherine Tingley Lodge). Readings from *The Light of Asia* and the *Bhagavad-Gîtâ* were given respectively by Mrs. E. W. Lambert and Prof. Charles M. Savage. May 12: 'The Ladder of Life': W. Emmett Small and Irene Ponsonby. May 19: 'Spiritual vs. Psychic Powers': La Fayette Plummer and Grace Knoche, Jr. May 26: 'Light from the East': Iverson L. Harris.

STUDY-PROGRAMS FOR T. S. LODGES

THE subject chosen for this month is: The Masters of Wisdom, Compassion and Peace. The following references are offered for study: *The Mahatma Letters to A. P. Sinnett*; *The Key to Theosophy*, ch. xiv; *The Ocean of Theosophy*, ch. i; *Golden Precepts of Esotericism*, pp. 161-177; *Questions We All Ask*, Series II, chs. x and xxiv; *The Gods Await*, pp. 155-162; **THE THEOSOPHICAL FORUM**, April, 1933, pp. 241-3; May, 1933, pp. 268-9; May, 1934; July, 1934, pp. 332-3, 349; *Lucifer*, see articles appearing the last few months on Short Biographies of Seers, Mystics, and Sages; *Occult Glossary*.

THEOSOPHICAL CORRESPONDENCE CLASS

THIS class is proving its value in assisting the beginner and others to understand the fundamental teachings of Theosophy. One who is enrolled writes: ". . . these lessons have done a world of good to me. First, they have made me think . . . Second, they have forced me to write. With these first attempts at writing, the course has helped me in self-expression. . . ."

"I have now a copy of *Golden Precepts of Esotericism*, by G. de Purucker . . . this book seemed to touch a heart string and opened to my inner gaze a new world entirely, with unlimited possibilities."

This Class in Theosophy, conducted by correspondence, is for all who feel the need of directed study and reading. There is no charge for the lessons, but postage for mailing is appreciated. Address your inquiries to Mrs. E. W. Lambert, Secretary Correspondence Class, Point Loma, California.

Notes on the Bhagavad Gita, by Subba Row. These are eminently suited for study-material. They present the difficult teachings of the principles of man in a somewhat different setting from the one usually adopted in Theosophical literature, though in substance they are identical. *Theosophical University Press*, Point Loma, California. Price \$1.00.

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

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

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THE THEOSOPHICAL SOCIETY

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

The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Colonel H. S. Olcott, William Quan Judge, and others

STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular Objects of the Theosophical Society are the following:

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

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our age of the guardians and custodians of the esoteric wisdom throughout the ages, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Applications for Fellowship in a Lodge should be filed with the President or Secretary of the Lodge. Applications for Fellowship 'at-large,' should be addressed to a National President; or, including requests for any further information that may be desired, to the Secretary-General, International Theosophical Headquarters, Point Loma, California, U. S. A.

Form of Application for Fellowship in The Theosophical Society

I, the undersigned, being in full sympathy with the Purposes and Objects of the Theosophical Society, hereby make application for Fellowship therein.

Date

.....
(Full 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; W. E. SMALL

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

THEOSOPHICAL NEWS AND NOTES

GERMAN SECTION

THE Quarterly Report issued to the members of the German Section by President Georg Saalfrank, under whose wise and loving direction the Theosophical activities in Germany have in a few years increased sixfold, has been received by the FORUM. The account of the work done in the Lodges includes the description of the earnest, thorough methods of study and of conducting meetings given by President Konrad Wening of the Nürnberg Lodge, who presents a very high standard of realization of Theosophical ideals for the members to strive towards as one of the most effectual means of helping their fellows to learn the true worth of mankind and the value of Theosophical teachings. The report of the activities of what President Saalfrank calls the 'working division' deals with the activity in connexion with the preparation, sale, and distribution of Theosophical literature, which is under the direction of Brother Blüm of Nürnberg, and Brother Wening, assisted by Frau Baer, who is in charge of the multigraphing department in Dresden. Club work is fully reported, by Frau Elizabeth Wening and Georg Blüm, Leaders of the Women's and Men's Divisions respectively; and Frau Klara Kirsebom, Karl Baer, and Edgar Mer-siowsky furnish accounts of the Lotus-Circles. President Saalfrank's own fatherly remarks and suggestions touch every Theosophical activity with the heart-fire of his devotion and his self-effacing love of the Cause of Theosophy. The FORUM editors are grateful to Brother H. R. Graf of Denver, Colorado, for translating this lengthy report into English.

AUSTRALASIAN SECTION

Sydney. A letter from J. M. Prentice, now President of Lodge No. 2, Sydney, gives an account of a visit paid by him to Melbourne in the interest of Fraternization. He met with a very cordial reception as a visiting lecturer and spoke on Sunday, February 3rd, to an audience of more than 200 on 'Theosophy and the Modern World.' On the 5th he gave a fifty-minute talk on 'The Study of *The Secret Doctrine*' and answered many questions put by those present. He

found here "a deeply spiritual atmosphere and a real desire for knowledge." On Feb. 11th Mr. Prentice lectured again, this time to an audience of older people, on 'Theosophy, Occultism, and the Occult Arts,' and again "stood up to a barrage of questions." On several occasions Mr. Prentice met the members of the Melbourne Adyar Lodge, among them a veteran, Mr. Samuel Studd, whose membership goes back to 1888. The result of his visit is seen in the formation of a class in the study of *The Secret Doctrine* and *Fundamentals of the Esoteric Philosophy*. Bro. Thomas, who holds the fort at Ferny Creek, came with a fellow-member to Melbourne to hear Mr. Prentice lecture on Feb. 11, and the latter later motored to Ferny Creek to visit Bro. Thomas. A letter from the latter dated April 25, expresses warm approval of the work done by Bro. Prentice in Melbourne, and one received from T. W. Willans, National President, tells of the election of Mr. Prentice as President of the second Lodge in Sydney, with Mrs. A. W. Warren as Secretary, and Mrs. A. Hinchy as Treasurer.

EGYPTIAN SECTION

Three reports have been received from Secretary Maurice Levy. The first deals with the meeting of March 30th, at which Bro. Abdallah Farid Bey spoke in Arabic on 'Man after Death'; Bro. Ralph Almosino made an able defense of Theosophy against the attacks and calumnies that have been directed against it; Bro. David Cabili gave a talk about the Old Testament and traced parallels between the Bible story and the esoteric teaching; and Bro. Victor Behar gave a clear exposition of the Earth-chain, emphasizing the septenary nature of the Theosophical system throughout.

At the meeting of May 4th Bro. Abdallah Farid Bey again spoke in Arabic, this time on 'God.' Bro. Leon Levy then gave an address on 'The Wisdom-Religion' and brought out the facts concerning exoteric and esoteric religion as revealed by the study of different Sacred Books. In conclusion he stressed the need of a large tolerance toward the various religious beliefs and pointed out that the recognition of the unity underlying all religions and the realization of a Fraternity cemented by Love build a stronghold against which no attack can prevail. Bro. Stelio Georgiou's subject was 'Destiny.' He compared the orthodox religious teaching, the materialistic view, and the Theosophical conception of man's destiny, and stated the last in convincing and inspiring words.

A letter dated May 11th describes the reunion on White Lotus Day, at which President Mayer Daniel spoke on the life and work of H. P. Blavatsky, and readings were given from her writings. Then followed the initiation of members into full fellowship.

NETHERLANDISH SECTION

The President of the Section, Mr. J. H. Venema, made a five days' lecture-tour in the latter half of April, visiting Leeuwarden, Groningen, and Hengelo (O.). Bro. van Dijk, President of the Adyar center at Leeuwarden and a member of the T. S. (Point Loma), presided at a public meeting on the 24th, held under the auspices of our Lodge; he gave a splendid introduction, afterwards also helping in answering questions. The subject on which Bro. Venema spoke

was, 'Man as the Creator of his own Destiny.' There was keen interest throughout the lecture and pertinent questions followed. Literature was sold, and some people joined Bro. van Dijk's study-class to be held on Sunday mornings.

The previous night the President, at the request of Mr. van Dijk, spoke before the Adyar center 'Friesland' and members of the study-class on 'Initiation in the Light of Theosophy.' The second part of the evening was devoted to questions and answers. The atmosphere was wonderful, and all agreed that it had been a most fruitful evening. The *Leeuwarder Courant* contained a most accurate and inspired report of the public lecture of the 24th covering two columns.

Groningen was next visited. It was good indeed to find that Bro. Sterringa, the hard-working President of the Groningen Lodge, who had been ill for a considerable time, was very much better.

The next night had been fixed for a lecture in Hengelo (O.), also on the subject, 'Man as the Creator of his Own Destiny.' Again a splendid audience and many questions. During these meetings Mrs. Venema and Miss Slierendrecht from The Hague lent great assistance.

Plans have been made to establish a Lotus-Circle in Hengelo, and Mrs. Smitshoek, an Adyar member and helper in our study-class, with her daughter and Mrs. Roelvink's son, will lend assistance.

The Hague. White Lotus Day. The following is a brief report:

"The celebration of White Lotus Day this year in our Hague Lodge on Wednesday, May 8th, at 8.15 in Pulchri Studio, may be considered the most impressive of all recent years. The hall was filled to capacity, nearly all our members being present and some visitors who had made special application. Rarely have we seen such a wealth of white flowers as those which surrounded H. P. B.'s portrait on the platform. One of our Associate-members, Mr. Sweeris, from Naaldwijk, near The Hague, had kindly sent us from his floriculture a large number of white carnations. In opening his speech President J. H. Venema read extracts from the Leader's Seventeenth General Letter, sent especially as a Message for White Lotus Day. Piano music followed, after which Mr. E. W. Tillema, Secretary, made a beautiful speech about the 'Life, Work, and Teachings of H. P. B.' Mrs. de Zeeuw, a sister of one of the members and interested in Theosophy, who is a well-known singer here, sang 'Lament of Isis' by Bantock, and after the reading of fragments from the *Bhagavad-Gîtâ* and *The Light of Asia*, she inspired us by singing 'Cleansing Fires.' At the close of the meeting three of our junior members recited extracts from *The Voice of the Silence*. Then the gong and silence."

Amsterdam. Mr. J. Kooistra, Treasurer of Lodge No. 2, writes: "Our White Lotus Day celebration last night was very inspiring and harmonious. Beautiful musical contributions added greatly to the fine atmosphere created by readings from the Leader's writings on H. P. B., from H. P. B.'s Messages, from *The Voice of the Silence* and from *The Light of Asia*. Our President also read parts of the Leader's last General Letter, especially accentuating the necessity of fraternal co-operation among the various sections of the Movement."

SCANDINAVIAN SECTION

The continuance of the President's propaganda-tour took in the cities of Hässleholm, Hälsingborg, Höganäs, Landskrona, and Malmö. In Hässleholm and Landskrona Theosophical Clubs were established, and from these cities almost a score of applications for membership were received. The Hälsingborg audience that listened to Mr. Karling's address was a splendid one, and the same was true at Höganäs. At Malmö, Bro. Karling writes, he was met "by the most harmonious and brotherly feelings," and fine meetings were held there. "There now remains," he adds, "of the original program for this lecture-tour only Visby on Gotland, a little town on an island off the east coast, and I am expecting word from the Comrades there when they can arrange for me to come; so I hope to reach the end of my tour before the summer-activities."

Visingsö. Bro. Thure Holmgren, a member of the Stockholm Lodge, who is in charge of the printing of all Point Loma Theosophical works in Sweden, writes of the aid the printing-press has given to propaganda of Theosophy in Sweden, and mentions that the first Manual is ready to be placed on sale. Club-work on Visingsö has been very active under the direction of Mrs. Elin Eckerberg, and later, Miss Edith Persson from Hälsingborg, who also has led in Lotus-Circle work among the children of the Island. Bro. Holmgren describes the beautiful friendly spirit of the people on Visingsö, and their reverence and gratitude towards Katherine Tingley, whose thought and actions in their behalf have become a loving tradition on this Island which she loved so well.

Hälsingborg. The Secretary, Miss Anna Persson, reports regular public meetings and study-classes for members. Outstanding among the former was the meeting of April 7th when President Karling spoke before a crowded audience in a hall in the center of the town. The subjects at other public meetings in April were: 'Religion and its Origin,' presented by Mr. Otto Andersson; 'The Shaping of the World' by Mr. Nils Erichsen; 'The Hierarchical Constitution of the Universe' by Miss Anna Persson. On May 12 the symposium 'A Promise' was given by Miss Maria Ohlander, Miss Kleberg, and Miss Persson. Study-meetings in the Lodge have been devoted mainly to the consideration of G. de P.'s *Fundamentals of the Esoteric Philosophy*, and extracts from the FORUM.

ENGLISH SECTION

National Headquarters, London. The May syllabus of activities at the National Headquarters shows a very full and interesting program. Sunday public lectures were: May 1st, Mr. J. W. Hamilton-Jones (President Phoenix Lodge, Adyar T. S.), 'The Functions of Mind'; May 12th and 26th, Studies No. 3 and 4 in *The Mahatma Letters to A. P. Sinnett*, 'Teachings on Life after Death' and 'Spiritualism and Psychic Phenomena,' given by A. Trevor Barker, President of the English Section, T. S.; and on the third Sunday in the month the meeting was devoted to 'Replies to Questions on the Teachings of Theosophy,' answered by the National President. There are also weekly Beginners' Classes conducted by Mrs. Hall in *Epitome of Theosophy*; and Training-classes (for public speaking and platform work) in *The Ocean of Theosophy*. Other Club-

activities are reported in *Lucifer*. The regular weekly members' meetings are devoted to a study of *Fundamentals of the Esoteric Philosophy*. These activities are open not only for F. T. S. of the Headquarters Lodge, but for members from any Lodge in England and all members-at-large, who are cordially invited to take part in the Theosophic life at the National Headquarters and to look upon it as their Theosophical home. The value of these meetings is evidenced by the marked increase in membership, the good attendance at the meetings, and the enthusiastic co-operation of those participating in them.

Mr. Trevor Barker writes on May 20th: "Things are opening up in the most amazing way here. The audiences are increasing all the time, and last night there were fifty people present for the Question and Answer meeting. . . . I think we have at last found the key to successful propaganda — at any rate as far as the work in our London Headquarters is concerned and I think that the test of the right kind of work is mainly whether we are winning men and women to our ranks. In other words are they joining, and when they join do they *stick*?"

Bristol. Sunday lectures in May, at 3 Unity Street, College Green, were: May 5th, 'Thirty Years at Point Loma,' Mr. H. P. Leonard; May 12th, 'Death and Afterwards,' Mr. F. Rossiter; May 19th, 'The Science of the Emotions,' Mrs. C. Summerfield; May 26th, 'The Teachings of the *Bhagavad-Gîtâ*,' Mrs. Sylvia Rogers.

Golders Green. President Herbert Lewis of this Lodge and Mrs. Lewis and Mrs. and Miss Spooner are now settled at 19, Clifton Gardens, where both Lodge and Club meetings are being held. The Lodge is using *Fundamentals of the Esoteric Philosophy* for its present study. A series of four public lectures by Mr. A. H. Barlow at All Soul's Hall, Hoop Lane, Golders Green, began on April 12th when the subject was 'Man's Problems in the Light of the Ancient Wisdom.' On May 10th Mr. Barlow spoke on 'Our Living Universe'; on June 7th on 'Has the Universe a Bargain Basement?'; and on July 5th his subject will be 'Man's Place in the Universe.' President Lewis writes that the members of the Lodge are prompt, eager, and harmonious in their work and have much constructive activity in view.

Manchester. The public meeting of this Lodge on Easter Sunday at 185a Dickenson Road, Rusholme, was addressed by Miss Madge Hall. Her subject was 'The Meaning of Easter.' On April 28th Mr. Albert Holmes spoke on 'Theosophical Light on Biblical Texts,' and the comments and discussion that followed the lecture showed earnest endeavor in the search for Truth.

White Lotus Day was celebrated May 8th and in response to a general invitation to all Theosophists to meet together on this occasion several members from the local Adyar Lodge attended the meeting, which was conducted by the Theosophical Club. The program included the following readings: (1) Three Fundamental Propositions from *The Secret Doctrine*; (2) on Brotherhood from the Second Discourse in the *Bhagavad-Gîtâ*; (3) from a 'Life of H. P. B.'; (4) from Letters of H. P. B. to the American Conventions; (5) from an appreciation by H. Alexander Fussell; (6) from writings of 1889, asking if separateness is consistent with brotherhood. Brother P. Stoddard in conclusion gave a brief résumé of H. P. Blavatsky's life. Several visitors also paid grateful tribute

to the Founder of the T. S. and for the age-old doctrine she transmitted to the world.

At the public meeting conducted by the Lodge on May 5th Mr. A. B. Johnson spoke on 'The *Fundamentals of the Esoteric Philosophy.*' "Comments and questions indicated the close attention that had been given by the audience," writes Mr. E. Billington in sending in a report of the meeting.

AMERICAN SECTION: EASTERN DISTRICT

Boston, Mass. White Lotus Day was celebrated by Boston Lodge on Sunday afternoon, May 12th. The Annie Besant Lodge was represented by Mrs. McKay who gave a very fine talk on H. P. B. The Lotus-Circle participated by giving a Symposium which was written by Mrs. Madge C. Gray, formerly Superintendent of Boston Lotus-Circle, but who has recently moved to Cincinnati. Various members of Boston Lodge took part by reading selections from some of H. P. B.'s writings, and the Leader's White Lotus Day message, read by Mr. S. M. Zangwill, aroused great interest and was listened to with deep attention. The program, interspersed with musical selections, included readings from *The Voice of the Silence*, by Miss Josephine Eldredge of New Bedford, and from *The Light of Asia* by Mrs. Jessie E. Southwick. The meeting was closed by reciting 'the Golden Stairs' in unison.

Through the efforts of Miss Gertrude Albinsky a foreign language newspaper, *Germania*, was induced to accept a Theosophical article for publication, and this brought a student of Theosophy who was delighted to contact the T. S. and was very appreciative of the address given at the meeting which he attended.

Subjects of the public meetings for the month of May were as follows: May 5, 'Leader vs. Dictator'; May 19th, 'Man's Many Bodies'; May 12, 'How Recognise Truth?'; May 26, 'This Mysterious Universe.'

Norwalk, Conn. Silvermine Lodge held its first meeting in its new quarters on the second floor of the Bishop Building in Norwalk on Wednesday evening, May 15th. Several members from the Bridgeport Lodge attended this informal dedication of the Lodge-room for the work for Theosophy, and a very pleasant evening was the result. As the Section office has just received an application for Associate-membership in this Lodge it seems as though the new location is already helping to interest new people in Theosophy.

New York, N. Y. Brother Isidor Lewis, President of New York Lodge, writes: "I am happy to report that as in the past years since our Leader inspired the Theosophical Movement with the impulse toward fraternal co-operation, White Lotus Day on May 8th was once more observed here in New York by a joint meeting in which the New York Federation of the American Theosophical Society (Adyar) and the Theosophical Society (Independent) participated with our Lodge at the quarters of the Federation." The program included readings from *The Light of Asia*, and *The Song Celestial*, addresses by representatives of the societies participating, and a musical program. "Once more were the members of different Theosophical groups united in a heartfelt expression of common devotion to the memory and work of the heroic Founder of the modern Theosophical Movement."

CENTRAL DISTRICT

Toledo. The program for the celebration of White Lotus Day on May 12 included participants from Ann Arbor and Adrian Lodges of the Point Loma organization, and from the local Adyar lodge, and the U. L. T. Mr. E. L. T. Schaub, Regional Vice-President of the Central District, and President of the Toledo Lodge, gave the address of welcome; Miss Emilie P. Arnold spoke on 'Incidents in the Life of H. P. B.,' and Mr. Thos. Barlow, President of the Ann Arbor Lodge, on 'H. P. B. and the Masters.' 'What H. P. B.'s Message Would Mean Today' was the subject of an address by Prof. A. W. Stuart (Adyar), and 'Pictures From the Life of H. P. B.' was the title of the U. L. T. representative, Mrs. Hooker. Mrs. Barlow and Mrs. Stewart contributed readings, 'Yours Till Death and After,' and 'In Memory of H. P. B.' There were the usual readings also from the *Bhagavad-Gîtâ* and *The Voice of the Silence*.

Chicago. Lodge No. 7. Through the efforts of Mrs. Helen G. Fisher and Mr. Stanley Zurek two new Associate Fellows have recently been added to this Chicago Lodge. A Study Class is being conducted out on the North Side, and we may expect to see further signs of renewed activity in the near future.

WESTERN DISTRICT

White Lotus Day Observances: At Point Loma, in San Diego, the Los Angeles District, San Francisco, Oakland, and Petaluma, White Lotus Day meetings were held, in most of which officers and members of different Theosophical affiliations participated. In San Francisco, Mr. V. F. Estcourt, Chairman of the Presidents of Point Loma Lodges in the Bay District, presided at a joint meeting held in the room of the San Francisco Lodge of our Sister-Society of Adyar. Besides the Chairman, the following took part in the program: Professor Theodore Salmon, Mrs. Mary Hamilton, and Mrs. Clarice Walter, all of the San Francisco Lodge (Adyar); Mrs. E. J. Eaton, Secretary, and Miss Phyllis Haley, member of the Golden Gate Lodge (Adyar); Mr. Alfred Spinks, Secretary, Lodge No. 11 (Point Loma), and Mr. Alexander Horne, F. T. S. (Adyar).

In Oakland, the President of the Blavatsky Lodge (Point Loma), Mr. Nils Amneus, presided at a meeting at which Mrs. Jessie Lovejoy, President of the Oakland Adyar Lodge, Mr. Hutteball, President of the Berkeley Adyar Lodge, and Mr. Alfred Spinks were guest-speakers. At the White Lotus Day observance conducted by the Oakland Adyar Lodge, Mr. Amneus was one of the guest-speakers, as was also Mr. Louis Posnet, Vice-President of Oakland Lodge No. 4 (Point Loma).

Representatives from the Annie Besant Lodge in San Diego took part in the White Lotus Day meeting conducted under the auspices of the Point Loma Theosophical Club of San Diego, and a friendly feeling of genuine Theosophical fraternity was reported. The United Lodge of Theosophists in San Diego were invited to accept the courtesy of the platform for one of their speakers in the White Lotus Day program at the International Headquarters, Point Loma. In deference to the spirit of good will shown in their reply, it is quoted below:

"San Diego, Cal., April 29th, 1935.

"The Theosophical Society,
"Point Loma, Calif.

"Dear Friends: We wish to say first that we are indeed sorry to be so late with this reply to your very cordial invitation to join you in your 'White Lotus Day Observance.' It just came to our attention.

"We are not able to take advantage of the invitation to join you except on the part of individual members who may like to be present in your audience. However, we thank you and extend our sincere sympathy and best wishes for a successful day. Also we extend to you a general invitation to be present at our 'White Lotus Day Observance' which will be May the 8th at 8.15 p. m.

"Yours sincerely and fraternally,

UNITED LODGE OF THEOSOPHISTS

(per) Myrtle A. Finch."

Several of the Headquarters' Staff accepted the above invitation and were received with brotherly courtesy.

Enthusiastic reports have been received from Mrs. Mary Lester Connor, Chairman of Lodge-Presidents of the Los Angeles District, from Mr. Clarence Q. Wesner and Mrs. Corinne Austin, President and Secretary, respectively, of the Aryan Lodge, Hollywood, and from Mrs. Nell Beauchamp of the New Century Lodge, Los Angeles, telling about the joint White Lotus-Day celebration conducted by these three lodges at the Knickerbocker Hotel, Hollywood. Boris de Zirkoff, of the Headquarters' Staff, was the principal speaker at this gathering and also at several other lodge and private meetings held during the White Lotus-Day week. Bro. J. Henry Orme, past President of the American Section (Point Loma) and Mrs. Orme, participated in one of the discussions. In Mrs. Austin's report she referred to Mr. de Zirkoff as our 'Ambassador of good will and cheerfulness,' and Mr. Wesner's report described him as a 'human whirlwind,' adding: "His visit has given another impulse to the Theosophical work in this district. Everyone seems to feel a new force within, which must express itself for the Work. Even after the strenuous week, we had more than the average attendance at last night's meeting in Hollywood." Mrs. Connor reported that Mr. de Zirkoff's White Lotus-Day address on 'H. P. B. and H. P. Blavatsky' was "a rare treat to those who heard it. The speaker was indeed splendid. It was the most beautifully arranged White Lotus-Day Celebration I have ever attended."

San Diego. *Katherine Tingley Lodge*, Mrs. Maurice Braun, President, makes the following announcement: "While San Diego is at home to the world for the California Pacific International Exposition, the local Headquarters of the Theosophical Society at 2772 Fourth Avenue, will extend hospitality especially to those who may wish to investigate the teachings of Theosophy.

"A course in the fundamental teachings will be presented through these months of summer and autumn with three meetings arranged for the public each week; the same subject to be discussed informally at the intimate study-group at 10.30 a. m. Sundays; the basic structure of the teaching on that subject will be given at the Theosophical Club, at 7.45 Wednesday evenings;

and further elaboration into deeper aspects of it on Friday evenings at 8 o'clock at the Katherine Tingley Lodge.

"The library and reading-room will be open to the public daily, with a hostess in attendance."

Elgin, Oregon. *Blue Mountain Lodge.* After spending several months at the International Headquarters, during which time they rendered valuable help, Bro. H. H. Hug, President, and his wife, returned to their home, doing good Theosophical work *en route*, visiting not only different lodges, but isolated members and inquirers, and enrolling a number of these last into associate fellowship. In a recent letter to Bro. Hug, President Clapp of the American Section, wrote: "Your work in sending out rays from Lodge No. 12 into the surrounding territory is an inspiring example which I wish could be followed by some of our other Lodges at a distance from Headquarters. Our members seem to take it as a matter of course that such work is being done there; your example will show the possibilities to other more distant Companions." The *Elgin Recorder* continues to give wide publicity to the activities of Blue Mountain Lodge.

Petaluma, Calif. The *Petaluma Argus Courier* gives generous space to the activities of this lodge. At their meeting on April 16th Clifton Meek's sermon on 'Spiritual Fences' was read. The *Argus Courier* of April 23rd published extracts therefrom.

Oakland, Calif. Oakland Lodge No. 4 is the third largest numerically in the Western District and keeps up its steady work of public meetings of lodge and club, study-groups for adults and juniors, and three Lotus-Circles each week. Most of its activities are conducted at the Masonic Temple on Madison St. in Oakland. Mrs. M. S. Ellis, the Lodge's esteemed President, is visiting Headquarters, with her daughter, Mrs. Vance McClymonds, for rest and recuperation after a severe illness.

LEAVES OF THEOSOPHICAL HISTORY

[The following is a *verbatim et literatim* copy (save for the omission of the name of the addressee and two brief personal references [a] and [b]) of a typewritten letter on official paper, personally signed by William Q. Judge, and now held in the archives of the International Theosophical Headquarters.]

WILLIAM Q. JUDGE.

144 Madison Avenue

New York City, 3rd March 1896.

My dear _____

You did right to send me that letter. Of course I am sorry to hear from you in that way, but am glad that you wrote. Let me tell you something, — will you believe it? You are not in nearly such a bad way as you think, and your letter which you sent me unreservedly, shows it. Can you not, from the ordinary standpoint of worldly wisdom see it so? For your letter shows this: a mind

and lower nature in a whirl, not in the ordinary sense but as though figuratively speaking it were whirling in a narrow circle, seemingly dead, kept alive by its own motion. And above it a human soul, *not in any hurry* but waiting for its hour to strike. And I tell you that I know that it will strike.

If so far as your personal consciousness goes you have lost all desire for progress, for service, for the inner life — what has that to do with it? Do you not think that others have had to go through with all of that and worse — a positive aversion may-be to everything connected with Theosophy? Do you not know that it takes a nature with some strength in it to sink very low, and that the mere fact of having the power to sink low may mean that the same person in time may rise to a proportionately greater height? That is not the highest path to go, but it is one path which many have to tread. The highest is that which goes with little variation, but few are strong enough to keep up the never-ceasing strain. Time alone can give them that strength and many ages of service. But meanwhile there is that other to be travelled. Travel it bravely.

. . . [a] which of the hells do you think you are in? Try to find out and look at the corresponding heaven. It is very near. And I do not say this to try and bolster you up artificially, for that would be no use and would not last, even if I were to succeed in doing it. I write of facts and I think that somewhere in your nature you are quite well aware that I do so.

Now what is to be done; . . . [b] *In my opinion* you should deliberately give yourself a year's trial. Write and tell me at the end of that year (and meantime as often as you feel called upon to do so, which will not be very often) how you then feel, and if you do not feel inclined to go on and stick to it, I will help you all I can. But you must do it yourself, in spite of not wanting to do it. You can.

Make up your mind that in some part of your nature somewhere there is that which desires to be of use to the world. Intellectually realize that that world is not too well off and probably wants a helping hand. Recognise mentally that you should try to work for it sooner or later. Admit to yourself that another part of your nature, and if possible see that it is the lower part, does not care in the least about the world or its future; but that such care and interest should be cultivated. This cultivation will of course take time — all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you *are* working towards that end. Begin by doing ten minutes work every

day of any sort, study or the addressing of envelopes or anything, so long as it be done deliberately and with that object in view. If a day comes when this is too irksome, knock it off for that day. Give yourself three or four days rest and do it deliberately. Then go back to your ten minutes work. At the end of six or seven weeks you will know what to add to that practice; but go slow, do nothing in a hurry, be deliberate.

Don't try to feel more friendly to this or that person — more actively friendly I should have said. Such things must spring up of their own accord and will do so in time. But do not be surprised that you feel all compassion die out of you in some ways. That too is an old story. It is all right because it does not last. Do not be too anxious to get results from the practice I have outlined above. Do not look for any; you have no concern with them if you do all that as a duty. And finally do not forget my dear fellow that the dead do come to life and that the coldest thing in the world may be made hot by gentle friction. So I wish you luck and wish I could do more for you. But I will do what I can.

As ever.

WILLIAM Q. JUDGE.

J. FRANK KNOCHE

OUR comrade, J. Frank Knoche, passed away at sunset on June 2nd in Lomaland after almost a year's illness. He was 62 years of age. He joined the Theosophical Society in 1893 and became President of the Kansas City Lodge and head of the Lotus-Circle there, both of which positions he held until he came to Point Loma in January, 1901. His tact and poise and business training, combined with his love of Theosophy and his loyalty to the Leaders, were a strong support to Katherine Tingley. He took an active part in the upbuilding of the International Headquarters, and in 1907 became General Manager of Point Loma Homestead. In 1927 Mr. Knoche resigned from this office to engage in business in San Diego. Here, as everywhere by those who came to know him, he was greatly beloved and highly esteemed for his devotion to noble ideals. He had the qualities that win and keep friends, and many are the pleasant memories that these friends have of this gentle, genial idealist, who from earliest manhood sought to serve the cause of human welfare. The resident students at Point Loma, and visitors to the Headquarters from many parts of the world will always associate the name of Frank Knoche with the work done in those years when Point Loma as an International Theosophical Center became recognised throughout the world. Mr. Knoche is survived by his

wife, Grace Knoche, Superintendent of Lotus-Circles, and two daughters, Katherine Knoche, a graduate nurse in Kansas City, Mo., and Grace Knoche, Jr., of Theosophical University.

STUDY-PROGRAMS FOR T. S. LODGES

SUBJECT for this month: 'The Secret Doctrine of the Ages.'
References: *Questions We All Ask*, 2nd Series, chap. xxxi; 'Theosophy and The Theosophical Society,' *Lucifer*, Sept., 1934; *Fundamentals of the Esoteric Philosophy*, chap. i; *Theosophy: The Path of the Mystic*, pp. 3-16; *Epitome of Theosophy*, W. Q. Judge; *The Ocean of Theosophy*, chaps. i-ii; 'Did Theosophy come from India?,' reprint, *The Theosophical Path*, June, 1930; 'The Theosophical Movement,' reprint, THE THEOSOPHICAL FORUM, March, 1934; *The Secret Doctrine*, Vol. I, Introductory; *The Key to Theosophy*, Section I; 'What Is Theosophy?,' reprint, *The Theosophical Path*, July, 1930.

European International Theosophical Convention

THE great moment of the Welsh Section in 1935 comes in August, when at Gwalia House in Cardiff, next door to the Welsh Theosophical Headquarters, on the 4th and 5th, will be held the 1935 sessions of the International European Convention. Correspondence from the different Sections in Europe indicates the great interest being taken in this forthcoming event, and the preparations under way point to a large attendance.

We quote from the President's Invitation printed in *Y Fforwm Theosophaidd*, February, 1935. Dr. Kenneth Morris writes:

"There are fires here, of which the ashes have never grown quite cold; there are memories of a high tradition; the Ancient Wisdom of our Druids has never been utterly forgotten; at least a rumor of it has persisted. Your coming may help to set those fires blazing up again, and to loose their beauty over Europe.

"Take this, then, Companions, as your invitation to the Convention! . . ."

FRATERNIZATION CONVENTION

THE annual Theosophical Inter-Society Fraternization Convention will be held this year at Toronto, August 23, 24, 25. These dates cover part of the time of the annual Canadian National Exhibition, also to be held at Toronto, which lasts two weeks, and

visitors to which are allowed reduced rates on all railroads, steamship lines, and other transportation lines on the Continent. This will afford Theosophists desiring to attend the Fraternization Convention the chance to see the national exhibition likewise. The Convention will meet in the hall of the Toronto Lodge, 52 Isabella Street, Toronto. Further information can be obtained from the Convention Committee at the same address. Theosophists who may be planning a summer trip may take this all important convention into consideration.

THE LEADER'S PENCE

“ON the days I could not spare it, a slip of paper was substituted as a token, and on it I wrote a Theosophical word or idea, something to meditate on during the day. Enclosed is my contribution along with my redeemed slips of paper. I still have a few unredeemed slips.”

(Copied from the small slips of paper:)

“In the dark hours, Laugh! the Work goes on.” “Giving the right knock.” “An offering; here am I.” “H. P. B. and Her Teachers.” “My Higher Self.” “The servant of Servants.” “Fidelity; Charity.”

Notice to English Subscribers

The Theosophical University Press, Point Loma, California, U. S. A., will henceforth handle all subscriptions to *The Theosophical Path*, *The Theosophical Forum*, *Lucifer*, and *The Lotus-Circle Messenger*, direct from its home-office at Point Loma. Kindly therefore send in all renewals and new subscriptions to the address given above.

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

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

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BY
G. de PURUCKER

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LEAVES OF THEOSOPHICAL HISTORY

[The following is a copy of a typewritten letter on official T. S. paper, and signed by William Q. Judge in his own handwriting, which letter was afterwards returned to Headquarters, and is now held in the archives of the T. S. The letter is reproduced *verbatim et literatim.*]

COPY

Theosophical Society, American Section

GENERAL SECRETARY'S OFFICE

Headquarters, 144 Madison Avenue.

New York, March 8, 1894.

No. 537.

Dear Friends: —

I have your letter of the 5 of March enclosing a draft or \$5 for the Society, which is received with many thanks.

There are a great many ways to prove different things, and some things cannot be proved in the modern way of objective proof or the testimony of mere witnesses. Mathematics, for instance, in their final and important truths cannot be proved at all. They are accepted in so far as the axioms are concerned. The atom of science, for instance, is an accepted belief although it is utterly unprovable in the ordinary way; the proof coming from the necessity of such a thing as an atom. So it is with a great many other things. If one does not believe he has a soul, nobody can prove it for the soul never was seen and never can be. The doctrines of Karma and Reincarnation are provable, it seems to me, by the facts and necessities of life and the human soul. If we are souls, then Reincarnation is absolutely necessary. Karma is absolutely necessary or else this world is a vast mass of chance which no one can admit. Hence these doctrines you have to admit as necessities. In the same way all the other doctrines prove themselves through consciousness, through experience, through the necessities of life. As they are perhaps new doctrines

to you, it is necessary for you to have patience and wait until your mind has had sufficient length of time to dwell on them and think them over so as to destroy your erroneous ideas, and then you will see more clearly.

I could not tell you of any particular course to develop the inner faculties, and permit me to say that if I knew of such a course I would be very reluctant to tell it because it is full of danger. It is necessary first to understand philosophy, to understand yourself so far as it can be understood on this plane; to discipline one's self; to develop virtue, attention, fortitude; then one is prepared to go further. That spiritual inner faculties exist is easily demonstrated by reason of their existence in individuals in the race, and secondly from their necessity. The best advice I can give you is to continue studying, but at the same time to add to it actual practice in the way of doing as much work as you can for other people, without at all intimating that you do not do so now. By working for other people we put into practice the inner beliefs which rest upon unity, we develop certain faculties in our nature, we increase our spirituality; for the first and most important step in the cultivation of spiritual faculties is the practice of good thought, good act, and constant endeavor for other people. By following this you will find yourself growing from within more and more, which is what you want, for all light that comes from without is deceptive and when it is gone leaves just what you have yourself. Consequently you should endeavor to increase the light within. You will find many suggestions along the line of your inquiry in a little book called "Letters that have helped me" which I advise you to read. Referring to Patanjali's Aphorisms which you are reading you must perceive in that all practice is useless which is not co-extensive with altruistic life and that denominated by him as charity, benevolence, and other truths, as well as with discipline and dispassion. I am

Sincerely yours,

(Signed) WILLIAM Q. JUDGE



"IN a great movement like this one, no one should expect to find his associates all congenial, instructive, prudent and courageous. One of the first proofs of self mastery is when one shows that he can be kind and forbearing and genial with companions of most dissimilar character and temperaments. One of the strongest signs of retrogression is when one shows that he expects others to like what he likes and act as he acts."

— Extract from a letter of a Master received at Adyar, January 12, 1885

QUESTIONS AND ANSWERS

QUESTION 279

In regard to Swabhâva, is the idea correct that different classes of monads pass each through certain different types of self-expression in all the kingdoms — one class through certain genera and species in each kingdom, another class of monads through different ones? And if every monad must pass through all the types from monad to god, how is the actual difference in its own swabhâva developed? — W. L. L.

E. D. Wilcox — There is some confusion in regard to the relation between the terms used in this question. Swabhâva is the sum-total of attributes or qualities characteristic of an entity, or, to speak in the terms of the querent, the way an individual entity gives self-expression to its own inherent characteristics. These attributes point to the plane within or upon which the individual acts, as: a life of unselfishness builds a fabric in which spiritual qualities predominate; one lived only on the physical plane of personal desires, develops a swabhâva of human and animal qualities.

Now what is meant by the monad? It is a focus of consciousness through which the cosmic intelligences or the gods embody themselves in matter, thereby causing its evolution throughout an infinitude of forms. Each such monad sends forth from itself rays enfolding themselves in sheaths of matter by means of which they are enabled to manifest on the different planes of substance, and thus develop the characteristics of each such plane. These sheaths or vehicles are called souls, and the units of matter within or by which they are clothed and thus express themselves are the life-atoms. The monad itself does not change or separate, because each monad is a spark of the Divine, Universal Essence. It is the constant motion of the life-atoms, changing, unfolding, developing, which causes the differentiation of form and character of all entities, that is, their swabhâva. "Genera and species" are terms applying to the grouping of life-atoms within their physical encasement of cells.

In volume I, pages 177-8 of *The Secret Doctrine*, H. P. B. says:

In short, as the spiritual monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men, so the Mineral Monad — being at the opposite pole of the circle — is also One. . . .

It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being. . . . Instead of saying a "Mineral Monad," the more correct phraseology . . . would have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom."

G. de P. — In addition to the foregoing excellent answer, which the present writer has had the privilege of seeing, he would like to point out that the last paragraph above quoted from *The Secret Doctrine* refers to the Cosmic Monad, in this place called the "Spiritual Monad." It must not be forgotten, however, that this Cosmic Monad is the cosmic essence from the bosom of which are born the Individual Monads, existing in literally countless multitudes; so that every Individual Monad in its highest parts is not only the Cosmic Monad in its essence, but during the manvantaric period is likewise individualized. Thus, such an Individual Monad does not exist as a "separate" entity trailing its slow way through the lower kingdoms, and disjunct therefrom and from the cosmic life, but itself helps to form the lower kingdoms, and thus as an Individual Monad aids in bringing about differentiation and the immense varieties and classes and the genera and families and species of all the different kingdoms. It is a case of the Cosmic One becoming the Many — one of the most marvelous and yet most difficult parts to understand of the esoteric teaching.

In view of the foregoing and last observations, the questioner is in a sense quite correct in saying that different classes of monads pass each through different types of self-expression in all the kingdoms, because it is precisely these monads in their immense variety as Individuals which produce this welter of differentiation of types.

We now come to the gist of the question as to how the actual difference, as among all others, in a monad's own swabhâva is developed. The swabhâva is the characteristic individuality of a being or entity, one having swabhâva X, another swabhâva Y, another swabhâva Z, a fourth swabhâva Q, a fifth swabhâva P, etc., etc., these swabhâvas being the stored-up treasury of experiences from preceding cosmic manvantaras. Just so with human beings: each man has his own swabhâva, and yet all men are linked each through his highest with the Cosmic Monad from which all originated in the dawn of manvantaric manifestation, and to which Cosmic Monad all will at the end of the manvantara be ingathered again. When these Individual Monads reissue forth at the dawn of a new Cosmic Manvantara for a new life-period, each will do so with his own treasury of ingarnered or ingathered experiences from the present Cosmic Manvantara, and each thus will have his own improved or evolved swabhâva or individual characteristics — or individuality. These armies of monads issuing forth from the Cosmic Monad, i. e., from its bosom, will thus break out into the welter, into the incomprehensibly vast multitudes, of beings in differentiation and in manifestation, which will produce the amazing and fascinating variety and

differences of the future Cosmic Manvantara; just as the varieties around us now were born in the manner above explained from the experiences gathered in during the previous Cosmic Manvantara.

Thus slowly through the revolving ages of endless time, the Monads gradually change or rather evolve their swabhâva or 'character' or individuality, ever towards higher and nobler and loftier types, because the swabhâva or individuality of each grows from the less to the greater, from the more imperfect to the more perfect, but always bringing out from within, and not growing by adding increments from outside.

Summarizing, then, in our thought, this wonderful picture, we see that karman obliges every individual Sparklet or Droplet of the ocean of the Cosmic Monad to pass, in the whirling of the Wheel of Life throughout endless time, through all possible phases of experience in the Cosmic Manvantara as these succeed each other.

To particularize: just as so correctly stated in *The Secret Doctrine*, as above quoted, it is quite wrong to imagine an individual monad *being* in one of its evolutionary stages a tiny particle in the mineral kingdom, such as of hornblende or quartz or granite or whatever it may be, and slowly becoming through time perhaps an atom in the flesh of some beast, and finally becoming as a separate entity the monad of a Humboldt or of a Newton or of a Dante or of a Vergil. Here the attention is wrongly centered upon the monad as being an entity disjunct and 'separate' from the Cosmic Monad, in the materialistic fashion of the science of fifty years ago when H. P. B. wrote; and this is very misleading. The truth is that the Individual Monad passes through and helps to form each and every one of the kingdoms of Nature, becoming more and more individualized because of the ever greater expression of its own inner swabhâva flowing from within itself, the stage finally being reached in this development from within upwards when the Monad can express a sufficiency of its inner and hitherto latent spiritual and intellectual and psychical powers, so that it then brings forth in the human kingdom a Humboldt or a Newton or a Dante, etc.

Thus, then, the correct way of phrasing the teaching is: The monad expressing itself with others in every kingdom of Nature, or passing through these various phases of its long evolutionary pilgrimage, at each stage unfolding from within in continuously larger measure the powers and faculties and attributes latent in its swabhâva.

The present writer's most recent book, *The Esoteric Tradition*, to be published in October or November, 1935, contains many passages treating of the same topics here touched upon.

QUESTION 280

On page 368 of *Theosophy and Modern Science* we read: “. . . Theosophists are strict evolutionists, this does not mean that we accept the modern transformist doctrines of scientific theorists.”

In volume II of *The Secret Doctrine*, page 734, we read: “. . . the truth of much modern biological speculation [is] admitted . . . , the partial truth of ‘natural selection,’ and the transformation theory generally.”

Surely the descent of birds from reptiles may be described as transformism, and the fact is taught by Science and Theosophy. (ibid.)

Is not the statement in *Theosophy and Modern Science* a little too sweeping? — H. P. L.

C. J. Ryan — When writing in *The Theosophist* in 1879 H. P. Blavatsky went even farther in apparent approval of Darwinism, as shown in *The Complete Works of H. P. Blavatsky*, II, 30, but she never approved of the principle of transformism as presented by Darwin, Haeckel, etc., i. e., the principle that evolution is the chance outcome of mere physical transformations from less to greater, and that mental advance is the result of environment, etc., acting upon the bodily transformations — in other words, that structure precedes function, the reverse of the natural method.

Writing at first for a public entirely ignorant of the profundities of the Theosophical concept of evolution, H. P. B., in order to be understood at all, had to use the current expressions, regardless of the exactitudes of the Theosophical meanings. But from the first she plainly stated the basis of her teaching of Evolution — “the evolution of spirit, silently developing and asserting itself more and more with every newly perfected form.” She scarifies Haeckel’s ‘soulless man’ and his sneers at the possibility of any kind of spiritual evolution.

In later writings she occasionally uses expressions which, if taken *without the context, or without a knowledge of reincarnation* or of the profound scheme whose outline she gave, seem ambiguous, but the whole tenor of her argument proves that she was not using them in the materialistic meaning. She herself says that there are minor errors in her writings, slips of the pen, and faulty expressions overlooked in the proof-reading. Even a misplaced comma sometimes has a fatal effect on the meaning of a sentence, as we all know to our cost!

Another point should be remembered. When H. P. B. says that man once possessed a ‘pithecoïd’ (anthropoid) form, and that Darwinism was not altogether wrong in that respect, she never meant or said that man was a transformed anthropoid ape of the kind we know. (Most of the modern biologists now deny that man was de-

rived from the anthropoid stock, but claim that he came from some problematic root from which ape and man diverged millions of years ago. What was this root?) H. P. B. explained that the human Monad in the *Third Round* passed through a 'gigantic apelike form' in the astral and semi-astral plastic processes of the 'gestation' of the human race, preparatory to its appearance as complete man on the terrestrial globe, possessed of mind.

The passage about transformism quoted in the above question must be read in connexion with the entire chapter, and it will become plain that H. P. B. is not commending the mechanistic transformism of Darwinism any more than is G. de P. in *Theosophy and Modern Science* or elsewhere. At the same time she agrees with modern biology that such factors as climate, isolation, food supply, etc., have their place in producing *minor* changes and transformations, once the larger 'root-types' have made their appearance, sent down, so to speak from an inner invisible world of control by the Dhyân-Chohanîc wisdom.

QUESTION 281

Dr. Millikan, the famous and spiritually-minded scientist, says in his book, *Science and the New Civilization*, that there is common consent that "the most consistent, most influential, and greatest proponent of the Golden Rule" is found in the teachings of Jesus. While the Buddha and others "had now and then given voice to it," Jesus made it "the sum and substance of his whole philosophy of life." Dr. Millikan considers the "new set of ideals," offered by Jesus and "officially adopted" by a part of the human race distinguished by "great energy and progressive capacity," to have largely determined the entire character of human progress.

How far is this idea compatible with past and present history?—J. R. C.

G. van Pelt—The conclusion that the 'Golden Rule' has been more fully taught and more perfectly followed in Christian countries than in Buddhistic and others, seems not to be justified by the facts as we know them. There is so much involved in this inquiry that only the high lights of the subject can be attempted in a short answer. Both Buddha and Jesus taught the same noble ethics, but they are not only far more fully recorded in the case of Buddha, but are known to be authentic as emanating from him. Christians have only four Gospels which have been declared canonical, and recent serious research has failed to discover that they record the words of Jesus himself. No one knows who wrote them nor just when, conjectures varying from one to three hundred years after the date of the Christian era. Much in them is identical with what was written in India about Krishna, 5000 years ago, and also about other world Saviors. Further, the Gospels are known to be allegorical, using the

language of the Mysteries. The 'mystical death by crucifixion,' and the 'rising again on the third day' refer to actual ceremonies of initiation. Also there is the ever-recurring question, 'Why is there no historical record of Jesus to be found?' Philo Judaeus, who would have been a contemporary of Jesus had the latter lived during the years claimed, and who searched Palestine for records of religious movements, gives us no light. Indeed it seems as if the day might come after more general research has disclosed these facts when the world will turn to Theosophical explanations to reveal the actuality of this great world Savior. This teaching is that he lived about 120 years before the Christian Era, and that his work was chiefly among esotericists, who secretly kept the light from being extinguished during the dark ages. The various streams of influences which finally crystallized into evangelical Christianity would have to be studied in the light of the source of all the great religions, viz., the Ancient Wisdom Religion, in order to understand its failure or success.

Of Buddha, on the contrary, there is ample historical evidence as well as extended records of his teachings, full of the 'Golden Rule' expressed in many ways. Any one can verify this. Compared with many other world Savors he was essentially a Teacher of ethics, and these much more fully elaborated than are the teachings in the Gospels, though of course, they are in essence identical as having flowed from the same source. As to the effect on the respective civilizations there is much which might be said. According to a census taken in Ceylon and India in the last century, in the comparative table of crimes committed by Christians, Hindûs, and Buddhists, in a two million population taken at random from each and covering several years, the proportion of crimes committed by Christians and Buddhists stood as 15 to 4 respectively. To judge of Buddhist morals one should look to the section of country where these really survived, and not to the mixed population of southern India. In comparison, our civilization though highly developed in material inventions, would indeed appear degenerate with its slums, its record of crimes, pauperism, its greed for money, its inhuman prisons, and its disregard for human life. The 'Golden Rule' has been 'officially adopted' in Christian countries, it is true, but had it been also a vital force, there would not be so many today asking whether the decay of our civilization has begun.

The reason for this unfavorable comparison is not to be found in different ethical teachings, for all evidence shows them to have been the same, but in the lack of a philosophical basis for these ethics in Christian countries, which basis exists in Buddhist countries. Undoubtedly Jesus gave this basis to his pledged disciples, but in the

dark cycle into which it was his mission to throw what light could be received, a true philosophy of life could not be assimilated.

QUESTION 282

“Death is not a foe, it is an inevitable adventure” (Sir Oliver Lodge). Must one be adventurous to enjoy death? — A. W. N.

L. Plummer — It is difficult to think of a person actually enjoying death, for too often the process of casting off the body is attended with the most acute suffering. But it is said that to those who suffer most, death comes as a blessed release, and as such it is longed for by the afflicted. Aside from these, however, there are few who look into the future state without misgivings, for to most men it is a black abyss of nothingness, from which none may escape. The usual religious beliefs in the Kingdom of Heaven doubtless appeal to many, but outside of the ancient Wisdom-Religion, so little, if anything, is known about the death-state, that an adventurous person is more apt to cling to life — though often risking it — for the thrills it has to offer.

With the Theosophical picture of the Universe, and Man's place therein, a new sense of adventure is given us. It is a spiritual and intuitional adventure upon which we embark when we die, for obviously we do not sense things with the same faculties with which we contact this physical plane, for the whole purpose of death is to free us from earth-life, and all that goes to make it what it is. With our inner faculties, then, we experience the highest adventure of which it is possible for the human mind to conceive, a passage from plane to plane, and sphere to sphere of the Solar Cosmos. Therefore, to look forward to death in the highest sense (nor does this mean desiring to go before it is the right and proper time to go), is to be intuitionally adventurous. But this requires a certain knowledge of the secrets of death, which knowledge can only be had in the Ancient Wisdom, today known as Theosophy.

THE LEADER'S PENCE

“**A**NOTHER 21st, and the enclosed amount was in the Leader's Pence Box this morning. These pennies remind me of the story, ‘Big Things and Little Things,’ which I told to the Lotus-Circle one Sunday, and then asked if they could give other examples of little things that made big things, and one ‘Bud’ looking at the shining pennies in the glass jar said, ‘One penny isn't much, but all together they make a lot.’ A force is felt with this daily thought and rite, and from it there must flow out a thought-wave of Unity and Help. Do you feel it too?”

— M. L. O.

REORGANIZATION OF ENGLISH HEADQUARTERS

SINCE the reopening of the Headquarters of the English Section at No. 3 Percy Street, London, W. 1, a number of important and far-reaching changes have taken place — we believe to the lasting benefit and progress of the work of the Section. The National Executive at their meeting on April 9th, decided that it was essential that all the lectures and meetings and activities centering in the National Headquarters should henceforward come under the direction of the President and the National Executive. During the last year or two the experiment was tried of making the members of the H. P. B. Lodge, the Mother Lodge of the English Section, an entity separate from the National Headquarters, and working under Officers other than the Officers of the National Section, and with a separate bank account for its funds. All activities at Queen's Gate came under the auspices of this Lodge, and a certain exclusiveness came about because a number of the regular meetings were closed to all but members of the H. P. B. Lodge. Thus members of other Lodges were unable to participate, as they would have liked to do, in the Headquarters activities, with the result that the Headquarters was no longer able to perform its true function of being the undivided brain and heart of Theosophy in England in which all members of the Section could have equal rights and privileges.

The whole matter was laid before the Leader, who replied stating that in his view the plans put forward by the President and Executive Committee were the right ones to follow, and that these had his complete approval. In these circumstances a General Meeting of the members of the H. P. B. Lodge was held on Saturday, May 11th at 8 p.m., in order to give effect to the Leader's suggestions. The meeting decided by a large majority that henceforward the Officers of the H. P. B. Lodge should always be the Officers of the Section, and its activities and funds be merged with those of the National Headquarters under the direction of the President and Executive Committee. The members of the Lodge further agreed that all the regular activities of the Lodge should henceforward be open to all members of the T. S. so that all may share equally in the life of their Theosophical home in England.

Thus the H. P. B. Lodge returns to its original status as the Mother Lodge of the English Section, and the members of it will continue to be the principal support, financial and otherwise, of the National Headquarters.—*A. Trevor Barker*

News of the English Section

National Headquarters and Lodge No. 1. The June Syllabus of Lectures and Meetings in London shows that not only the Sectional activities but those of Lodge No. 1, known familiarly as the London H. P. B. Lodge, of which Mr. A. Trevor Barker has resumed the Presidency, are continuing with increasing momentum of enthusiasm and an ever-widening sphere of influence. The regular public lectures for June included four by the National President: Studies in *The Mahatma Letters to A. P. Sinnett* No. V, 'The Psychology of Chelaship,' and No. VI, 'Is there a Personal God?', 'Replies to Questions on the Teachings

of Theosophy,' and 'The Occult Law of Correspondence and Analogy.' The guest-speaker for the month was Dr. S. A. Peoples, who spoke on 'Spiritual Values in Recent Psychological Research.' Dr. Peoples, who has recently won a Scholarship in the University of California which awards him a year's post-graduate course in London University in the Department of Psychiatry, seems to be fast making friends among the officials and members of the English Section.

Writing to the Leader, Mr. Barker says: "The audiences at our Sunday meetings have steadily increased in numbers since our re-opening. The fire of Theosophic thought in the various study-classes has had a splendid effect, and all the students who attend are just full of questions. I think our Wednesday Study-class for F. T. S. only on *Fundamentals of the Esoteric Philosophy* would please you very much. . . ."

We also make extracts from a lengthy report sent in by one of the regular attendants at these various meetings and classes: "Speaking first of the Beginners' Class, which is conducted by Mrs. R. C. Hall: Members knowing of friends and inquirers who are making their first approach to Theosophy are strongly recommended to send them along to this really 'live' little group, where the profound teachings given in W. Q. Judge's *Epitome of Theosophy* are studied in a way that those in regular attendance appear to find very attractive. For members who are advanced in their studies, the 'Fundamentals Class' held on Wednesdays at 8.15 by Dr. A. Trevor Barker has proved a rich field, both as regards the highly devotional spirit generally evident thereat, and the profundity of the inquiry. Comparatively new students have evinced an understanding which proves the appeal made by these passages of esoteric teaching that it is now our very good fortune to have had released for consideration in our study-meetings together."

Liverpool Lodge: Lack of space prevents our quoting at length from the Reports sent to the Annual Meeting of the National Council held in London on May 5th. We mention briefly, however, that given by Mr. J. W. Hutchin, President of Liverpool Lodge, who is a member of many years' standing, and who has won the respect and love of all who work with him. He said in part: "I think if the members round this table had seen our Lodge as I left it yesterday, they would have said we were a very busy center. As regards our activities, we meet regularly on Wednesday, and are continuing to study *The Mahatma Letters to A. P. Sinnett*, and this is giving us a groundwork that is useful in our public meetings. We know it is heavy work, and I warned the members that it was 'strong meat,' but we get from that source what may not be gotten from other sources. Now and again we have a change, and a fortnight ago we took that illuminating article of the Leader's in the April *Theosophical Path*, on 'Death, and Afterwards.'"

Manchester Lodge: Mr. Peter Stoddard, Secretary of the Lodge, sends the following condensed report of Mr. Barker's visit to their Lodge:

On Thursday and Friday, June 6th and 7th, Manchester Lodge had the very great pleasure of a visit from the English National President, Dr. A. Trevor Barker, during which he delivered two public lectures in the new rooms, the subject on Thursday being *The Mahatma Letters to A. P. Sinnett*, and on Friday 'Replies

to Questions on the Theosophical Teachings.' Brother Barker, in his own inimitable style, dealt clearly and convincingly with both subjects, to an appreciative audience consisting not only of Manchester members and friends, but also members and friends from Liverpool and fellow-Theosophists of the Adyar Society. Dr. Barker is, of course, well known throughout the Theosophical Movement as the transcriber, compiler, and editor of *The Mahatma Letters to A. P. Sinnett*, and of *The Letters of H. P. Blavatsky to A. P. Sinnett*, and is therefore peculiarly fitted to speak on 'The Mahatma Letters,' which were brought to light and published in book form in 1923.

Who and what are the Mahâtmans? Where do they live? What is their mode of life, etc., etc.? Dr. Barker answered these queries from the writings of their Messenger, Helena Petrovna Blavatsky, and from the Mahâtmans' own letters. Quoting from pp. 23-4, Brother Barker then referred to the real objects that the Masters had in mind: "The truths and mysteries of occultism constitute, indeed, a body of the highest spiritual importance. . . . The Chiefs want a Brotherhood of Humanity . . . and to arrest the attention of the highest minds."

"The Point Loma Society has always striven to keep the Theosophical Ship on the true original lines laid down by the Masters. Theosophists are only tinkling cymbals if they do not display a real brotherhood for all students, whatever their affiliations. Dr. Gottfried de Purucker, the present Leader, extends the hand of friendship to members of every Theosophical Society. If we are to be effective Theosophists, we must realize as soon as possible, and must demonstrate and give positive proof of, our fraternal convictions, in living the ethics of Universal Brotherhood. A 'political Bulgaria' will never achieve Brotherhood. The Master K. H., in the above quotation, appeals for our co-operation, and," continued the lecturer, "I want to try to see whether we cannot together realize the presence of these Elder Brothers of humanity in a way different and further than we have ever achieved before. Theosophy is not mere words in a printed book. It can never be understood if it is dissociated in thought from the consciousness imbodyed in living men — of the Mahâtmans and of ourselves. Let us go to work and study this intimate correspondence. We have every cause to be grateful and thankful for these letters. And in studying them we shall be uniting our Manas-principle with the minds of the Masters. The Masters are no figment of the imagination, but living men waiting to foster the tiniest flame of true spiritual aspiration, no matter where the individual student may be found or placed."

Dr. Barker next quoted from *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 38 *et seq.*, recording the incident when the two Masters called H. P. B. to Darjiling, and giving delightfully intimate details of life in that environment.

Reverting again to *The Mahatma Letters to A. P. Sinnett*, the lecturer quoted from pp. 127-8, illuminating passages, in the words of the Masters themselves, on the sacred subject of the after-death states — Kâma-loka and Devachan — and the question of "those who retain their remembrance."

In all these facts and teachings which Dr. Barker placed so ably before his audience, he drew special attention to the consistency which undoubtedly exists between the teachings of the Masters, H. P. Blavatsky, and William Quan Judge,

and he declared that such self-consistent material constitutes a reliable guide to the serious student, and that such students should be warned against unreliable digressions, many of which are unfortunately paraded under the sacred name of Theosophy.

The lecture was followed by questions and answers, and great appreciation was expressed for the help given by Dr. Barker's address.

On Friday, June 7th, Dr. Barker again occupied the rostrum at a meeting for which the subject was 'Replies to Questions on the Theosophical Teachings.' Many questions were submitted and Brother Barker responded liberally and helpfully. Several of the audience also contributed their quota, and the meeting displayed a splendid spirit of fraternity.

STUDY-PROGRAMS FOR T. S. LODGES

SUBJECT for this month: 'Some Secret Causes of Rebirth.' References: *Questions We All Ask*, Series II, chap. xxv; *Golden Precepts of Esotericism*, pp. 25-71; *The Wine of Life*, pp. 35-49, 245-76; *The Ocean of Theosophy*, chaps. viii, ix, x; *The Key to Theosophy*, sec. VIII, XI; *The Theosophical Path*, February, 1930, 'Transmigration of the Life-Atoms,' by H. P. Blavatsky, reprint; *The Theosophical Path*, April, 1935, 'Death, and Afterwards,' by G. de Pu-rucker; *The Mahatma Letters to A. P. Sinnett*, p. 67.

THEOSOPHICAL CORRESPONDENCE CLASS

THE inquirers, members, young and old, who are enrolled in this class are proving by the high character of their study and work that the class is filling a real need for graded and individual requirements. Some of the Theosophical Clubs and study-groups are taking the course and find that group-study aids in the understanding of these fundamental teachings and facilitates expression of formulated thought. An exchange of thought is helpful and wholesome.

There are no fees. Postage sent for mailing lessons is appreciated. Address all communications to:

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

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The Esoteric Tradition

To be published November 1st, 1935

BY

G. de PURUCKER

Chapter headings:

1. Theosophy: the Mother of Religions, Philosophies, and Esoteric Sciences
2. Allegory and Mystical Symbolism
3. The Secret Doctrine of Gautama the Buddha — I
4. The Secret Doctrine of Gautama the Buddha — II
5. Worlds Visible and Invisible — I
6. Worlds Visible and Invisible — II
7. Evolving Souls — I
8. Evolving Souls — II
9. The Evolutionary Pathway to the Gods
10. Esoteric Teachings on the Evolution of Human and Animal Beings
11. The Turning of the Wheel — The Past
12. The Turning of the Wheel — The Present
13. Behind the Veils with Science — I
14. Behind the Veils with Science — II
15. Webs of Destiny — I
16. Webs of Destiny — II
17. Heavens and Hells — I
18. Heavens and Hells — II
19. Reimbodiment as Taught through the Ages — I
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THE THEOSOPHICAL FORUM

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LEAVES OF THEOSOPHICAL HISTORY

[The following is a *verbatim et literatim* reproduction of a document, personally signed by William Q. Judge. The original is typewritten save for the signature, and that in the first line, "ose I love & who work with me." — the first four letters, "To th" being typewritten — and the postscript, "Keep for me after use as I have no copy" are in Mr. Judge's own handwriting. The original is held in the archives of the Theosophical Society.]

To those I love & who work with me.

My last words before going to the convention.

Doubts and questions have arisen as to some things since the present cloud gathered. Among others it has been said it were better that Olcott had left the chair; it would be well for him to go and so on. These should not be held. If held they should be dismissed. There are two forces at work in the T S as well as in the world and in man. These are the good and the bad. We cannot help this: it is the law. But we have rules and we have preached of love and truth and kindness and of all we have spoken of gratitude not only of Masters but among us. Now this applies to these questions as to Olcott and as well there come in principles of policy. Now let me tell you what one has said to me in whom I believe and whose words I endorse. Thus:

"He retains the position for two reasons: (a) To pay a debt of gratitude (b) The T S must not *seem* to the outside world to split or to become separate entities. It must remain *one undivided whole* solid from side to side and retaining even its "incompetent president." It must not be known that he is wholly incapable, He is capable of going on with his small portion of work to the end if well assisted. The work must not fail because here and there *personalities* fall and sin and are unwise. TRUTH remains and IT IS who-

ever falls, but the multitude look to the visible leader, If he falls apart like an unjointed puzzle, at once they say, there is no truth there nothing which IS; and the work of a century is ruined and must be again rebuilt from its foundations and years of backward tendency must come between the wreck of one undertaking and the beginning of another. The same power that overruled his intended resignation and frustrated it, will overrule the present trouble. Let me say one thing that I KNOW: Only the feeling of true brotherhood, of true love toward humanity aroused in the soul of some one strong enough to stem this tide can carry us through. For love and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I or you go into this battle from pride, from self will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach and which we are supposed to represent."

Let us remember those famous words "Be ye wise as serpents but harmless as doves." Let us remember the teaching of the Sages that death in the performance of our own duty is preferable to the doing by us of the duty of another however well we may do the latter; the duty of another is full of danger. Let us be of and for peace and not for war alone. Sincerely as ever,

WILLIAM Q. JUDGE.

Keep for me after use as I have no copy

H. T. EDGE SPEAKS OF H. P. BLAVATSKY

(White Lotus Day, 1935, in the Temple at International Headquarters,
Point Loma, California)

IT is 44 years since I last saw H. P. B., in the early part of 1891, shortly before her death, after having known her for some three years. Her presence yet lives among us, her spirit is revealed in the records of her labors and in the mighty organism she has created; yet I feel that first-hand testimony from one who knew her face to face is always inspiring.

A Teacher such as this dwells in two worlds, hidden from the world by a veil, which may be lifted for those who have eyes to see. Some never saw beyond that veil; they did not give the knock which opens the door. Others there were who gave the knock; and how eagerly was it answered by that earnest heart, so anxious to meet a response, so ready to welcome a disciple, so longing for recognition. As for me, it is but too true that, with the concentrated ambi-

tion of a young man, I thirsted for occult knowledge. *That* knock was answered by books and teachings. But it is also blessedly true that there rose in my heart a feeling of love and compassion for the afflicted and dauntless pioneer; and *this* knock, felt instantly, evoked *another* response. Of the intimate and sacred relations between Teacher and pupil I forbear to speak: to those who know, it is needless; to those who do not yet know we wish good-speed. It is enough to say that my feet were set on the true path, impending disasters averted, and an unbreakable link forged. She forecast for me an eventful occult life, showed me two paths which lay before me, hoped most earnestly that I would choose the right.

The one phrase which to my mind best sums up the message of H. P. B. is the phrase 'Heart-Doctrine'; not empty sentimentalism but the *wisdom* of the Heart; opposed to head-learning, blinded by self.

As to her alleged instability of temperament, I can affirm, as the result of experiences, that this amounted to mere diplomacy, such as is rendered necessary by anyone occupying the extraordinary position which she did. Picture to yourself that position, as portrayed by my wonderful adventure to pass from the academic halls of modern learning and youthful, prideful skepticism, thence to the heart of the world's largest city, in Victorian England; and to find a real Teacher of the Ancient Mysteries. Truly a marvelous incredible experience. Think then of the power of adaptation required by such a Teacher living in such surroundings, and you will no longer wonder at any strange external manifestations. Yet, to anyone giving the right knock, there was the door ready to open instantly and reveal the real H. P. B. behind the veil.

Courage, conviction, utter self-dedication, to a degree for which we can find no comparison, were revealed to the seeing eye. But shall we rest content to admire and adore, as religious devotees may admire and adore, without dreaming of practising in our own lives the virtues we extol in another? Shall we give our great Teacher that bitter cup to drain, like another Teacher in the Garden of Gethsemane? As ye have received, so give. Those who try to receive without giving, shut an iron door against the light, and doom themselves to wither in an airless space. Or shall we dedicate this day solely to reminiscences of times outlived? My friends, there is but one way to redress lost opportunities and that is to make right use of our present opportunities. There will come a time when we shall look back upon this day as upon a past; how many regrets shall we then find in our hearts? Does H. P. B. dwell with us now? It rests with you and me to convert this from a poetical phrase into

a reality. For H. P. B. is a Christos, and the Christ dwelleth in the hearts of his true hearers. It is by deeds that the power is evoked; by our actions alone can we prove the sincerity of the faith we profess.

GREETING TO THE EUROPEAN CONVENTION

International Theosophical Headquarters,
Point Loma, California.

July 11, 1935.

To Dr. Kenneth Morris, President, Welsh Section, the Theosophical Society, and to all Companions present at the European Convention of the T. S. at Cardiff, Wales, August 5, 1935.

Dear Companions:—Greetings from the Leader and from all of the International Theosophical Headquarters' Staff at Point Loma!

The great value of holding these annual Conventions of the European Sections of the T. S. has been abundantly demonstrated in the results that have flowed forth therefrom. By meeting together and discussing your common problems — and, I may say, *the* common problems of our beloved T. S. — in order to meet these more understandingly, your various Sections, and the individual members in each Section, have been knit together in ever closer bonds of fraternal union and sympathetic co-operation. At each successive Convention has been struck the keynote for your efforts throughout the coming year. But a more far-reaching result — and this is what I desire to bring especially to your consideration at the present time — is that this keynote is not one for yourselves alone, nor solely for the T. S., but is a keynote for the nations of which you are citizens, and for the whole world.

The T. S., constituted as it is, and by its very nature, is affected by and mirrors the conditions which prevail in the World, due to the fact that we individually and collectively are integral parts of the human race. But, on the other hand — and this is well known to all of you — because of the constitution and nature of the T. S.; because of the relation which Theosophy holds to the thought-life of the World; our respective nations to which we as individuals belong, and the human race as a whole, are affected by and mirror the conditions which prevail in the T. S. More particularly and especially do these conditions affect all those whose hearts and minds are searching for Truth, and who are earnestly striving to find a solution for the present-day perplexing and terrible national and international, indeed world-, conditions.

No intuitive earnest student of national and world-conditions who is likewise more or less familiar with the history and growth of the T. S., and with the purposes for which it was established, and having at least *some* realization of the significance of the present age and of the time in which H. P. B. was sent as an Envoy of the Masters, can fail to see how greatly the thoughts of men have been affected by her Message. But great as has been the effect of that Message *as a Message*, it would in its wider reaches and implications have failed of its great purpose, namely 'to break the molds of mind,' and 'to change the hearts and minds of men,' had there not been those who, following her, could, and in fact did, in turn carry on her work of teaching and guiding the T. S., acting as, and being indeed the pulsing living heart of the T. S. and, in their turn, transmitting to the T. S. the spiritual stream of life-giving wisdom that ever flows forth from the Great Brotherhood of the Masters and Helpers of mankind.

Not only is this true, but again, H. P. B.'s work and the work of her Successors would have failed but for the response to that Message from loyal and devoted members of the T. S., and their subsequent efforts in support of and work for our Sublime Cause. And this response, these efforts, have borne fruit, and do now bear fruit, in the degree to which our hearts and minds are kindled and inspired to give expression in action to our loyalty and devotion.

And that is our position today, our privilege, our 'calling,' our sacred duty. Great as has been, and still continues to be, the effect and influence of H. P. B.'s life and message and work, and of W. Q. J.'s and K. T.'s; great as is the influence of the teachings, the work, and the life of our present Leader, G. de P.—the T. S. would today fall short of accomplishing its great purpose, might indeed still fail, did we not play well and faithfully our part collectively and individually as a living conscious link between our Teachers and the outer world. Thus it is that in the last analysis the success of the T. S. today depends largely upon us all — upon each of us and upon the T. S. The responsibility for the spreading of its Teachings among men is ours.

The keynote of those Teachings is Harmony, Brotherhood, Love, guided by illuminated Intelligence; and whatever the keynote that we strike in our own individual lives and collectively in the T. S., and which will be again accentuated by you in your Convention, and to the extent that such keynote resounds in the daily acts of our lives and in our relations among ourselves, and in the relations of Section to Section, that keynote will resound and find echo in the world, among the nations, and in the hearts and minds of men.

Thus it is that if there is to be Harmony, Friendship, Mutual Understanding and Co-operation among the nations, it depends — and to a degree greater than I think any of us realize — upon the Harmony, Friendship, Mutual Understanding, and Co-operation that exist among us. Whatever we sow, not only we but the world reaps. In the words of the *Bhagavad-Gîtâ*: “Even if the good of mankind only is considered by thee, the performance of thy duty [*our* duty] will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set.” It is not that we arrogate to ourselves the term ‘most excellent,’ but that we realize the high privilege and responsibility that is ours because of the Teaching we have received and the example set us by our Teachers and the Masters.

In conclusion, Companions — and this is the thought that I desire finally to present to you for consideration in your Convention: How far does the Peace of the world depend upon us? Happily, indeed, there is Peace and Harmony in our beloved T. S.; there is a fine and beautiful co-operation between Section and Section; there is solidarity in our ranks; and the record of the past year is one of steady, healthy growth, with the promise of future growth and expansion into wider fields of influence and service, if we individually and collectively do our part faithfully as Theosophists. But we must not, we cannot, rest content with this knowledge of present harmony and solidarity. No, we must push on; we must go ever forwards; and we shall do well to keep ever in mind the well-known aphorism: “Eternal Vigilance is the price of safety.” It is indeed the *sine qua non* of true Progress, of Harmony, and of Peace.

True it is that we can in no way prevent or even hinder the workings of the karmic law: “*the one* law which governs the World of Being — the unerring LAW OF RETRIBUTION,” as H. P. B. describes it in *The Secret Doctrine*; nor can we turn aside the nations of the world from the karmic pathways which they — and we as integral parts of those nations — have made and are now treading; and which, quoting again from *The Secret Doctrine*, “are now the ways and the high road on which move onward the great European nations.” No! but because we are integral parts, each of his own nation, integral parts of the human race as a whole, we can so help to change the hearts and minds of men through our promulgation of Theosophy and, more potent still, by the examples of our lives, that this karmic pathway which men and nations are treading blindly and without any certain hope may be illumined by the beacon-fires of understanding and consequently of hope and courage; and thus whatever the impending and inevitable crisis which threatens the

nations of the world, and although inescapably it exact its toll of disaster and suffering and heartache—all these will be but as the darkness which precedes the Dawn of a New and Brighter Day.

Then, with this in mind and heart, and governing ourselves accordingly, we can feel assured of the truth of the words of our great-hearted K. T.: "Preserve harmony in your own souls, and it will flow out to all others," and thus shall we build for better things for all men — for Peace, for Harmony, for Friendship, in the place of war, discord, suspicion and enmity, in the world and among the nations.

That is the tribute that we can pay to our Teachers and Leaders — our tribute to Theosophy and the Theosophical Society — a tribute not of words, nor of mere academic study, but of deeds.

The Leader asks me to send to each one of you and to all collectively, his fraternal and affectionate greetings; and to say that he will be with you in spirit if not in person.

Again with greetnigs from all of the International Theosophical Headquarters' Staff and our best wishes for the success of this the Fourth European Theosophical Convention, I am, Yours always fraternally,

JOSEPH H. FUSSELL,
Secretary General.

JUST RECEIVED

Cardiff, Wales

August 6, 1935

Purucker, Theosophical Society, Point Loma

"Convention brotherly united sends greetings loyalty love.
— National Presidents"

BOGEYS AND BROTHERHOOD AMONG THEOSOPHISTS

A paper prepared for the International Theosophical Fraternization
Convention in Toronto, August 23, 24, 25, 1935

BY IVERSON L. HARRIS

THIS is an article calling attention to widespread wrongs in the Theosophical Movement and taking the form of a plea from the heart. It is laid before you for your impartial consideration in the light of the Heart-Doctrine. Taking a bird's-eye view of the Theosophical world one is reminded of a story told by G. H. Betts in *Beliefs of 700 Ministers*:

"Tay Pay" O'Connor in America at a banquet in his honor was asked, "How's Ireland?" "Very bad," he replied. "How's that?" "Oh, Ireland's in a de'il of a way. You see (as he mapped out an imaginary map of Ireland on the tablecloth) there are the Protestants in the North, the Catholics in the South, and they are continually at each others' throats."

A pause: then, "I often wish they were all of them haythen so they could live together like Christians."

John Cowper Powys in his most readable book, *The Meaning of Culture*, makes a statement which every Theosophist with any claim to culture might do well to ponder before embarking upon an attack upon fellow-Theosophists working under a different banner from his own:

If ever a cultured person were in danger of being martyred for an opinion, the only absolute opinion to which he could be forced to plead guilty would be the opinion that it is unpardonable to persecute any opinion!

And similarly, Voltaire:

I may disapprove of what you say, but will defend to the death your right to say it.

With this preamble, the present writer, as an executive officer of the Theosophical Society with international headquarters at Point Loma, will proceed to express some opinions which have often proved bogeys to members of other Theosophical Societies. My hope is that the purposes of this Convention may be served by this frank discussion and that a better understanding of us by our brothers of other societies may be arrived at.

In the first place — now, don't be frightened — most of us are firm believers in the principle of leadership — right leadership, that is, not a leadership of the blind by the blind — a leadership based upon the facts of Nature. History repeatedly demonstrates the necessity for such leadership and contemporary life about us cries out for it. Did you ever know of a successfully conducted human institution of any kind — government, army, university, business, Theosophical society or lodge, that did not owe much of its success to adequate leadership? Is not the whole hierarchical structure of the cosmos, which presumably most serious students of Theosophy recognise as a fact in Nature, founded upon the law of compassion by which the more highly evolved help and guide and lead the less evolved entities of any particular hierarchy? Why accept this principle in the invisible and super-terrestrial realms of Nature, which few of us are sufficiently evolved to test for ourselves, and reject it in the human family which we *can* test and prove for ourselves?

Is it because of the past mistakes of unwise and unenlightened leaders? Have there not been plenty of mistakes, too, on the part of the *leading* leader-critics? We of Point Loma do not believe in wrong leadership. But are any two of us equally evolved? Are we not failing in a sacred duty if we, just like you, neglect, in accordance with our best judgment to guide and lead and point the way to those of our fellow-men who seek guidance and help from us? An ambitious child can, of course, get a kind of education by himself; but how much more quick and thorough is his progress if he has qualified instructors! Similarly, while every student of the Ancient Wisdom must tread the age-old Path for himself, let us be grateful to the path-finders — those who have blazed the trail and trodden it ahead of us. I am reminded of those fine words of Victor Hugo:

We are as unwilling to submit to a leadership or dynasty of thought as to any other. This, however, is to misunderstand and to be frightened by a word when the thought is reassuring. The very law which requires that mankind should have *no owners*, requires that it should have *guides*. To be *enlightened* is the reverse of being *subjected*. The march forward requires a directing hand; to rebel against the pilot scarcely advances the ship; one does not see what would be gained by throwing Columbus overboard. The words 'This way' never humiliated the man who was seeking the road. At night I accept the authority of the torches.

And Carlyle wrote:

No sadder proof can be given by a man of his own littleness than disbelief in great men.

So, good Friends, we members of the Point Loma Society believe in *real* leadership. We are proud of the leadership in our Society. We love our Leader, and we believe that the eyes of love and respect and understanding are far more clairvoyant than are the eyes of ill-will, suspicion, and distrust. We don't ask you to love him or to follow him as we do. You don't know him or understand him as we do. If you did, you would perhaps feel as we do, and you would dispel your fears of the *word* 'leadership,' and would probably rejoice in the thing itself; because it conduces to Theosophical prosperity, solidarity, enthusiasm, progress, and success. But for the present, all we ask of you is that you show towards us and all other Theosophists the same fine spirit of kindness, generosity, and broad-minded sympathy and understanding which Dr. de Purucker has taught us to try to feel towards all other brother-Theosophists. He has most assuredly done his part to carry out the behests of the Masters whom all Theosophists look to for their inspiration:

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.

— *The Mahatma Letters to A. P. Sinnett*, p. 24

With such unequivocal language as the above from the highest voices in Theosophical literature, it is amazing to find earnest students sometimes actually making a bogey even out of brotherhood, and doing their utmost to relegate this cardinal teaching of the Masters to a purely metaphysical concept utterly divorced from that 'Brotherhood of Humanity,' that 'real Universal Fraternity,' which the Great Ones declared to be the desideratum of their own Chiefs. Listen to these words from the same source. They cannot be repeated too often:

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man — will never abuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*, he is not worthy of becoming higher in knowledge than his neighbor. If he craves for phenomena, let him be satisfied with the pranks of spiritualism. Such is the real state of things.— *Op. cit.*, p. 252

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.— *Op. cit.*, p. 17

. . . we might justly maintain that it is. . . . "The business of 'magic' to humanise our natures with compassion" for the whole mankind as all living beings. . . . For it is "Humanity" which is the great Orphan, the only disinherited one upon this earth, my friend. And it is the duty of every man who is capable of an unselfish impulse, to do something, however little, for its welfare.

— *Op. cit.*, pp. 32-3

Another word which has become a bogey to some Theosophists, for reasons which it is not meet that I should go into at this time, is the word 'successor.' I personally, and I believe most members of the Theosophical Society with Headquarters at Point Loma, look upon William Q. Judge, Katherine Tingley, and G. de Purucker, as worthy spiritual and official successors to H. P. B., in that they have faithfully carried on her work and loyally served her Masters. But most assuredly we do not repudiate our brothers of Adyar or of other Theosophical groups because they cannot accept our viewpoint. We are perfectly content to let time and facts work their magic; and probably *all* the facts are known only to the Lipikas.

Again, while H. P. B. referred to the *apostolic* succession as 'a

gross and palpable fraud,' we never knew that a succession of spiritual torch-bearers in the Theosophical Society had anything to do with the *apostolic* succession, which means specifically, as clearly shown by the context, the 'apostolic' succession as misunderstood in the Christian hierarchy. As an illustration of a line of genuine spiritual teachers, a true *guruparamparâ*, let me call to your attention a historic fact which is sufficiently far removed in time and geography not to arouse pre-conceived antagonisms and prejudices. I refer to the coming of Bodhidharma to China from India in 520 A. D., bringing with him the sacred bowl of the Patriarchate and transferring the headquarters of the *Mahâyâna* to the ancient land of the Dragon. Kenneth Morris writes in his illuminating series of Theosophical lectures entitled *Golden Threads in the Tapestry of History*:

Bodhidharma's coming must be called the most important event in inner Chinese history since the days of Confucius and Lao-Tse. There had been teachers since, but none of this standing. Buddhism had been introduced, and monks and books had been imported; but Bodhidharma was the twenty-eighth spiritual successor to the Buddha himself; and the line had not degenerated. Among his predecessors had been Nagârjuna and Vasubhandu, great Masters; the inner doctrine, and something more — an inner royalty and power had been transmitted. It was no case of popes elected by human conclave; but the appointment by one after another of the Enlightened, of men equally enlightened, spiritual geniuses, to succeed them. So henceforward, while that line might last, China was to hold supreme importance spiritually: the outward sign and effect of which was her supreme position in civilization.

While our minds are in the Far East, in the days when there was no civilization worthy the name in Europe and the Crest-Wave of Evolution was in China, let us take a hint from a saying by the Emperor Taitson, "one of the greatest men in all history," who sat on the throne of the mighty T'angs from 627 to 649 A. D.:

By using a mirror of brass, one can see to adjust one's cap; by using antiquity as a mirror, one can learn to foretell the rise and fall of empires.

We hope that we have succeeded in making clear what is the attitude of the members of the Theosophical Society of Point Loma in general towards leadership and succession; and even though other Theosophists of sincerity equal with ours cannot see eye to eye with us in these matters, is this any reason why we should not all practise towards one another the brotherhood which our Masters and H. P. B. made the very corner-stone of their Temple of Truth? Why should we expect them to see eye to eye with us? We are

proud of our leadership; we believe in a genuine succession of spiritual teachers; but we don't insist that anyone else should accept our view of these matters. Our Constitution provides:

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

The world needs the message of the Masters and of H. P. B. more today than it ever did. Every available resource of intelligence, money, work, and devotion, which the whole Theosophical Movement and all the members thereof, individually and collectively, can muster, should be used in feeding the spiritual hunger of the millions of earnest truth-seekers the world over who have not yet found what it has been our privilege to find.

It is deeply to be deplored whenever a single ounce of brain-oil, a single moment of time, a single hard-earned dollar, a single human heart-beat, is wasted in spreading calumnies and misrepresentations about fellow-Theosophists or in having to refute them. Differ at times we probably shall; but in our differing let us never stoop to misrepresentation, never give way to ill will, never be guilty of discourtesy or unkindness, when sweet reasonableness can accomplish far more.

Let us remind ourselves of H. P. B.'s priceless Messages to the conventions of the Theosophical Society in America in general, and of the following passage in particular:

Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood.

The writer of the present address feels deeply that the spirit of fraternization embodying itself in interorganizational meetings such as the present one in Toronto is a genuine step forwards towards a better mutual understanding among the different Theosophical Societies. Some people have imagined that Point Loma has had enough of fraternization, or that it has wearied of working for it because of unkind rebuffs. But let me state that to my own knowledge this is not the fact. We are more enthusiastic than ever in our work for fraternization among Theosophists of various affiliations; and we do all we can and seize every chance to encourage the spirit of inter-organizational kindness, mutual respect, and understanding.

Point Loma, Calif.
July 20, 1935.

THE FRATERNIZATION CONVENTION

FROM the July issue of *The Canadian Theosophist* we copy the program (as far as arranged) of the Fraternization Convention, which will meet at 52 Isabella Street, Toronto, Canada, the hall of the Toronto Theosophical Society (Adyar), on August 23-25.

Friday: 10 a.m. to 1 p.m. Registration and information for visitors; 2 p.m. Calling to Order of Convention by Temporary Chairman, Mr. J. Emory Clapp, Boston; Election of Permanent Chairman; Chairman's Address; Election of Committees; Address and Papers — Mrs. Gertrude Knapp: 'Some Facts in Botany Viewed Theosophically'; Mr. W. F. Sutherland; Discussion; Collection; 5-6 p.m. Informal Reception; 8 p.m. Address by Mr. F. B. Houser — 'Theosophy and Economics'; Questions, Collection.

Saturday: 1 p.m. Luncheon; 3 p.m. Address by Mr. Cecil Williams — Fraternization; Discussion, Collection; 8 p.m. Address by Dr. Alvin B. Kuhn — Questions, Collection.

Sunday: a.m. Tour of the city; 2 p.m. Address by Mr. Robert Hughes — 'Magic, the Science of Life'; Mr. F. C. Bingham — 'Buddhism'; Questions; Collection; 4 p.m. Report of Committee on Resolutions, Selection of Next Meeting Place, Close of Official Business; 5 p.m. Reception to Visiting Delegates and Members; 7.15 p.m. Mr. G. Rupert Lesch — 'Theosophy and the Study of Comparative Religions.'

THEOSOPHICAL NEWS AND NOTES

INTERNATIONAL HEADQUARTERS

A RECENT visitor to Headquarters was Mr. C. Jinarâjadâsa of the Theosophical Society, Adyar, who has co-operated so effectively with our own Centennial Committee in the collecting and preparation of material for *The Complete Works of H. P. Blavatsky*. Mr. Jinarâjadâsa was received by the Point Loma T. S. officials, the chairmen of the Centennial Committee, Captain Beaver the General Manager, Mrs. Ethel Lambert, and other members, and was accompanied about the Headquarters by Dr. J. H. Fussell, Mr. Iverson L. Harris, Mr. Sven Eek, and Mr. Boris de Zirkoff. An enjoyable hour was spent.

Bro. E. L. T. Schaub, Regional Vice-President of the Central District, American Section, was a visitor at Headquarters for a few days in June. He afterwards wrote: "My visit to Point Loma at this time was the loveliest experience of my life."

'Theosophy and the Modern World' was the general topic of discussion for the month of July at the Sunday afternoon public forum-lectures conducted at the International Headquarters, Point Loma. Mrs. Ethel Lambert

presided. The following were the speakers and their special topics: July 7th, 'The Theosophical Movement: Its Mission' (Boris de Zirkoff); July 14th, 'The Challenge of our Times' (Alice D. Peirce, Joseph H. Fussell); July 21st, 'New Knowledge for a New Age' (Abbott Clark, Iverson L. Harris); July 28th, 'Theosophy and the Modern World' — Conclusion (W. Emmett Small, Helen Savage).

The August syllabus announces as the general topic, 'In Search of Freedom'; the Chairman, Iverson L. Harris; the speakers and their topics: August 4th, 'Free Will' (La Fayette Plummer, Frances M. Dadd); August 11th, 'Who are the Free in Life?' (Marjorie M. Tyberg, Boris de Zirkoff); August 18th, 'Let There be Light' (Grace Knoche, Laura Arteche); August 25th, 'Freedom and Responsibility' (H. T. Edge, Helen Savage).

SCANDINAVIAN SECTION

The following notes summarize a lengthy report of the summer activities at Visingsö sent by Mrs. Anna Reuterswärd.

The classes have been well attended, especially the Class in Theosophy and the Public Speaking Class, 40 or 50 being present each time. These have been conducted by Torsten Karling, and later when he had to leave on a visit to Holland, by Professor Lindblad. Miss Karin Wahlberg takes the Sanskrit Classes and the study of the Devanâgarî. Mrs. Berg von Linde conducts a class in English, using *Questions We All Ask* as a study-book; and Mr. Oehrens from Hamburg conducts a class in *Fundamentals of the Esoteric Philosophy*.

The Service Bureau is under Miss Karin Wahlberg's able charge, and with the help of Miss Martha Jansson from Helsingfors, Finland, and Miss Edith Persson, its arduous duties have been carried out with discrimination and success. Mrs. Ellike Karling has been the efficient and charming head of the Kitchen department which serves three delicious meals a day. Now that she has left with Mr. Karling, her place is filled by Miss Eliasson.

Mrs. Nyström, who is the Headmistress of the children's school, gives her whole being to the work, and is ably assisted by Miss Stenmark, Misses Martha and Maria Olander, Mrs. E. Collander, Mr. Carl Sandblad, Mr. Ertmer, and Miss Kleberg. The children love the school and are happy and interested. Mr. C. Källström also helps with the courses; and Miss Alma Norrsell, the devoted Secretary of the Section, is in charge of the Booktable.

There have been many visitors here. Besides others above mentioned: Mrs. Anna Wicander from Stockholm; Mrs. Klara Kirsebom and her children from Hamburg; Miss Käthe Klockman, Mr. Oehrnes, and Mr. Ertmer, also from Germany; Miss Ruth Bogren, Miss Olga Rubenson, Mrs. E. Collander from Göteborg; Miss Undén, Miss Aronson, Mr. N. Björck, Mr. H. Källström, from Stockholm; Mr. Graumann from Falun; Mr. Cederberg and Miss Anna Månsson from Malmö.

Mrs. Reuterswärd writes beautifully of the Theosophic spirit pervading the work at Visingsö, and of the influence of the President, Torsten Karling, as "the right man in the right place, esteemed and beloved by all, the leading intelligence in the different classes, lifting them constantly to a higher plane." Co-operation, devotion to Theosophic ideals, brotherliness, high intelligence, and a joyousness

of spirit mark the very successful activities at the 1935 Summer-sessions of the Scandinavian Section at Visingsö.

ENGLISH SECTION

National Headquarters, London. A full schedule of Theosophic work in its various branches continued with unabated enthusiasm during July. Our London members had the pleasure of having Dr. Kenneth Morris, President of the Welsh Section, as their guest-speaker at the regular Sunday evening meeting on July 7th. His subject was 'The Wisdom of the Druids.' During the month Dr. Barker continued his 'Studies in *The Mahatma Letters*,' No. VII, 'The Problem of Evil.' This series of lectures is being published in *The English Theosophical Forum* and will be of interest to all who are familiar with *The Mahatma Letters*. 'The Saviour of the World' was the concluding lecture of the month given by Dr. Barker on July 28th.

Although there has not been time for us to receive details, the latest news from England told of enthusiastic plans which were being made by the officials and members in London to receive the seventy or more Dutch Delegates to the European Convention held in Wales this year. Included in the program was a *Conversazione* held at the London Headquarters on Friday, August 2nd. The following morning the large party of English and Dutch delegates were scheduled to leave London for Wales.

AMERICAN SECTION: WESTERN DISTRICT

Los Angeles and Hollywood: The Aryan Lodge of Hollywood, which was chartered on July 21, 1934, is already one of the most rapidly growing in the Western District. Its membership has increased nearly 600 per cent. in one year. Some of its most active members, after long search and disappointment elsewhere, have found in their association with Point Loma, not only the genuine teachings of H. P. B. and the Masters, but the spirit of mutual consideration which should pervade all Theosophical activities, regardless of organizational affiliation. At the annual meeting of the Lodge, held on July 7th, the following officers were elected: President, Clarence Q. Wesner; Vice-President and Librarian, Nihla Aldrich; 2nd Vice-President and Corresponding Secretary, Corinne Austin; Recording Secretary, Betty Roberts; Treasurer, Robert H. Austin. In a subsequent issue of *THE FORUM* it is hoped to print extracts from the President's annual address.

On July 2nd Miss Florence Collisson, instructor in history at Lomaland School and resident-teacher in the Girls' Department, spoke at the Aryan Lodge, 831 North Mariposa Avenue, Hollywood, on the subject: 'Death, the Great Adventure.' The meeting was well attended. The speaker herself reported: "I hope with all my heart that I was able to give them some of our wonderful Lomaland Temple spirit." That she succeeded is evidenced by the following extract from an enthusiastic report written by Dr. Axel Emil Gibson: "Miss Collisson made us all very thoughtful and thankful. She carried with her the hall-marks of Point Loma: poise, kindness, lovingness, clarity, precision — the unassuming yet positive attitude."

Dr. Gibson has been active in collaboration with other members of the New

Century Lodge, in supplying *The Complete Works of H. P. Blavatsky*, as these are issued, to the Los Angeles Public Library. He reports: "The Library was surely appreciative of the gift. The two volumes, as they stand on the shelf in the Theosophical division of the library, look very impressive and by all means the most prominent feature in the entire religio-philosophical department. It has long been a dream of my heart to see Point Loma enter the field of such a high grade national publicity."

Bro. Paul Henning, Chairman of the Publicity Committee of the New Century Lodge, continues to meet with success in his campaign to secure the publication of Theosophical articles in the suburban papers of the Los Angeles District.

San Diego, Calif. *Katherine Tingley Lodge.* The President of this largest lodge in the American Section, Mrs. Hazel Boyer Braun, reports: "The special summer program which opened Katherine Tingley Lodge to the public with a course in Theosophy presented each week by the lodge study-group on Sunday morning, the club on Wednesday evening, and the lodge on Friday evening, has never failed to draw inquirers to each meeting, also to stimulate a very fine attendance on the part of the members.

"For the month of August 'Evolving Souls' is the general subject of all meetings. It is the intention of the Executive Committee in preparing this program to answer the most pressing questions of the inquiring public. Keynotes that present the ethical teachings are continually sought; they are fundamental and have been given to man by every sage and seer through the ages. We need ever to be reminded of them. Every thinking person wishes to know about the ultimate goal of life."

Ocean Beach, Calif. *G. de Purucker Lodge.* Chartered on June 25, 1934, under the inspiration of Edna Mapelsden Gourley, this lodge grew steadily until ill health and other circumstances compelled its President greatly to reduce her personal activities in its behalf. Finally, Mrs. Gourley, who no longer lives at Ocean Beach, tendered her resignation from the presidency, while retaining her membership and doing Theosophical work elsewhere as her health permits. On Monday, July 15th, the following officers were elected: President, Mae Lewis Fyler; Vice-President, Eunice Wright; Secretary, Florence K. MacCausland; Treasurer, Aileen Luffe. Within a fortnight after her assumption of office as President, Mrs. Fyler sent in eight applications for fellowship in the Lodge: four for Associate Fellowship and four for Full Fellowship.

Patterson, Calif. Owing to the indefatigable efforts of Mr. and Mrs. Clarence V. Smith, a lodge has been founded at Patterson, California. The charter was issued on June 20, 1935. A formal initiation of new members into Full Fellowship took place on July 17th, and the President, Irene B. Smith, writes of the 'enthusiastic companions now enrolled to carry on the Masters' work through our Lodge.'

For particulars concerning all the regular public activities in the Western District, consult *Theosophical News*, published monthly by the Katherine Tingley Lodge, 2772 Fourth Ave., San Diego. Price, 25c. per year.

THE LEADER'S PENCE

August 5, 1935 — "We are all alike. We miss many opportunities for useful service. But here is one, which, when once adopted, becomes a pleasant and a joyful habit. I am so glad that I am one of the many who have the habit."

"A cup of coffee, and The Leader's Pence (excuse my associating the two) are two bright spots of the morning."

STUDY-PROGRAMS FOR T. S. LODGES

SUBJECT for this month: Occultism: Genuine and Imaginary. References: *Questions We All Ask*, second series, Nos. XVII and XXIV; *Occultism and Psychic Phenomena* by Dr. G. de Purucker; *Fundamentals of the Esoteric Philosophy*, chaps. xxxv and xxxix; *The Wine of Life*, pp. 179-198; *The Ocean of Theosophy*, chaps. xvi and xvii; *The Key to Theosophy*, pp. 26-33; *Studies in Occultism*: No. I, 'Practical Occultism'; 'Occultism Versus the Occult Arts.'

THEOSOPHICAL CORRESPONDENCE CLASS

A MEMBER of the Correspondence Class writes: "No, I am not the same person — it is a strange feeling sometimes to realize it. With regard to happiness, cannot one find the greatest happiness in growth? . . . More and more I am convinced of the importance of becoming a Theosophist." Another member of the class writes that he fully expects the work in the Correspondence Class will aid him in formulating his thoughts when speaking in public. Already he finds improvement.

The Correspondence Class offers to all who wish to enroll lessons in the study of Theosophy adapted to individual needs and requirements. There is no charge for the teachings but we ask that postage be sent for mailing the lessons.

Address all communications to: Mrs. E. W. LAMBERT, Secretary Correspondence Class, Theosophical Society, Point Loma, California.

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

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

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GOTTFRIED DE PURUCKER, *Leader*

Associate Editors: J. H. FUSSELL; M. M. TYBERG; W. E. SMALL

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

ANNUAL EUROPEAN CONVENTION OF THE THEOSOPHICAL SOCIETY

HELD AT GWALIA HALL UNDER THE AUSPICES OF THE
WELSH SECTION, AUGUST 4th and 5th, 1935

Morning Session — August 4th

Gong

Dr. Kenneth Morris, President of the Welsh Section opened the Meeting with an address in Welsh, which he afterwards gave in English, as follows:

“My Beloved Friends, from lands beyond the seas and beyond the Severn, according to the custom of our Society in its International Conventions, the official language of the Cardiff Convention must be the language of the country in which it is held. Therefore, and because it is necessary for us to hear one or two words at least of the official language of the Convention (and after that there will be nothing official about the Convention at all), I will now call upon William Vincent Jones of Ferndale to tell you how glad we are to see you and how much we love you, in the language of the ancient Theosophists of this country — the great Bards and Druids of old.”

William Vincent Jones then spoke in Welsh.

Dr. Kenneth Morris: “Brother Jones has just told you what I said he would. We love you all and thank you for coming. Now I will ask Brother Trevor Barker to read the Leader’s message.”

[The Leader’s Message was printed in the August FORUM, pp. 276-9]

Dr. Morris then introduced to the Welsh members those whom he had called to the platform: President Torsten Karling of the Scandinavian Section, President Trevor Barker of the English Section,

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President Saalfrank of the German Section, President Venema of the Netherlandish Section, Vice-president Oosterink of the Netherlandish Section, Miss Karin Wahlberg of the Scandinavian Headquarters, and Miss Judith Tyberg of the Point Loma Headquarters. Greetings were then read, from the Scandinavian Theosophical Clubs, from Brother Baer of Dresden, and from the Comrades at Visingsö.

Dr. Morris then requested Mr. Torsten Karling to open the discussion of the topic chosen for this session, 'Theosophy for the Unthinking Masses.'

Mr. Karling: "I think it is absolutely necessary for us as Theosophists to avoid being entangled by phrases which give certain ideas that lead us astray. One of such phrases is the word 'masses.' It has been used in the political press and in papers dealing with social matters, and when we hear the word I am quite sure that we get the vision of marching, political masses, of starving and hungry masses, or something like that. We must not think of masses in such a connexion. If there exist masses, dear Comrades, we, every one of us, are part of them, and if masses do not exist, we have to deal entirely with individuals. In the headline for our discussion there is an attribute, the 'unthinking,' and when we use this phrase, the unthinking masses, do we not say practically the whole of humanity, except ourselves, standing around us, but, dear Comrades, be not offended now, we must also belong to the unthinking masses, not always, certainly not, but now and then and now and again. As soon as we let the chattering voices in our brains take command over our thinking power, we are unthinking; as soon as we let the lower part of us draw us away from the way, the light and truth, we are part and parcel of the unthinking masses. I want to make these points quite clear, because what I have to say about Theosophy for the unthinking masses is based upon this fact, that the phrase in itself is a temptation to fall into the heresy of separateness. We must never feel so separated from the masses. Because, if we do, we cannot give Theosophy in the proper way. And there is another point, if we feel rather as one with the masses, the unthinking masses, we can so much more easily find in our own hearts the way, the method, of giving Theosophy to them. We have to experience the flow. What do we get from Theosophy which makes us more and more thinking individuals? That is a very important point. I think we can use it in our work for Theosophy in any crowd — but now I say 'crowd.' I must correct myself again. You may not think that when we come to a public meeting such as a Theosophical one, you have unthinking masses before you in the audience. People coming to a Theosophical meeting are 'thinking' in some degree at least and you must not think that

the unthinking masses read our books or magazines, naturally, because people buying our books are imaginative, thinking, are inquirers, seeking people, but the unthinking masses you have around you every day, every step you take in the world, there you must try to find them and there you must try to give them Theosophy; and I think the proper way to give Theosophy to the unthinking masses is to give them pictures. I remember very well when I was very young I loved to see pictures and I did not care very much for long explanations as to what the pictures meant. I got an impression from a picture and that was enough for me. When I was a little older my grandmother was very interested in giving me an insight into the Bible and I loved especially all the tales in the Gospels and some things told by Jesus in parables. I was very interested; I caught it and I held it. I think that to the 'masses' we meet every day on our path we have to give parables, or, to put it better, pictures of what Theosophy is and what Theosophy means in human life. We are told that one of the most important things we can do is to teach humanity about Karman. Certainly! But Karman, the teaching of Karman, I think is not for the unthinking; people who can grasp the idea of Karman are already in some way, in some degree, thinking people. But what I can give even to the most unthinking one, that is a picture that a god is personified in him. He will start. How can that be? Yes, in the innermost of your being you are a god. Have you thought upon it? What that means? How it awakens in the mind of the human a respect for his real innermost self, and he starts to think. Oh, it is possible to draw the attention of the most unthinking also to the infinity, all the beauties of infinity. To show them the heavens with stars and sunshine and give the picture of ever-expanding vistas of the Universe. Everyone will try to follow on that voyage and the more he tries, the more certain it is that he will break the bond that keeps him very tightly bound in personality.

"And there is one more picture we can give the unthinking and I have spared that for the last picture. I think it is the most practical and one that will give the best solution of all. It is the picture of how Theosophy in the life of the Theosophist creates harmony and strength and forgiveness and love and makes his life the harmony that echoes around practical Theosophists who have made Theosophy a living power in their lives, giving everyone who comes within reach of them the picture of happy and good men and women. I think that is very good Theosophy for the unthinking masses."

Mr. Dirk C. de Vries said in part: "Brother President and Comrades — We are facing a world whose faith in a fickle, wrathful, jealous personal God is gone. The Church has lost its power over

the minds of men and the masses have got nothing to fill their now empty and unguided minds. They crave for a spiritual hold, a religion, a philosophy, which will enable them to see clearly their proper place in the universe. There is undeniably a gap between parents and children, but may this be not only that the youth today are, as the youth have always been, selfish, but also that the parents have been standing still? Besides, our present young men and women have grown up during war-time, have been immersed in the utter selfishness of war profiteering. Need we wonder that they find it difficult to believe in self-sacrifice and love and in the importance of being good? They lack an impelling reason for choosing the good. They lack the basis of commonsense without which all moral teaching becomes but empty exhortation. The youth today clamor for a sound and solid reason why they should prefer to be good. Deep in their inner selves they intuitively know that it is the only right and natural path to follow but the fierce struggle against outworn dogmas blinds them and they do not see the path. We, in my opinion, Comrades, have come to a stage where the Theosophical lecturer is no longer laughed at but has a chance to explain clearly the reason why young people should prefer to be good. Theosophy explains why it *pays* to be good. This the modern mind can understand.

"We today do not want a readymade religion or philosophy. We want to build our own. Well, we Theosophists have piled high all the building blocks, all the bricks, the mortar, and the tools. Do not let our fear of their falling short of the work of a cosmic mason keep us from sharing what we have with them.

"Comrades, the day of the elect and the chosen is dead. Science now pretty well agrees that life is one; brotherhood is no longer a mere fantastic ideal. 'No more war' is the anguished cry of humanity. The Theosophical Movement can satisfy this demand; it can proffer a clue as to why there should be no more war: it is the Theosophical teaching of the Oneness of Life. Comrades, I repeat that to my mind our time has come. The world is waiting for what we have to give, for what is burning within us. Let us go among the people. Let us speak the words. And let us set the example, silently and fervently. Let us live the life."

Dr. Morris then spoke briefly of the inscription 'Jesus Christ the same yesterday, today, and forever' and the necessity of imprinting on the mindstuff of the world a knowledge of evolution, of human perfectibility, of the possibility of growth, and that to be "the same yesterday, today, and forever" would simply mean to be dead. This old bogey of vicarious atonement still sways the mind of the West, and so nothing is done — governments, courts, etc., wait for some-

one else to take the necessary action or the blame for their misfortunes. What we have to do is to kill it by insisting on the truths of Karman and of every man being his own savior, and having his own god within and being the master of his destiny.

Mr. Bonset, of Bussum, spoke of the need of bringing out the Theosophical teachings in the way we are now doing and trying to find those who are asking for more light and longing for spiritual development. "These seekers are drawn to Theosophy sooner because of our Work. We must try to reach those who are not yet awakened. Many search for themselves; we stand before a field that has been ploughed and is waiting for the seed. We all have remarked that the questions put by those who come to our clubs and take up the study of Theosophy are so often similar. This proves that the problems of life are pretty much the same for everyone.

"Many become aware that they are empty-handed; they perceive that there are things of much greater value than the material ones to which men are still so often attracted. Theosophy answers this need to know the inner value of all. But knowledge alone will not help us to help others along the Path to more Light. It is only when we grasp the inner meaning, the heart of the teachings, and make them living expressions in our lives that we can understand the Universal Oneness, and then only shall we be able to impart these great truths to others."

Mr. Ben Koske of Middleton-in-Teasdale said in part: "In the early Victorian times I think I am right in saying that many parents thought it a wise thing to push their growing children out into the world to get their strength trying to stand on their feet and face the battle and problems of life with their own strength. It might be a very useful experience, a very excellent way of finding out how to announce the teachings of Theosophy, to bring those teachings to others, if we just went out to where it is not at all, to where the people know nothing of Theosophy, hear nothing of Theosophy, where what you say might come entirely as a new world. That, to some extent has been my experience. And here is a key-note which I think opens naturally the way. It was sounded by K. T.

" 'And this is really the keynote — the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men . . . it stands majestic, the core and heart of each man's life, the dictator of his destiny.' "

National President Georg Saalfrank then spoke in German, and what follows is taken from an English translation of his speech:

"When we get a deeper understanding of the problem before us we have to admit that there is a way to make even those who do not

think acquainted with Theosophy. I think it is best to give it to them in their own language and to appeal to their sentiment and their intuition. Consider the method of a good teacher who is striving to give pupils not expert in thinking instruction in ethics. He narrates splendid stories which glorify love of truth, fidelity, sincerity, devotion, charity, any of the great virtues. The good minister trying to teach and guide his parishioners appeals to their hearts and souls and strives to bring into action those human powers which Theosophists know to be of divine origin. The good statesman too addresses himself by his measures to the common sense and the better qualities of man, to what is the common welfare. But all of them have real and lasting success only when they themselves in their personal life realize their ideal of education. Children and men of sentiment especially have a very distinct feeling as to whether their counsellors have an earnest comprehension of their own good advice.

“So, in order to bring our beautiful teachings to the thoughtless part of humanity we have to realize all those human virtues in their highest form. Then we shall begin to impress people very strongly; they will first become interested in us and then in our doctrines. When this personal understanding comes about there will be found the words suitable to the mental faculties of this class of men, the words that will introduce Theosophy and induce them to think. While the student of Theosophy gains by his sincere effort to realize the highest virtue, the other, the so-called ‘thoughtless’ one develops his best and highest feeling and even his intuition. When he afterwards meets a Theosophical Club he will find all that he needs — compendiums, methods, opportunities,— and he will cease to belong to the ‘thoughtless’ class. Later on in the Lodges of our T. S. everyone can find what balances the former one-sided method. Heart, feeling, intuition, and intellect, have to act harmoniously, not interacting at each other’s expense. This state of inner harmony is pre-emptory for everyone who has in mind the development of his inner faculties.”

Herr Saalfrank stressed greatly the importance of Lotus-Circle and Club work, saying that in Germany the members think no Lodge complete without these departments working in harmony with it.

Dr. Trevor Barker said in part: “In connexion with this problem of ‘Theosophy for the Unthinking Masses,’ the Masters, in their earliest communications to us state that the first problem of all is that their teachings must be made to work upon the moral code of all time, and the four key-words of this doctrine are self-denial, unselfishness, charity or love, and purity. We must formulate in some clear-cut terms these simple and easily understood ethical principles

in such a way that we carry them engraved upon our minds and in our hearts and in such a way that when we meet those who know nothing about Theosophy we see it, we have the key, and can present it to them in some relatively simple formulation, a simpler form of the ideas contained in the seven Pâramitâs of *The Voice of the Silence*."

The Convention was then adjourned until the afternoon.

At 2.30 p.m. came the second session of the Convention. Dr. Morris called to the platform Mrs. Karling, Mrs. Venema, Mrs. Barker, Miss Wahlberg, Mme. de Lange-Gouda, Miss Wilkinson, and Miss Judith Tyberg. The subject under discussion was 'Our Duties as Members of the Theosophical Society.' The opening address was given by Brother F. Lindemans of Rotterdam, and he was followed by Mr. A. H. Barlow, Mr. Torsten Karling, Miss Judith Tyberg, several of the Welsh members (whose sincere and earnest words impressed our correspondent, who, however did not get their names), and Mr. Venema, who closed with a heart-stirring appeal to the members concerning the duties of F. T. S.

At the public meeting in the evening the hall was packed. Dr. Morris presided and introduced Miss Judith Tyberg as the first speaker. Brother H. Oosterink then presented to the audience a series of questions on vital subjects and proceeded to point out how Theosophy could answer them all. Then the audience were asked to put questions of their own. There being no response at once Dr. Barker suggested that they sit silent in harmonious thought for a few moments. Immediately questions followed. 'What is the difference between Karman and Fate?' was answered by Dr. Barker with a clear exposition of the teaching on that subject. Mr. Karling then gave a highly satisfactory answer to a question regarding the spirit's coming into matter — did it lose spiritual consciousness by so doing? Mr. Venema then gave an excellent and all-round answer to the question 'Why do even those of noble character suffer?' Another convincing answer was given by Dr. Barker to 'Are not the Theosophical teachings just another set of dogmas?' After another question about Karman, this time dealt with by Dr. Morris, the meeting closed as it had opened, with Welsh music by a string quartet composed of Welsh members. During the evening a song by one of the Welsh members delighted the audience.

On Monday morning, August 5th, the subject under consideration was Lotus-Circle work — the teaching of Theosophy to children. Dr. Morris was surrounded on the platform by Lotus-Circle teachers from England, Sweden, Holland, Germany, Wales, and

America, each of whom took an active part in the program. Mrs. Hall of England, Mr. Karling of Sweden, Miss Tyberg of Point Loma, Miss Margot Hus of Germany, the Misses Nel von Weydom Clatterbos, Cor den Buitelaar, Lucie Goud, Jo van der Burg, Govertina Slierendrecht, Christina Wolthoorn, Helena Westerdinn, and also H. P. de Krijer, and Reindert Knauf, all of Holland, were among those who spoke of their experiences and methods. The sincerity, enthusiasm, and spirituality of these workers for the youth made a deep impression on the hearers. The speeches were all given in English and so could be enjoyed fully by all present.

At noon representatives of the Press took a photograph of the Delegates to the Convention in front of the Welsh Headquarters.

At 2.30 p.m. the subject of Lotus-Circle work was continued by Mrs. Venema and a member from Groningen, Holland. Then came a lively presentation of Junior Club-work in the form of a Symposium prepared by Judith Tyberg and the young delegates from Holland, and rehearsed on the journey over. This brought to a close the Young Folks' Program, which left the members thrilled with hope for Theosophical education among the youth of several countries.

The subject of 'Chelaship' was then taken up. Beautiful papers were read by Mme. de Lange-Gouda and Brother Hendrik Oosterink. National President Venema uttered a challenge to all to go further into the Temple of Wisdom, to become channels for the high forces to work through; and after a few inspiring words from Dr. Morris the meeting closed with the recitation of 'O my Divinity' in Welsh by one of the members.

Convention Notes

A letter from Dr. Morris to the Leader states that on August 3rd, when the 250 Delegates arrived in Cardiff, the Committee of Presidents of Sections met, all five Presidents and also Brother H. Oosterink, Miss Wahlberg, and Brother F. H. Lindemans being present. At the suggestion of President Karling the following plan was made, to be laid before the Leader:

That this International Committee should exist, with headquarters in what we all look on as the Metropolitan Section of Europe, namely the Netherlandish Section, and, in point of fact, at Bussum.

That its President should be Hendrik Oosterink, its Secretary, Dirk de Vries.

That it should have charge of members-at-large in Europe, particularly members in countries that have no national sections and

That it shall seek all means for international co-operation between the Sections.

From our correspondents we learn also of the public interest aroused by the Convention. *The Western Mail and South Wales News* of August 6th had a good report of the Monday session, giving almost all of Miss Tyberg's speech on education, and *The Weekly Mail and Cardiff Times* of August 10th reported the Sunday sessions and the public meeting. The City Parks Committee of Cardiff offered the free use of a lovely little mountain park in the outskirts of the city for a camp for the visiting Hollanders. The people in the valleys and on the mountains, the bus-drivers and others offered the same warm welcome given by the Welsh members in general and the Cardiff Lodge in particular. The officers of this Lodge are: President, R. P. J. Richards; Vice-president, John Taylor; Secretary, John Taylor; Treasurer, W. T. Pugh.

On Tuesday morning after the Convention Dr. Morris and two bus-loads of members went out for a trip to the mountains and valleys and mines of Wales, returning at 6 p.m. They drove through Clandaff and Coed Ely on to Rhondda Valley, where they roamed through the valley and by the side of mountain streams, and where, in a chosen beauty spot, they rested while our Welsh poet told stories and they sang Welsh songs (and also *Du Gamla* for the Swedish Comrades) and drank in the beauty K. M.'s poems had told of to some long before. Returning they climbed a mountain and saw in a lovely lake the purple and gray and red of the hills, and farther on a Druidical Circle of stones, which drew from Dr. Morris Druidic lore of intense interest to the large group of visiting members.

Many letters about the Convention have been received at the International Headquarters, extracts from which follow: "By the by Hollanders all speak the most beautiful English; de Vries made a splendid speech in Convention. The whole affair sent me home with new hope for the work in Europe. They are so full of fire and energy."—H. P. L.

"'Twas a wonderful Convention. The Dutch Comrades and the young people are amazing! The whole was an inspiration from beginning to the last moment." — H. G. S. (who cycled to Cardiff from Scarborough spending his nights en route in a wood or in Youth Hostels.)

"The spiritual value of such days we cannot fully understand, I think, but it must have given to many of us a deeper understanding of the Reality behind an exoteric Theosophical Society." — C. de B.

"The last six days have been a wonderful experience for me. To

see gathered together so many warrior-souls from England, Ireland, Wales, Sweden, Germany, Holland, and America all working so harmoniously for the furtherance of Theosophy with unbelievable energy and self-forgetfulness and spiritual conviction can never be forgotten. It was a very high honor for me to be able to work with them.” — J. M. T.

“I think that I never attended a more beautiful Convention than this one. I think though you were not there your spirit prevailed above everything else, and as for me I am convinced that the blessings of the Masters were on this meeting. I need not give you a report. . . This was the first Convention where all the National Presidents were present, and important brotherly bonds are laid for the future. We all left each other bound heart and soul together for the Sacred Cause, and all the members who attended the Convention left it with the urge, that they expressed, to do more than ever for the work. I noticed the most remarkable intentions to carry on the Light.” — H. O. to the Leader.

THE FRATERNIZATION CONVENTION

ONCE more true Theosophists, members of different organizations (or of none), who believe that the practice of Brotherhood is a *sine qua non* in the Theosophical Movement, have demonstrated their belief in a practical manner by meeting together in utmost harmony and working as a unit to devise ways and means of spreading a knowledge of that all-inclusive, soul-saving and man-saving philosophy, known as Theosophy, or the Ancient Wisdom. The Third Inter-Theosophical-International Fraternization Convention met as per schedule at the home of the Toronto Theosophical Society on August 23rd and carried the Convention through three days with ever increasing interest and enthusiasm.

Promptly at 2 p. m. on the opening day the Convention was called to order by the Temporary Chairman, J. Emory Clapp of Boston, President, Theosophical Society (Point Loma, American Section), who proceeded immediately to the business of the election of a Permanent Chairman, and called for nominations. A. E. S. Smythe, President of the Toronto Theosophical Society and General Secretary of the Theosophical Society in Canada (Adyar), was nominated, and there being no other nominations he was unanimously chosen to fill the position. The Temporary Chairman then turned the meeting over to the newly elected Chairman and with the consent of the Convention the Chairman appointed a Vice-Chairman, Secretary, and Treasurer

of the Convention, and also a Committee on Resolutions. The Chairman stated that he did not think it was necessary to make a formal address or a key-note address, as all those present understood very well the purpose of the Convention, and as they were all in hearty accord with this purpose a key-note speech was not necessary.

There was one action taken by the Convention which was of such importance to the future success of the Fraternization effort that it should be mentioned at this time, and that was the appointment by the Chairman of the Convention of a Committee to create interest in this effort in the different organizations during the intervals between Conventions, and also to carry on the work of organizing the succeeding Convention. This Committee of course functions for but one period, viz., during the time between the 1935 Convention and the one to be held in 1936. However, a precedent thus having been set, it is hoped and believed that each succeeding Convention will appoint or provide for a similar Committee. The present Committee consists of Mr. Cecil Williams, through whose energy and enthusiasm these inter-Theosophical Fraternization Conventions were inaugurated, as Chairman of the Committee, and Convener of the next Convention. Two other members were appointed to assist him—J. Emory Clapp and E. L. T. Schaub, and they were given power to enlarge the Committee so as to secure representatives from every Theosophical organization that was willing to co-operate in this necessary and fraternal effort. This appointment was authorized by a Resolution drafted by the Resolutions Committee, and there were other Resolutions adopted, the most important of which were:

Be it resolved: That a Committee representing the several Theosophical bodies be appointed to promote the Fraternization Movement throughout the year, and that Mr. C. Williams, Mr. J. Emory Clapp and Mr. E. L. T. Schaub form the nucleus of this Committee, with power to add to their number.

That the question of the place of meeting for next year's Convention be left to the Fraternization Committee, it being understood that it will be held in the United States.

That this Convention commends the joint action of the Adyar and Point Loma Societies in arranging for the publication of *The Complete Works of H. P. Blavatsky* of which Vol. 3 has now been issued, and suggests to students the advisability of possessing a complete set of this work.

That owing to the large place taken up by Propaganda in The Theosophical Movement a period should be set aside at all Conventions, for the discussion of this most important phase of Theosophical activity.

By the International-Inter-Theosophical Convention, assembled in Toronto August 23-25, 1935, that this Convention convey to the Heads or Leaders of the several Theosophical Societies in the world, its fraternal greetings, and testimonial of loyalty to the Cause of Theosophy. And be it further resolved, that this Convention respectfully desires to urge upon the several Heads and Leaders of Theosophic bodies the eminent desirability of their taking cognizance of the existence within their various organizations of a large volume of sentiment favorable to some acceptable program of harmonization of the elements of the Theosophic Movement; that in view of this sentiment, as manifested and exemplified in the three Conventions already held, it be suggested to the responsible Theosophic leadership that the time is ripe for positive effort on its part in the direction of such reapproachment as will enable the Theosophic Movement to present to the world it seeks to interest in its vital message of spiritual brotherhood, a living exemplification of that same unity and human fellowship in its own organic life. — J. EMORY CLAPP

The Fraternalization Convention will be more fully reported in the October FORUM.

LEAVES OF THEOSOPHICAL HISTORY

[The original, of which the following is a *verbatim et literatim* reproduction, is a typewritten letter on official paper of 'Universal Brotherhood,' and is signed by Robert Crosbie in his own handwriting. The original is in the archives of the Theosophical Society at its International Headquarters, Point Loma, California.]

Point Loma, January 19th 1903

My dear George; —

Many thanks for your short note and kind wishes — the note was very suggestive of your having much business on hand, and I presume that is so — and forgive you.

Everything here going splendidly, and our work assuming a more and more public position and importance.

The enemies were never so active as now; they have been defeated, however strong they may have considered themselves — as you have seen, — and they will continue to be so defeated, and worse.

It is a time however when members of U. B. have to be more especially vigilant than ever. Subtle work is being done all over the country to get agents into the lodges as members. Beware of all strangers seeking admission; better not admit anyone for a time than allow an enemy to enter. Do not discuss the legal cases with

outsiders — refer people to our literature. Members of local lodges cannot adequately defend the work, that must be done from here or by specific instructions from the Leader; for a sentence — a word — may upset not only plans of defense, — but forward movements into the arena.

Members generally cannot be too much on their guard, both as to speech and action — every slip will be taken advantage of.

The New York Herald of Sunday (18th) reprints an article by K. T. written for the Los Angeles Post — with photos &c — possibly you have seen it. It was done by them voluntarily — probably getting scared on account of that libelous article of May 4 referred to by Times attorneys. It is not likely that much newspaper attack will be indulged in for some time, but subterranean work has already begun.

I intended to write to Will at this time, but cannot spare the time — and anyway he owes me a letter from time immemorial — give him my love, and let him read this; it rests with him to warn the members in accordance with what I have stated but not necessary to say where the information comes from. I can say this — that MARK knows I am writing to this effect. So old man Will — its up to you.

To Will and George; — Much love from Robert, Josie and Mercedes —

as ever,
ROBERT

NEWS OF THE LODGES

ENGLISH SECTION

National Headquarters. On the evening of August 1, Dr. and Mrs. Trevor Barker met the boat train bringing the party of 75 Dutch members and one American to the European Convention. The visitors were divided between the Royal Hotel and the Warwick Club where rooms had been reserved for them. Next morning they went on a sight-seeing tour of London. At the British Museum Mr. Philip Malpas pointed out what was of special interest to students of *The Secret Doctrine*. The tour was continued in the afternoon. In the evening, after dinner at the Warwick Club, the party, now swelled to over 100 by English members, attended a meeting at the London Headquarters at 3 Percy Street, at which Bros. de Vries, Saalfrank, Venema, and Malpas, Mrs. Barker, and Miss Judith Tyberg made impromptu speeches, and, after a delightful social Mr. Barker closed the meeting by reading from *Golden Precepts of Esotericism*. Next morning the party, growing ever larger, was conducted through the Bank Holiday crowds to their special train for Cardiff, where they arrived at one o'clock.

Middleton-in-Teasdale: On July 4th Dr. Barker addressed the members in their new room at Bishop Auckland and answered questions, one very timely one being, 'What has Theosophy to offer as a solution to the crippling effect on a man's physical state brought about by unemployment?' Dr. Barker congratulated the members on the new life and vigor evident in the work of the Lodge.

Golders Green: Regular meetings, well attended, were held in July, and on July 5th Mr. A. H. Barlow lectured at All Souls Hall, on 'Man's Place in the Universe,' to a good audience, who asked many questions.

Manchester: Sunday public lectures for September will be: 'Universal Brotherhood,' Mr. A. B. Johnson; 'Leadership and Democracy,' Mr. J. W. Humphreys; 'The Evolution of the Idea of God,' Mr. John W. Allanson; 'The Seven Jewels of Wisdom,' Mr. Peter Stoddard. Study Classes, Lotus-Circles, and a Sale of Work on Oct. 5, with Concert in the evening are announced.

Bristol: On August 18, Mr. H. Percy Leonard lectured at the Adyar Lodge, in Clifton, Bristol, on 'Reincarnation in Literature,' at the same time as Mr. A. H. Barlow was addressing a meeting at the Point Loma T. S. Lodge at 3 Unity Street, College Green.

On August 11, Mr. Leonard lectured before the Moffat Logan Discussion Class on 'This Universe of Ours,' meeting with none of the rigorous opposition to his views that was customary some years ago in discussions of this topic.

GERMAN SECTION

The FORUM has received a copy of the Second Quarterly Report of the work in Germany sent to the members of that Section by President Saalfrank. Brother Karl Wening notes that many who had been silent listeners at the meetings of the Nürnberg Lodge have now become active co-workers. He reports 5 lodge-meetings, 6 Study-classes, 1 business meeting and 1 Officer's meeting. Mrs. Klara Kirsebom says that the second Lodge in Hamburg has progressed so far and well that she is thinking seriously of dividing it into two parts. She speaks appreciatively of the work of Brother Wilhelm Oehrens. Brother Baer writes from Dresden, where, besides the regular work, there was a come-together meeting of President Saalfrank, Brother Wening, and himself, which proved to be a most inspiring occasion. Brother Reinhold Bergman reports progress in both the Lodges in Berlin, as do also Brother Hofmeister and Brother Rucp of the Munich and Stuttgart Lodges. Among all the workers in Germany, including the Fellows-at-large President Saalfrank finds willingness and self-sacrifice in devotion to the Theosophical Cause that is encouraging. Club Work and Lotus-Circle activity are fully reported by Mrs. Schondelmeier of Karlsruhe, showing the co-operation of Mr. and Mrs. Blum (mother and son), Mr. Geer of Nürnberg, and Miss Helst of Durlach in an entertainment at which 60 people were present; and Miss Emanuela Kiem-Hofmeister, describing the founding of a new Lotus-Circle at Munich on Katherine Tingley's birthday, with a play, a concert, and a lovely spirit of joy and enthusiasm. Henceforth the German *Lotus-Circle Messenger* will appear *in print*. President Saalfrank announces that G. de P.'s *Occult Glossary* in German will soon be ready, and also that

Brothers Blum and Geer are very active in the Propaganda Department and that in July the German Section established a Theosophical Press Service, conducted by Brothers G. H. Davin, Bremer-Horn, at Friedrich Missler Strasse 36. The Report mentions other matters of interest, and includes a paper by Dr. Gisela Philipp of Cottbus. Again the FORUM editors are indebted to Brother H. R. Graf for translating this Report into English.

NETHERLANDISH SECTION

Mr. J. H. Venema, President of the Netherlandish Section, together with the Vice-President, Mr. H. Oosterink, and the Secretary, Mr. A. Bonset, attended the Congress of the Adyar Society last July, held at Amsterdam. This was in response to an invitation issued by Mr. Cochiuș, the General Secretary (Adyar) of the Federation of National Societies, and Mr. Kruisheer, the General Secretary (Adyar) for the Netherlands. Writes Mr. Venema:

"The spirit of Brotherhood and good-will, forming the background of all the discussions of our Brothers on the Theosophical Path, the very kind reception of our representatives, the way in which Mr. Kruisheer presided during a part of this Convention, showing wisdom and insight, the inspiring words of Prof. Marcault, Secretary General (Adyar) for France, the beautiful musical introductions and the conversations which we had before and after the sessions — were all one symphony of unity, inspiration, and joy. Indeed it is Theosophy and its sublime teachings, based on love, truth, and compassion, which unite us, and we were — during the proceedings — constantly reminded of the fact that wherever we work in the interest of humanity, this very spirit of Brotherhood inspiring each one of us, is always the basis on which we can continue our mutual work leading to the sublime goal that the Great Ones have held up before us. This was the keynote of the symphony that we heard during our presence at this beautiful Congress of our Brother Theosophists. We felt indeed grateful. . . ."

The Hague: The President reports very fine meetings held in July, attended also by Miss Judith Tyberg, who spoke on 'The Seven Jewels,' and on 'Spiritual Brotherhood.' Twelve new members were initiated into full fellowship. "Great plans are being made for September."

Utrecht: Activities during April, May, and June were as follows:

"*Public Lectures* — April 14: 'The Mystery-Schools of Antiquity' by Mr. D. C. de Vries, the last lecture of a series he has given here. Several times after that he was present at the lectures. April 28: 'The Mystery of Jesus,' Mr. A. J. H. Busé; May 12: 'Helpers of Humanity,' Miss N. van Weydom Claterbos; May 26: 'True Occultism,' Mr. J. H. Venema (The Hague); June 16: 'H. P. Blavatsky, her significance for these and future times,' Mr. G. J. Lindemans (Rotterdam). A worthy close to our public meetings of this season. After the lecture Mr. and Mrs. Hagemeijer with Miss Judith Tyberg paid us a visit. This was a pleasant surprise. We fired questions at them and they told us about their journey and about the life and spirit in Lomaland.

"*Study Club* — Closed in April. One of the visitors, Miss C. Sjouerman, applied for associate membership.

"*Lodge Meetings* were continued until July 5th at the house of our President, J. H. Goud. April 11, 'Individuality and Personality.' Questions and answers on this subject. The article 'How can we best help the T. S.?' (FORUM, March, 1935) was read together with fragments from the writings of W. Q. Judge. April 25, 'Hierarchies.' Study on that subject conducted by Miss N. van Weydom Claterbos, with quotations from *The Secret Doctrine* and *Fundamentals of the Esoteric Philosophy*. May 8, 'White Lotus Day Celebration' at the President's house. The Leader's Seventeenth General Letter was read, from which we received a better insight into H. P. B.'s life and character than any speech which our members could give. Further fragments from the *Bhagavad-Gîtâ*, *The Light of Asia*, and *The Voice of the Silence* were read. Every year we feel that this celebration is an important event reaching above the level of Lodge-meetings. May 24, 'Hierarchies.' Our study of April 25 continued. We took up the *Fundamentals* to learn more about that subject, but we arrived at the conclusion that to know more about one topic we had to begin with the first chapter, then the second, etc. Only thus shall we advance step by step and gain a better knowledge of Theosophical doctrines. July 5, 'First Chapter of *Fundamentals*.' All members present expressed their wish to continue the study of this book. During July and August no meetings are held. In September the study of *Fundamentals* will be continued."

Fraternization — The members of our Lodge have been the guests of the P. C. Meuleman-Lodge, Utrecht (Adyar) on April 5, 1935. At this meeting Mr. D. C. de Vries (F. T. S. Point Loma) had been invited to lecture for the members and visiting members of the P. C. Meuleman-Lodge (Adyar), while we were asked to attend as guests. Mr. de Vries lectured on: 'The Hidden Doctrine,' which subject lent itself very well to a meeting like this.

The cordial welcome with which we were received made us plan a meeting under the auspices of our Lodge, where we asked the members of the P. C. Meuleman-Lodge (Adyar) to be present. This took place on Friday, May 3. This time Mr. J. H. Kengen (F. T. S. Adyar) lectured on the subject: 'Theosophy as a Living Reality.' After the meeting an animated conversation followed between Adyar and Point Loma members. We feel that these meetings are a good foundation for future fraternization-work.

Steenbergen: Lodge meetings for members only in April, May, and June were given to the study of *Fundamentals* and readings from devotional books, with one meeting on April 14 at which Club members from Bergen op Zoom were present. White Lotus Day was celebrated on May 8.

August 1st was a day of exodus from the Netherlands. From Bussum and nearby towns, Amsterdam, where 30 joined the party, The Hague, Utrecht, Groningen, and Rotterdam, flocked the members of the T. S. in the Netherlands to Vlissingen whence they set sail for England, under the genial guidance of Brother Dirk C. de Vries, who had charge of the arrangements for travel to the Cardiff Convention. Others followed later, making the number 78, a few of whom stayed in Wales for some weeks to help in Theosophical work.

AMERICAN SECTION: EASTERN DISTRICT

Boston: On August 11 the public meeting was in commemoration of the birth of H. P. B., the subject being 'H. P. Blavatsky, the Messenger.' In the absence of Mr. Clapp, Mr. Donné Millett presided. Several of the older members, chief among whom was Mrs. Fanny E. Lewis, participated in a program consisting largely of extracts from the writings of the first Theosophical teacher.

Rochester, N. Y.: Phoenix Lodge advertised 'Special public meeting in commemoration of H. P. Blavatsky, founder of the T. S.' Miss Mayme-Lee Ogden, Secretary, writes of a splendid meeting. Mr. Arthur Bailey was the principal speaker.

Bridgeport: The Bridgeport Lodge held its second Fraternization meeting of members and friends in Connecticut on the afternoon of August 11th at Laurel Beach, Milford, where through the courtesy of Miss Mira Terry her beautiful home was the scene of a gathering of F. T. S. and their friends from Bridgeport, New Haven, and Norwalk, while from Boston came the National President, J. Emory Clapp, who gave an address on 'Life's Greatest Adventure,' and Mrs. Martha Franklin whose songs, accompanied by Mrs. Mabel Gruelle of Norwalk were much enjoyed. Miss May Hall, Treasurer of the Bridgeport Lodge read from *Golden Precepts*. With Mrs. Camille Tenney of New Haven came a friendly U. L. T. member. The Vice-President for the Eastern District, Justin C. Gruelle presided. Questions and answers followed the address, searching questions, ably answered by Mr. Clapp. The gracious hospitality of Mrs. Frances L. Curtis and her sister, Mrs. Stevens, who live with Miss Terry, and the glowing presence of the veteran Theosophical worker Mrs. Isabel H. Butler, also did much to make of this occasion something worth writing to the FORUM about, judging from the enthusiastic letters received.

In the evening an informal assembly was held at the home of Mr. and Mrs. Clifton Meek in Silvermine, some miles away, at which many of those present in the afternoon attended. Mr. Clapp again answered questions in a way that gave great satisfaction, and in the intellectual and artistic atmosphere of this home the spirit evoked during the afternoon sank deeper into the hearts of all.

WESTERN DISTRICT

Inaugurating the three months' lecturing and general Theosophical work along the Pacific Coast which he plans to carry out, Mr. Iverson L. Harris, Regional Vice-President, leaving Headquarters on August 30, spoke the same evening at Aryan Lodge, Hollywood, to a crowded lodge-room. The following evening he lectured at Patterson at the home of Mr. and Mrs. Clarence Smith. The lecture, 'Light From the East,' was attended by an interested group of independent searchers for truth who at the present time are studying G. de Purucker's *Golden Precepts of Esotericism*. Mr. Harris reports some interesting contacts and promising Theosophical work accomplished. He left immediately for Oakland, where on September 1st he lectured on 'The Theosophical Movement: Its Mission,' under the auspices of the Blavatsky Lodge in the hall of the Berkeley Women's City Club. The hall was well filled.

During the month of September Mr. Harris will continue in the San Francisco-Oakland-Berkeley district, delivering public forum-lectures, meeting also informally with the study-groups and Clubs, and taking part in their studies and assisting in the answering of questions. In October and November he plans to be in the Pacific Northwest. Definite lecture assignments for September are as follows: Sept. 10: 'World-Problems'; Sept. 17: 'The Theosophical Movement: Its Mission' — in San Francisco. Sept. 13: 'Light From the East'; Sept. 20: 'World-Problems' — in Oakland. Sept. 29: 'Is There a Way Out?' — in Berkeley.

Theosophical News, published by the Katherine Tingley Lodge of San Diego, will carry in forthcoming issues a detailed schedule of the Regional Vice-President's activities. During Mr. Harris's absence from Headquarters Mr. W. E. Small will take care of the affairs of the office at Point Loma.

San Diego, Calif.: Katherine Tingley Lodge has speakers as follows: for September 6th, Dr. J. H. Fussell on 'Hierarchies'; Sept. 13th, Foster Griffiths on 'Periodicity'; Sept 27th, Miss Grace Knoche on 'The Esoteric Tradition.' The Sunday morning study-group holds regular meetings at 10.30. (See *Theosophical News* for report of other Lodges' activities in the Western District).

Press Service. The fine work being done throughout the whole Society in the way of general Theosophical publicity receives deserved commendation. We mention particularly the efforts along this line in the U. S. A. because we are more cognisant of them, but this does not exclude the excellent work accomplished in other countries. The steady work of Brother Clifton Meek, Director of Theosophical Press Service, continues to supply appropriate articles on Theosophical topics that can be used for newspaper reproduction. Both eastern and western states have been highly successful in getting Theosophical articles of varying length into dailies and weeklies. In the east *Bridgeport Life* has been publishing articles regularly in their well edited weekly. Some of the recent contributions appearing therein are: 'Living in the Eternal' by H. T. Edge; 'Why Theosophy?' by B. de Zirkoff; 'Materialism' by H. T. Edge; 'Life's Greatest Adventure' by J. Emory Clapp; 'Theosophy and Capital Punishment' by W. Q. Judge. It is expected that the series 'Theosophy for Beginners' will appear shortly. On August 31, 1935, *Bridgeport Life* gave a full page to a biography of Dr. de Purucker with photograph and a picture of the Greek Theater at Point Loma. This will be followed in its succeeding issue by other pictures of Lomaland and an explanatory article by Dr. de Purucker on 'The Theosophical World-Center.'

In the Western district we note with pleasure the success obtained by both Mr. Paul Henning of Los Angeles and Mr. S. P. Villas of San Francisco, articles for which they have been responsible being, 'Greet Seers' by G. de Purucker, published August 16 in *73rd Ave. Journal of Oakland*; 'Why Brotherhood?' by Judith Tyberg, in *The Compton Herald* of August 22; 'The Fountain of Life' by Percy Leonard, in *The Weekly Chronicle* of August 16. The large Spanish daily printed in Los Angeles, *La Opinion*, on August 3 and 7, prints two articles by F. H. Arteche, Secretary General for Latin-America, on 'Más Allá de la Muerte' (Beyond Death), and '¿Porqué Sufrimos?' (Why do we Suffer?).

THE LEADER'S PENCE

"My wife and I are truly grateful for the help we have found in the Theosophical teachings. The enclosed check covering our daily donations to the Leader's Pence for the support of Headquarters is for the past three months, and with it we send the accumulations of our daily thoughts of love and gratitude."

"The enclosed Fifteen Swedish crowns are from my Magic Box Of Loving Service."

One year has passed since 'The Leader's Pence' began to bring to Headquarters its cargo of love and support. And still it comes.

STUDY-PROGRAMS FOR T. S. LODGES

SUBJECT for this month: Cycles: Universal and Individual.

References: *Questions We All Ask*, Series I and II, see Index; *THE THEOSOPHICAL FORUM*, Vol. I, No. 6, 1-3; Vol IV, 83-5; 235-6; Vol. V, 60-1, 94-5; *The Theosophical Path*, Jan., 1930, 'The Law of Cycles,' by Dr. H. T. Edge; *The Ocean of Theosophy*, Chap. XIV; *Echoes from the Orient*, pp. 12, 20-1; *Fundamentals of the Esoteric Philosophy*, see Index; *Mahatma Letters to A. P. Sinnett*, see Index; *The Secret Doctrine*, Vol. I, pp. 16-7, 641-2.

THEOSOPHICAL CORRESPONDENCE CLASS

THESSE words of appreciation have just been received and are passed on for whatever encouragement they may be to others: "I find these lessons in the Correspondence Class excellent material for our study-group. I am gaining confidence in my ability to answer questions regarding our teachings. The contact with Headquarters, which enrolment in this Class affords, is deeply appreciated."

Address all communications to MRS. E. W. LAMBERT, Secretary Correspondence Class, Theosophical Society, Point Loma, California.

"YEA, verily good friend your *Karma* is ours, for you imprinted it daily and hourly upon the pages of that book where the minutest particulars of the individuals stepping inside our circle — are preserved; and that your *Karma* is your *only* personality to be when you step beyond. In thought and deed, by day, in soul-struggles by nights, you have been writing the story of your desires and your spiritual development."—*The Mahatma Letters to A. P. Sinnett*, p. 267

YEARLY INDEX

With the issue of *THE THEOSOPHICAL FORUM* for October, 1935, will appear the index for Volume VI. Pressure of work at the Printing Department prevented its appearing earlier.

NOTICE

FOR the benefit of inquirers and visiting members of the T. S. the suggestion is made to the various Presidents of T. S. Lodges or such individuals as represent the T. S. in their respective cities, to arrange to include in the local city telephone directory the name of 'The Theosophical Society' with the telephone number of the Lodge President or T. S. representative.

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

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[The following, from the archives of the T. S., Point Loma, is a *verbatim et literatim* reproduction of a photographic copy of a typewritten letter written and personally signed by E. A. Neresheimer. The words 'Copy' at the top of the letter and '(Signed)' before the signature are also in E. A. Neresheimer's handwriting.]

Copy

E. A. Neresheimer
Tungsten Concentrates
Nederland
Boulder Co., Colo.

Office Address,
Boulder, Colo., Jan. 24, 1905

My dear Sidney,-

I have your letters dated Nov. 27th and Jan. 16th. I intended to reply to your first letter, but was prevented by press of business.

First, let me give you the assurance that my present position is the same as you have always known it.

Re- the successor of Wm. Q. Judge, I had hardly expected to say any more at this late day. The successorship was attested to by many competent persons at the proper time, and the subsequent work of the successor have proved the truth and validity of it more than any statement made by persons. I am sure you yourself have had a thousand and one proofs when you were not suffering from personal idiocyncracies, and I am certain that any addition to the statement I have heretofore made would not change your views now unless you should change yourself first.

It is a fact, the successor of Wm. Q. Judge does not tolerate anything that is inimical to the great cause, hence some persons find it very uncomfortable and invent all sorts of excuses when they wish to get from under.

Is it that you had looked for a real saint — and were disappointed?

Saints do not come among such human company.

Pity 'tis, that you are no longer able to make the best of your capabilities.

Yours faithfully,
(Signed) E A NERESHEIMER

[The following 5 letters are reproduced *verbatim et literatim* from letter-press copy-books of W. Q. Judge's letters in the archives of the Theosophical Society, Point Loma.]

October 1st, 1894.

Mrs. H. Beane,
Upper Montclair, N. J.
Madame:-

I have been requested by Mrs. Kate A. Tingley to send you some elementary documents on Theosophy and a form of application for membership in the T. S., so I presume that you have had some conference with her upon the subject. I very gladly send in a separate package some of the documents referred to; and at the head of the booklist is an order in which I think that some books may well be read. I will also enclose a copy of the circular "How to join the T. S." and an application blank, though I will request you to return the latter if it should not be your pleasure to make use of it. The meetings of the Aryan Branch in this city are held each Tuesday evening at 8.15, and I should be pleased at any time to see you thereat, or else at the Headquarters in this building at any time during the day. The circular "How to join the T. S." states very clearly the simple steps towards membership.

Very truly yours,

WILLIAM Q. JUDGE.

Sept. 7 [1895]

E. W. Minchen Esq.,
Woolwich, Sidney, N. S. Wales.
Dear Friend:-

Your letter, with many others of the same tenor from Australasia, reached me out in the West of the United States, where bad health has driven me for a time. The great distance and my sickness made delay. But that does not greatly matter as the delay only relates to formalities. Because of the circumstances I have drafted this letter so that from the New York Office each will receive it signed as for me.

I thank you for your expressions of kindness, sympathy and love. I have discovered, in all this trouble, that I have many sincere

NOTICE TO OUR SUBSCRIBERS

IN response to many requests from members all over the world it has been decided to combine in one magazine the varied aspects of our Theosophical literary activities which hitherto have appeared within the pages of the three magazines, *The Theosophical Forum*, *The Theosophical Path*, and *Lucifer* — this new magazine to be issued monthly and called “THE THEOSOPHICAL FORUM (with which are combined *The Theosophical Path* and *Lucifer*).” The change will commence January, 1936.

This step, for some time contemplated, we feel will prove a welcome one, for it removes the very real difficulty in the minds of most readers and students of Theosophical history and philosophy as to which of our various magazines to subscribe for. Hitherto *The Theosophical Path* has contained the deeper philosophical articles; *Lucifer* has been written with an eye to meeting the needs of the inquirer and the beginner in Theosophical study; *The Theosophical Forum* has presented the organizational news, official notices, etc. It is now proposed to combine all this material into one magazine, the subscription price for which will be \$2.00; foreign postage 50c., Canadian postage 25c.; single copies 20c.

Proper adjustments as to extension of subscription, etc., will be handled by our Theosophical University Press, which will send out to every individual subscriber of one or more of the above magazines a notice announc-

ing the change and giving full and necessary information. As there is but little time before the close of the year, when the new magazine will commence, immediate action is required, and our Theosophical University Press will appreciate your prompt co-operation.

For the benefit of those hitherto non-subscribers who may now wish to subscribe for this new magazine, we append here a subscription-blank.

We wish to thank our subscribers and readers for their interest and co-operation in these past years, which have been of material aid in making possible this new move. With their enthusiastic support, we anticipate that we shall make a definite step forwards, resulting in benefit to all.

The Leader joins us in the full hope that this our present new venture will be approved so fully by all our subscribers, that we shall lose none of them, and in time will increase our subscription-list very materially.

— THE EDITORS

Theosophical University Press

Point Loma, California

Enclosed please find \$ for subscription(s) to "THE THEOSOPHICAL FORUM (with which are combined *The Theosophical Path* and *Lucifer*)," beginning with 19.....

Name

Address

.....

brothers in all the lands of the globe. Together we will try to more firmly establish and spread brotherhood and Theosophy.

Now since you wrote you will have learned that a very large number of Branches and members in Europe at July Convention separated themselves and formed a T. S. in Europe, autonomous for each nation, and are already in working order. This they did because, at Mrs. Besant's motion, the Convention rejected the pacific and brotherly American Address.

You in Australia and New Zealand can therefore take either of the following two courses and upon being informed I will act as shall be necessary and required:-

(a) Continue to ask for affiliation with the T. S. in America, in which case an American Charter would have to be made. In case of any Branch all names should be signed to application. Or,

(b) Have as large and general a meeting as you can secure, those not able to go sending proxies, and do as they did in Europe, i. e., form an independent T. S. in Australasia. You can elect me President if you wish, or any other, and in case I was elected I would then sign the main Charter or Constitution and two charters, one for Australian T. S. and one for the New Zealand T. S. This is all I should have to do. For Australia should at once be constituted as "T. S. in Australasia, for Australia"; and New Zealand, "T. S. in Australasia, for New Zealand." This was what they did at London. Then each of these elects its officers, the General President issuing two charters named above, one for each.

To make clearer. At London they met and organized as "T. S. in Europe," of which I was made President. Then, same day, constituted "T. S. in Europe for England" and elected a President, etc. I to sign first charters for new places, after which all to go under their own management. And so on for Ireland, Belgium, etc. In your district there are but two divisions, Australia and New Zealand.

Let me know what you wish to do. You should act as a body before informing me. It will consume some little time, but meanwhile you can be doing Theosophical work which does not depend on formalities.

I suggest that those who have asked for American diplomas wait to see what the consensus of opinion is on either of the two modes indicated.

To any who think America has *seceded* from the T. S. or the Theosophical Movement, I say no. We are now to be like the Freemasons who are one and all, in every part of the world, freemasons and yet each Grand Lodge is independent, autonomous. That is the way to look at it. Do not let the others delude you into any other

view. In the U. S. there are about forty independent states; in each a masonic Grand Lodge for the State, every one autonomous, and yet every member a freemason and traveling into every Lodge if he follows the rule. We are the real Theosophical movement which is Brotherhood and which does not allow any hounding of our fellowman for any reason whatever.

I send my best and most heartfelt greetings to all and my best thought will go with this. I cannot write much until I recover. But the office will send to some one or two our circulars as to Correspondence Class and any other suggestions regarding work which may be there.

Fraternally ever yours,

WILLIAM Q. JUDGE
per C F W President.

September 7th [1895]

Mr. John Whitworth,
911 Hoge's Ave, Sandusky, Ohio

Dear Sir & Brother:-

Having seen your communication to Mrs. Franc L. Davis with regard to T. S. A, I should very much like you to understand fully the position of affairs before deciding not to unite yourself with this body. The necessity for the formation of the Society will be obvious to you if you consider the condition of things at the time of making it. The movement is before all forms or organizations and, provided the spirit is kept up, it does not matter what organization is there. The Society was not in a condition which would not let it last had it remained in that state, so something had to be done. It was unbrotherly and uncharitable, and there were attacks made on individuals. All this necessitated a change. The change was effected by the formation of an autonomous Society. This however has had no evil effect on the Movement, as that is above forms and it is almost certain that other Societies and sections will form themselves also. Already the Theosophical Society in Europe has been organized and the Theosophical Society in Australia is on the point of organizing also. I should be very much obliged indeed if you would consider the matter in its various aspects and let me hear from you any point which is not perfectly clear and I shall be happy as far as possible to elucidate the same. I trust you will become a member of the T. S. A.

Yours very fraternally,

(Signed) WILLIAM Q. JUDGE
per C F W President.

144 Madison Ave

New York, Jan'y 22 1896

Theodor Reuss, Esq
 Berlin, S W, Kochstrasse 1.

Dear Brother Reuss:

I thank you for your letter of Dec 25 which has just come to my hand. The American T. S. is simply the carrying on of the same Society as we had here for 20 years. It has no Branches in Europe; that would be hardly possible. But last July the European Branches met and formed the new T. S. in Europe in affiliation with us. That is the one you should apply to. Dr. A. Keightly of 62 Queen Ann St Cavendish Sq, London; is the one to write to, & he will fully inform you. I was elected President of that T. S. in Europe and will sign a charter for you after you have written to Dr Keightly-

Fraternally

(Signed) WILLIAM Q. JUDGE

January 27th 1896

Dr. N. B. Acheson,
 17 W. Wood st, Youngstown, Ohio

Dear Sir & Brother:-

Your letter with regard to the work in Youngstown has been received and handed to me from the private office. To begin with, let me congratulate you upon your efforts and say that I feel convinced that in time you will build up a strong movement in your city. The great difficulty is of course, as you properly point out, the method of work, and in this it is matter of experience as to how it should be accomplished. The lecturers that are kept working always around the country go from Branch to Branch and from city to city generally obtaining their expenses from the centres which they visit. In that way we are able to keep up a constant activity. It would be possible for Mr. Harding probably to go to your city after awhile, and I will write him to see if he can do so, but for at least a month his work is mapped out ahead.

Now with regard to your personal work. I think that anything that you may do, dictated by common-sense and of a practical nature to assist the T. S., is bound to work for good, and if you can have the papers you have written published it seems to me that you should do so. The egotism in the matter becomes more pronounced where you do not do work on account of personality than where you do do work on that account. Both sides are bad, but in the latter case at any rate the work is done. It would be a good plan to get the papers to publish articles if you can do so.

I thoroughly agree with your idea of starting a class. By all means get together those persons who are interested, form your class, and take up some work like the "Ocean of Theosophy" or some simple book on the subject, reading it with the class. In that way all together obtain information, and the members are bound in unity. If you do this you will form the nucleus of a Branch and after awhile such may be established. Then if a lecturer arrives in your city public meetings can be held and in a short time the whole place can be aroused to activity. The starting of these Branches and centres is of more effect however than any public meeting because, however slow and seemingly unaffected at first, it is a more permanent work.

With regard to John Sanderson, that is really a matter for you to decide yourself. You being on the spot should know as to whether or not he should join the Society better than I. If you have heard nothing against him and can recommend him as a member, there can be no reason why he should not join. Perhaps he will do good work. I will give you what assistance I can in the matter of supplying you with literature should you require it, and anything in the way of suggestions that I can offer you do not fail to write to me for.

Very fraternally yours,

(Signed) WILLIAM Q. JUDGE
per C F W

UNCEASING ACTIVITY FOR FRATER- NIZATION

[The following extremely interesting although brief report of the Third International Inter-Theosophical Fraternization Convention, held in Toronto last August, was written especially for THE FORUM by J. Emory Clapp, President, American Section of the Point Loma Theosophical Society.]

AS this article is being written just one month has elapsed since the Third International Inter-Theosophical Fraternization Convention was held in Toronto, and if anything the lapse of time has accentuated the importance of this Convention and its accomplishments. The Preliminary Report published in the August number of THE THEOSOPHICAL FORUM was necessarily short and could not enter into details as to the accomplishment referred to above. As previously mentioned, we believe that the most important act of the Convention was the appointment of a Committee for the furtherance of fraternization in the intervals between Conventions,

which thus provided for a continuity of activity in this important effort so necessary to the success of the present Theosophical Movement. Already Mr. Cecil Williams, Chairman of this Committee, has inaugurated plans which he has submitted to other members of the Committee for their consideration, together with a request for further suggestions which they think will be of benefit to the work, and in the not distant future these plans will be submitted for insertion in various Theosophical publications, including THE THEOSOPHICAL FORUM. In accordance with authority vested by the Resolution creating this Committee, one new member has already been added to the Committee, Mr. Robert Marks, a devoted and earnest member of the Toronto Lodge of the T. S. in Canada (Adyar).

Owing to lack of space this report must necessarily border upon brevity, but for those who wish a more complete description of the activities of the Convention, we would refer to *The Canadian Theosophist* for September 15, 1935, in which some nine pages are given to a description of the Convention and its activities, besides which four of the papers or addresses presented were published in full.

One of the interesting features of the Convention was the reading of greetings sent to the Convention by various Theosophical organizations and individuals. Among them was a letter from Mr. Philip S. Wellby, who is connected with *The London Forum*, and one from Dr. Luisa Krüger of Latvia, who wrote from Berlin, Germany. Messages were also read from several Lodges of the T. S. (Point Loma), including New York, San Francisco, Ann Arbor, Victoria and others.

Some very interesting papers were presented Friday afternoon, including one by Mrs. Gertrude Knapp of the T. S. in Canada on 'Some Facts of Botany Viewed Theosophically.' Material in this paper will prove of interest to Lotus-Circle teachers, and this paper taken in conjunction with the one by Miss Mayme-Lee Ogden, given on Sunday afternoon, on 'The Importance of Lotus-Circles' were contributions to this important field of Theosophic endeavor.

A paper by Dr. Evelyn G. Mitchell of Boston (Adyar & Point Loma) on 'Theosophy and Mental Health' was read by Mr. Harry D. Potter of Hamilton, Ontario, and was listened to with close attention and intense interest. Mr. Smythe, Chairman of the Convention, stated, "This has generally been regarded as the outstanding paper of the Convention among those sent in from outside." Other addresses or papers given on Friday afternoon included one by Mr. E. L. T. Schaub, Regional Vice-President, Central District of American Section, T. S. (Point Loma), on 'How to Reach a Wider Public,' and one by Miss O. Harcourt, Vice-President Bristol Lodge,

T. S., in England (Adyar), on 'The Circle and The Point,' which was also read by Mr. Potter. On Friday evening there was only one address, that by Mr. Housser on 'Theosophy and Economics.'

On Saturday a luncheon was given, at which toasts were responded to by the Mayor of Toronto, Mrs. Knapp, Dr. Kuhn, Mr. Clapp, Miss Mayme-Lee Ogden, and Mr. Cecil Williams. On Saturday afternoon, after the luncheon, which lasted until quite late, a photograph of all those who attended the Convention who could be rounded up was taken, and the likenesses were excellent. There was time for only two papers; a splendid one by Mr. Cecil Williams on 'Enemies of Fraternization,' which was published in the September number of *The Canadian Theosophist*, and another one by Miss Arnold of Toledo Lodge (Point Loma) on 'Theosophy and Health.'

On Saturday evening another excellent paper was presented, by Mrs. Salanave of the Western Women's Buddhist Bureau of California. Writing both as a Theosophist and a Buddhist, she offered some very fine thoughts for consideration, and the paper was highly appreciated by all who heard it. This was followed by an excellent address by Dr. Kuhn, on 'Philosophy — the Need of the World,' which was in Dr. Kuhn's best vein and was warmly applauded. A fine paper by the well known Dr. H. N. Stokes, of Washington, D. C., Editor of *The O. E. Library Critic*, was also read.

On Sunday afternoon the addresses given included one on 'The Theosophical Conception of Brotherhood' by J. Emory Clapp; one on 'Ahimsâ,' the Buddhist principle of harmlessness, by Mr. R. C. Bingham; 'The Purpose of The Theosophical Movement' by Mr. Robert A. Hughes, an excellent and thoughtful paper; and 'A Religion for Modern Youth' by Mrs. Jalie Neville Shore of the Headquarters Staff, Point Loma.

The afternoon session was followed by a social or 'get-together' gathering at which refreshments were served, and this very pleasant affair lasted practically until the time for the evening session. At this session Mr. G. Rupert Lesch of Buffalo, gave what has been described as a most enthralling address on 'Theosophy and the Study of Comparative Religions.' In closing the meeting the Chairman expressed the hope that the Convention would bear fruit, and that those attending would carry its great message of Brotherhood and Fraternization as taught by H. P. Blavatsky wherever they might go throughout the world. The meeting ended with the repetition of the Gâyatrî.

Thus ended a memorable Convention which many thought to be the largest and most successful Fraternization Convention of the series. A few excellent papers were crowded out through lack of time,

and the papers which were presented were of such general excellence that all were listened to with close attention. There was very little time for discussion; and the Chairman suggested that if possible some provision be made so as to have time for discussion of papers at the next Convention.

TRANSACTIONS OF THE POINT LOMA LODGE

On Absolute Light

Question — May we have more light as to the real meaning of the statement in the Stanzas of Dzyan about Darkness: "Darkness alone filled the boundless all"? Strictly these words mean that naught but Darkness was. *Question*: What is this Darkness, and what is Light?

E. D. Wilcox — As I understand it, Darkness is the condition of the Universe during Pralaya or before the Dawn; and Light occurs when the Rays from Mahat or Universal Intelligence issue forth into manifestation. Just as a sunbeam shows as light on reaching the Earth-plane, so every ray of the Monadic Essence becomes light on whatever plane of manifestation it imbodyes itself.

G. de P. — I do think the point is an extremely important one. I am reminded of the passage in the opening verses of *Genesis*: "Darkness is upon the surface of the deep." 'Darkness' is the parent of day. That 'darkness' means something more subtil, as well as more essential, that goes deeper into the substance of things. 'Light' can only occur, is it not true, when there is manifestation and differentiation — for 'light' is these. When there is differentiation it means contrast of shadows, which is a variety of light. Therefore, 'Darkness' means in this connexion absolute Spirit, which to our inept and imperfect human intellects is what we may otherwise call Absolute Light; but to our ordinary consciousness it is darkness. I am reminded again of the Pythagorean saying about the Cosmic Monad which withdraws into 'Darkness' and 'Night,' i. e. into the deep abyss of Cosmic Spirit. I bring out this point because I think it will be helpful to many younger students who may misconstrue these words by taking them at their face-value, imagining that it is something like ordinary night, a night after a day — lack of daylight; but even we know that what we call 'night' is simply shot through with radiations of many kinds, one octave of which we humans call light.

O. Tyberg — I venture a suggestion that darkness as it is used

in the Stanzas means undirected consciousness, consciousness from which intelligence is withdrawn. We must remember that consciousness is pure light. Consciousness has two aspects: spirit and matter, which are its two poles. The spiritual aspect is the space-aspect, the material aspect is the motion-aspect; but there can be no action until these two are united, and that requires intelligence — and intelligence is asleep, therefore there is darkness.

H. T. Edge — I got this idea. You take the analogy of temperature. Temperature is divided into heat and cold, and when we speak of temperature we think of either heat or cold. Now what are light and darkness? They are different aspects — of what?

H. A. Williams — It reminds me of the methods of physicists in splitting atoms and studying the electrons and protons and what not by the tracks made by their light in passing over a very sensitive photographic plate. These scientists theorize that matter is concentered electric charges. We are told in our Theosophical studies that light is etherialized matter; or, we may say, matter is concentered light. We find, I think in *Fundamentals*, the statement that what we see as the sun is not the sun but its photosphere, which is a higher grade of matter which we see as light. Light seems to be matter and matter seems to be light. Even if we say, adopting the modern scientific theory, that matter is electrical charges, nevertheless the corona or light sometimes present around high voltage wires, sparks, lightning, and even the Aurora Borealis or magnetic lights seem to indicate that electricity is the intermediate stage between material and light. It would seem to me then that manifestation can be looked upon as light. Pure spirit therefore can be looked upon as pure darkness. Light seems to be in everything and everywhere, and darkness is the absence of physical manifestation. I believe that this may be the idea behind the statement in the Stanzas.

Grace Knoche — Could we think of darkness as the pralaya of light, or as that unmanifested something which, passing through the laya-center at its appointed time, becomes light?

G. L. Davenport — We can have no light until we get something to reflect it, and the matter side of things is the reflecting side. When spirit and matter, light and darkness, work together there is differentiation.

O. Tyberg — I think there is a misunderstanding about the relation of light to darkness. We consider them opposites just as most people do life and death; but life and death are not opposites. Birth and death are opposites. Life is nothing but life. Life exists always. Life itself doesn't go to sleep; and darkness is the absence

of that which produces light; and that which produces light is action; and when there is action there are light, heat, and sound, all three at the same time, which are three aspects of action. Light stands in the same relation to action as time does. Light, heat, and sound, physically speaking, are three characteristics appearing as magnitude in physical Nature. Light is not a thing. That is where modern science is so terribly mistaken.

E. D. Wilcox — *The Secret Doctrine* defines time as a line of consciousness in infinite duration. Perhaps we could equally say that light is a line of consciousness in infinite darkness, because we read in this Stanza of the 'Awakening,' that vibration thrills through the darkness. Now vibration in one of its rates gives us light, in another of its rates gives us sound, which is spoken of as the Word, the Logos, and in one of our Scriptures we hear of the Word being made light; and perhaps that might give a clear idea of darkness as eternally existent just as duration is.

A. B. Clark — To us as limited beings the only thing that we can comprehend is something else that is manifested, that falls within our particular range of manifestation. Anything that is beyond our range of perception, anything that is beyond the plane of manifestation on which we are, is to us unmanifested. That which is within our perception is light. That which is beyond our perception or comprehension is, to us, darkness. These words used in the Stanzas are largely figurative — used as a means of assisting us to comprehend what is beyond the limitations of our brain-mind. To our intellect that fundamental principle back of the manifested Solar system is not comprehensible, hence it is called Darkness. But to our intuition, which rises above intellectual limitations, it is Absolute Light. To the 'opened eye of the Dangma,' which means fully illuminated or awakened human intuitive perception, it is Absolute Spiritual Light.

G. de P. — I always feel when I listen to your discussions as though I were learning things; but one thought struck me, Companions, a general background of thought as it were appeared in my mind after listening to this discussion, and it is this: I think there is a misunderstanding possibly amongst us all, of what we mean when we speak of Light. I would call this to your attention with some emphasis. Many people seem to think that Light is illumination, on account of the fact that whenever we turn a knob or press a switch, light springs forth and gives us illumination. Now, illumination is reflected radiation lying within such wave-lengths as our eyes have been evolved to sense. That is only one octave of

light, so to speak, or possibly two or three octaves. But that is not Light truly, that is merely illumination brought about by light.

Light is invisible; light *per se* is darkness. Light is radiation, an energy, a force; and we do not see radiation until it is reflected from things and becomes illumination. Take the light, the radiation, streaming out from the Sun, that glorious sphere. As it passes through space, it illuminates only when its rays strike an object which reflects the radiation; and we call that reflexion illumination, or more popularly light. The light of the Sun is invisible, *per se*. It is darkness. Is that thought clear? It is only when the radiation is reflected from some object that we can see the light as luminosity, and only then when the reflexion is vibrational within a certain very small reach along the gamut of radiational vibrations, a very small part; and this is why H. P. B. spoke of Absolute Light, radiation *per se*, or the substance of radiation, as 'Darkness.' They are the same.

For instance, if there were no planets, or planetoids, or meteors, or moons, or comets, or any other reflecting body, in the solar system, and by some wonderful magic a celestial magician could suddenly put some reflecting object in the solar system, anywhere; then a perceiving eye would suddenly see a flash, if indeed that eye were capable of catching the radiations and transmitting them to the perceiving mind, and interpreting them.

We see the light of the sun as luminosity; we see the light of the electric current because it is transmitted to us in a certain way, and strikes objects, and is reflected back to the eye. That is illumination; we see illumination; but light *per se* is radiation, an energy, a force invisible, a vibration. And consequently illumination stands for matter, because you can only have illumination when there is radiation reflected from thing to thing, differentiation among things.

Therefore the essential meaning of 'Darkness' in the Stanzas in the S. D., is homogeneity of substance or essence. Illumination springs forth when there is heterogeneity or differentiation. Illumination dazzles, often is blinding, is deceptive. There are many kinds of light, different shades or grades of light: sunlight and moonlight and star-light, and lamp-light, and the light of the glow-worm, and the light of an electric globe, and fire-light — many kinds of light. But all these kinds are that form of light which we call luminosity or illumination. Radiation *per se*, which is Absolute Light, is invisible.

Homogeneity of substance, therefore, is the essential meaning of Darkness in the Stanzas; and it is the same thing as Spirit, following the way in which these Stanzas have been written. What-

ever returns to Spirit re-becomes homogeneous, absolute; and whatever issues forth from homogeneity into heterogeneity differentiates and produces luminosity, illumination, reflected light. It is very beautiful because all being is beautiful; it is all the magic work of Spirit, and if we could see the wonderful mystery and marvel behind what the Christians ignorantly allude to as the Christ, we should be in continual awe; but all the same it is the evolved or unfolded spirit-side of the Universe, which is all-permeant, the heterogeneous side, differentiated into many beings and things, which produces 'Light' as it is used in mystical writings. Essential Light, therefore, or radiation *per se*, to use a modern scientific term, is the *cause*; illumination or reflexion or again passage of energy from being or thing to being or thing, is the *effects*. Consequently, we have a paradox here: Mystical Darkness is Absolute Light; differentiated light or illumination is the shadow or darkness, really, of Absolute Light.

Thank you, Madame Chairman.

QUESTIONS AND ANSWERS

QUESTION 283

[The following question and answer were printed in THE THEOSOPHICAL FORUM, issue of December, 1895, Question No. 50.]

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H. P. B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W. Q. Judge — This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence

the reply to the question, "What is the criterion of Theosophy?" is that it is to be found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H. P. B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it takes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

QUESTION 284

What is the Theosophical point of view regarding medical inoculations of human beings as preventive measures against contagious diseases? Does it approve or is it opposed to them; and if so, why? — H. W. D.

E. D. Wilcox — This is one of the questions difficult to answer with a 'yes' or 'no,' partly due to the depth of the subject and partly to the fact as so often quoted that 'circumstances alter cases.' In times of menace to the many such as an epidemic gives, that which is protective to the whole is of first importance. In considering the question, there are different forms of 'medical inoculations'; some are made from the specific poison of the disease itself such as the diphtheria antitoxin, some from similar diseases in animals, such as the vaccine of cowpox, and others from normal poisons such as snake poison or plant poisons.

In the healthy, normal body there are certain substances called enzymes which, by their presence, and without change in themselves, break down other substances. Some act constructively in the metabolism of the body; others act destructively to anything alien to the body processes, and thus protect the body from disease. These are mostly found in the white corpuscles of the fluids and in the antitoxic quality of the blood-plasma, and they occur in sufficient strength to render the body immune to contagion. We all know that even during epidemics many will not contract the disease. It has been found that this antitoxic serum can be cultivated and injected into the circulation of another to render him immune. This is putting the experiment of inoculation into few words.

Now physiologists know that true prevention lies in hygienic and sanitary health and most epidemic diseases are eradicated by cleansing the environment of the food and soil which furnish the disease; for example yellow fever and malaria. There is a Theosophical reason which recognises a harm in serum inoculation. The circulations in the human organism carry the life-force not only peculiar to the human but also belonging especially to each individual organism, which life-force is a karmic carrier of the life-atoms impregnated by that individual's life and character, or created by him. Therefore, not only is the natural active immunity of that organism lessened by being replaced by foreign toxins, but there must be an inhibition of the free action of the personal karman on the physical plane.

During an epidemic, to inoculate everybody with the serum containing the antitoxin to the disease virus, prevents for the time being, the invasion of the more active disease and thus helps to stay the spread of the disease, which is the duty of every community to accomplish; but this in no wise answers the question of the wrong to the karmic future of the human evolution on the physical plane.

G. de P. — The above answer is well thought out, and the points well taken; and it is likewise written from the standpoint of a competent practising physician who at the same time is a competent Theosophical student. I would, however, like to reinforce or to emphasize one or two points which it seems to me have, perhaps for reasons of tact, been rather slurred over in the above answer.

First, then, while there is no doubt that the injection of virus or so-called antitoxin-substances from human and animal bodies into the veins of some other human being may, indeed certainly will, have its effect, nevertheless it is all too often overlooked that the injection of foreign poisons, often of a disgusting origin, into the human blood-stream, is bound to have one other and inevitable result, and this is, weakening the body's normally active powers of resistance, as well as the body's own inherent and instinctual production of substances which in the normal case will be produced in order to protect the body against invasion from outside, whether by germs or in any other manner; and even should invasion occur, to neutralize their poison.

People are all too often swept off their feet — and with due apologies to the profession, medical men in particular — by the realization that a new antitoxin has been discovered which, when human bodies are inoculated with it, will prevent, it is hoped, the spread of a disease; and in consequence frequently human beings showing no sign of the disease are inoculated simply as a preventive measure.

I repeat that no poison whatsoever, especially when coming from diseased human or animal bodies, can be injected into the human blood-stream without ultimately weakening the body in some manner; and thus, while it may prevent the appearance of the particular disease which it is hoped to prevent, it may and probably will expose the body, because thus weakened, to easy invasion by diseases of other kinds.

I have no desire whatsoever in this present series of observations to touch upon occult or esoteric reasons in connexion with this question, for these reasons would have no appeal whatsoever to the ordinary man in the street, and might even prejudice him, because of his blindness and lack of thought, against Theosophy, and Theosophists themselves as being in his view simple 'cranks' or 'mild lunatics.' The situation must be met on its own grounds. The annals of medicine present us with too many cases where this fad or that fad has been followed and at first acclaimed as a heaven-sent blessing, but later discovered to be a hell-sent curse! It is the short-sighted view that usually prevails, unfortunately.

I might as well point out that nobody will contract any disease whatsoever unless the germs of that disease are already in the system, their being there because of a proclivity towards that disease, this proclivity itself being due to karmic causes. Thus inoculating an otherwise healthy man of this type with the antitoxin-virus of some loathsome disease not only weakens the body of this otherwise healthy man, but because of this weakness predisposes his system towards reception of the latent disease, despite the efforts of the body to react protectively against it; and, furthermore, because of weakening the body it predisposes it likewise, on account of this ensuing weakness, to other possible invasions of still other diseases.

What is said by the previous writer in answer to this question concerning hygienic and sanitary preventive measures, is absolutely right, and it is upon these measures that I am convinced a wiser future medical science will bend most of its efforts towards stamping out the diseases which afflict both man and beast. In itself there is something unspeakably revolting in injecting the virus from unfortunate and diseased animals, or from the bodies of human beings suffering from loathsome diseases, into the blood-stream of apparently healthy people, in the hope thereby to render them immune against contracting of such diseases. Vegetable poisons are incomparably less dangerous to the human system when properly used in a prophylactic or preventive manner, although of course it is true that some vegetable poisons are as fatal as any known.

Summarizing, therefore, I for one may say that I am absolutely opposed to poisoning the blood-stream of human beings with anti-toxin-virus of any kind taken from the diseased bodies of man or beast. The mere fact that this is running counter to so strong a stream of current medical opinion, is a matter to me of utter unimportance. Medical science, like all other sciences, changes so rapidly that the opinions of one day, however widely and loudly proclaimed, become the discarded theories of a succeeding age. The proper way to do, therefore, it seems to me, is to take all natural cleanly, sane, and normal preventive measures, both in the individual and in the collective fields, especially sanitary and hygienic measures, paying due and proper attention to exercise, diet, and personal cleanliness of all kinds. Then, if one contracts a disease, it becomes a duty to try to recover health in every cleanly and sane manner possible, and it is perfectly right so to do. It is extremely doubtful in my opinion if it is either right or wise in any case whatsoever to inoculate human beings with the disgusting virus drawn from the diseased bodies of either man or beast for this purpose. I am convinced such inoculation brings along with it ten devils worse than the disease itself.

QUESTION 285

I have recently had my horoscope read by an astrologer friend, and he predicts trouble for me in the near future extending over quite a period. I suppose this cannot be averted; but as a Theosophist could you give me some hints as to how to meet it?

A. Trevor Barker — Answering your question regarding fortunate or unfortunate cycles, as revealed in your horoscope: Very likely, if your friend was a good astrologer, he would be able to trace the prevailing tendencies correctly. I do not think, however, that it is particularly a wise thing to make such predictions. I say this because of the effect of such statements upon the individual concerned. The way I look at it is this: the prediction may or may not be correct, but I would suggest that you brush these considerations aside and say to yourself: "Well, it really does not matter whether these things are true or not." Anticipations of trouble are always deleterious, therefore wrong, and not to be indulged in. A key to this you can find in Katherine Tingley's book, *The Gods Await*, pages 155 to 162, and here is the key-sentence which the writer gives in several ways: "Let them hold to these things in the silence and create a noble future in their hearts; going alone in the morning into the silence of Nature; freeing themselves there from their old trying memories, and *from all anticipations of trouble.*"

Now to deal with the matter more astrologically, and in such a way that it covers all adverse planetary influences which may flow to us at any time: It is quite true that such influences do reach us — in fact Karma works out, as I see the matter, by the influences which the Ego — the Real Man — permits to pass through its consciousness and work out in the lower worlds. Has it occurred to you that there is, as it were, a kind of screen which the individual can erect to protect himself from such adverse influences? By anticipating dark and heavy Karma and unfortunate events and troubles at a certain epoch in the future, a way is open to them — in fact the Ego invites them, and one not infrequently finds this attitude amongst people who are interested in watching their horoscopes. I believe it is wrong. On the contrary, bring forward in thought the truer and nobler side of the nature, and create a noble future for yourself, centering the mind, heart and consciousness in the Higher Self, aspiring towards it, having faith in it, and knowing that as you learn to live in the consciousness which is Eternal no adverse influence of any kind can possibly reach you. It simply means that the consciousness becomes so firmly rooted and poised in the higher aether of the soul's meditations that the various planetary energies which pass through it are transmuted thereby to beneficent and useful purposes; whereas if the consciousness were left unprotected because centered in the personality, then the same influences would work out in a deleterious, destructive and unfortunate way. That, as I see it, is the answer to your problem.

QUESTION 286

On page 55 in *The Ocean of Theosophy*, we read: "the astral body . . . changes but little during a lifetime"; and on page 57: "the model for the growing child in the womb is the astral body already perfect in shape before the child is born."

Does the astral body of the child grow in proportion to the growth of the child's physical body? Or is it the same, that is, a full-grown astral individual, from birth to death?
— S. Z. (Chicago)

G. van Pelt — After the death of a human being, all the elements of his composite nature return to their respective habitats. The overmastering control of the hierarch of his constitution is loosened and the partnership is temporarily dissolved. The life-atoms of the astral body, therefore, are set free and pursue their peregrinations in their own realms until called together again at the appointed hour by the hierarch under whom they serve. They necessarily come gradually as needed, as do all things in Nature, and the child's physical body grows in proportion to the astral body and not the reverse.

The astral body is "perfect in shape" before the child is born, that is, all the essential elements are represented, but these elements increase in number until maturity is reached. On page 58 the "first stages of its growth" are alluded to, implying that the astral does not appear all at once, fully developed. But whatever is formed is stable and "changes but little during a lifetime." Were this not the case, there would be no stability in the human outer vehicle, for the life-atoms of the physical covering are changing from moment to moment. It is because of this permanence of the astral that mutilated tissues are replaced and resume their previous forms. A radical change in character for better or worse, of course, modifies the astral, as we see in facial alterations as the years pass, but it is said that it requires a very high adept to renew or change the astral by the exercise of will directed to that end.

The life-term of the astral body is set at birth much as the tensile strength of a bridge, for instance, is estimated to be able to endure for a limited time. This term it will complete barring accidents or gradual suicide through wrong living.

In *Isis Unveiled*, pages 310-1, H. P. Blavatsky, in enumerating the denizens of Kâma-loka, writes:

The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. . . . These models, as yet devoid of immortal spirits, are "elementals,"—properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into the visible one as human infants, receiving *in transitu* that divine breath called spirit which completes the perfect man.

So, although the astral body forms gradually, its model exists fully formed in the Astral World.

QUESTION 287

Is Karman a God, and do Theosophists worship this God, Karman?—G. L. H.

Iverson L. Harris — No, Karman is not a God; it is no extra-cosmic Deity who pays us back in kind for our transgressions or gives us a seat among the angels as a reward for our good deeds. Karman is a Sanskrit word which means literally *action*. It is used in Theosophical terminology to designate the 'Law of Consequences,' sometimes spoken of as 'The Law of Ethical Causation': "As ye sow, so shall ye also reap." In physics the same principle is enunciated as one of Newton's 'Laws of Motion': "To every action there is an equal and opposite reaction." This law holds good in the

realm of ethics in the same way as it does in the realm of physics.

The most illuminating teaching on the subject of Karman that I ever learned was from Dr. de Purucker, when he said that each of us is his own karman. So many of us, with the background of Christian upbringing or parentage, have the idea of an anthropomorphic God who rewards or punishes us according to our merits or demerits. But each of us is his own karman: we are the net result of what we thought, did, felt, said, desired, in the past; therefore, naturally, we are responsible for what we are and suffer now.

In the light of the Theosophical doctrines of Reincarnation and Karman, many confusing problems are settled for us. Without these doctrines, I should like to ask whether anyone can offer a reasonable explanation, that accords with man's innate sense of justice and right, why some men are born in hovels with diseased bodies, with seemingly no opportunities in life, and why others are born in comfortable houses, with wealth, loving parents, and every seeming advantage that the world has to offer. No human parent would treat his own children with such unjust discrimination. Can you imagine a 'Heavenly Father' treating *his* children with less justice than a human father?

But bring to bear on the problem the Theosophical twin-doctrines of Reincarnation and Karman: if I am born with a misshapen body and a distorted mind, I earned them in my last incarnation; I can learn to do better now and thus earn a normal mind and a healthy body in my next life — mayhap in this one. Teach the man who is 'down and out' that he himself is responsible for his present condition and see what stamina and backbone it gives him. He begins to face his difficulties with courage; he stops whining and says: "This is just what I earned for myself." His manhood is aroused and he aspires to be a man.

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

WORDS of high appreciation have been received from members in the Bay-district of the Theosophical work accomplished by Mr. Iverson Harris during his four-weeks' stay there. We quote brief reports from Mr. V. F. Estcourt, Chairman of Committee of Lodge-Presidents in the San Francisco-Oakland Bay District, from Mr. Nils Amneus, President Blavatsky Lodge, Oakland, and from Mrs. J. C. Morrison, Vice-President of the Oakland Lodge.

"Mr. Iverson L. Harris, Regional Vice-President of the Western District, spent the entire month of September in San Francisco, Oakland, Berkeley, San Jose, and Petaluma, where he delivered a series of lectures and attended the study-

classes of the various lodges. His lecture subjects were 'The Theosophical Movement: Its Mission,' 'World Problems,' 'Light from the East,' and 'Is There a Way Out?'

"Particularly valuable was the work done by Mr. Harris during the study-meetings and at other informal gatherings arranged for the purpose of giving inquirers the opportunity of coming into closer contact with the work. Mr. Harris's liberal and understanding attitude towards the widely divergent viewpoints and problems of particular individuals was most constructive in its results.

— V. F. Estcourt."

Mr. Amneus writes: "On Friday evening, September 27, under the auspices of the San Jose Theosophical Club, Mr. Harris lectured on 'The Theosophical Movement: its Mission.' Mr. Harris gave an inspired talk which was followed attentively by an audience which filled the hall. The meeting was held in Hotel De Anza in the center of the business district of San Jose.

"On Sunday evening, Sept. 29th, Mr. Harris delivered his final lecture in the San Francisco Bay district, giving this under the auspices of Blavatsky Lodge in the hall of the Berkeley Women's City Club. His subject, 'Is There a Way Out?' proved very interesting to an audience that filled the hall to the last seat."

Mrs. J. C. Morrison reports that in addition to his two public lectures on September 13th and 20th Mr. Harris spoke to the Parent Teacher's Association of the Technical High School in Oakland, his subject on the last occasion being 'Ideals for Adolescence.' All these lectures were well attended. Mr. Harris was present also at meetings of both the Men's and Women's Clubs, where his answers to questions were appreciated by members and visitors. The Oakland Lodge hope to have another visit from Mr. Harris, as all feel that a real stimulus, both mental and spiritual, has been given by him to the work.

Mr. Harris left Monday night, Sept. 30th to continue his lecture-tour in Oregon.

Eugene, Salem, La Grande, Elgin, Pendleton, are cities which Mr. Harris expects to visit in October; thence he goes to Spokane and Seattle in Washington; and November will find him in Canada, where his Theosophical activities will mainly be centered in Victoria and Vancouver. For more complete schedule our readers are referred to *Theosophical News* for October.

A word should be said here of the excellent publicity that Mr. Harris's activities here received from the press. We mention some of the newspapers that have given reports or announcements of his lectures: *The Daily Californian* (editorial page), *73rd Ave. Journal*, *Berkeley Daily Gazette*, *Oakland Tribune*, *San Jose Mirror*, *The San Francisco News*, *Call Bulletin* (S. F.), *Petaluma Argus-Courier*.

San Diego, Calif.: The President, Mrs. Hazel Boyer Braun, in a letter summarizing reports given at the 18th annual meeting of the Lodge, states that twenty-three new members were added to the roll during the past year, bringing the present membership up to 132. There are also ten associate members. "Harmony and impersonal effort to understand and to give out the teachings of Theosophy have the first interests of a live Lodge," she writes in conclusion. "Your regular attendance at the Lodge meetings would help the strength of this center of Theosophical energy, which has the opportunity to serve as a

vital broadcasting station for thoughts and direct teachings to a hungry-hearted world. Let us always keep ours a bright, clear light on the 'Theosophical Map' of the Masters."

The month of October is to be devoted to a study of the Leader's new book *The Esoteric Tradition*, Mrs. Mora Forbes introducing the subject on the 11th, George Simpson continuing it on the 18th, and W. Emmett Small giving a general review on the 25th.

Ocean Beach. With the initiation of ten new members to full fellowship on September 30th new impetus has been received to make of this lodge a beacon-light of Theosophy. The steady faithful work of these members has made of their lodge a spiritual home for earnest searchers for truth. The very modest quarters have literally been transformed during the last few months by the competent use of paintbrush and carpenter's tools, and by means of a bazaar enough money has been raised to buy sufficient chairs to accommodate the always good attendance. On October 7th a social gathering is planned to enable the new members to become acquainted with each other and the older members of the Lodge. On October 14th, E. E. Synge, of the Point Loma Headquarters, will be the speaker, his subject being 'Can Theosophy Be Proved?'

CENTRAL DISTRICT

Toledo. Reports five Lodge-meetings and four Club-meetings held during the month of September; and a special meeting in which members from Ann Arbor Lodge, Adrian Lodge, participated, Mr. Thos. Barlow, President of the former lodge presiding. The subject for this was 'Echoes from the Inter-Theosophical Convention.' Mr. E. L. T. Schaub, who paid another short visit to the International Headquarters late in September, is expected back in Toledo next month, planning to stop over *en route* at Chicago and other cities.

INTERNATIONAL HEADQUARTERS

The Forum-lectures during September were on 'The Seven Jewels of Wisdom.' 1st: 'Reincarnation and Karman,' presented by Inez Davenport, who had the assistance of O. I. Clark in answering questions; 8th: 'Hierarchies and Swabhâva,' Florence Collisson, La Fayette Plummer; 15th: 'Evolution,' Henry T. Edge, Grace Knoche, Jr.; 22nd: 'The Two Paths,' Helen Savage, J. H. Fussell; 29th: 'Knowledge of the Self,' W. Emmett Small, George Simpson.

The October lectures are as follows: 6th: 'Theosophy — A Working Philosophy,' Alice D. Peirce, Boris de Zirkoff; 13th: 'The Clock of Progress,' Marjorie M. Tyberg, Sven Eek; 20th: 'The Mystery of Birth,' Irene Ponsonby, Laura Arteché; 27th: 'Beyond Death,' Grace Knoche, Jr., Abbott Clark.

The Point Loma Lodge holds one meeting a month. At the annual business meeting on July 14, all the officers of the Lodge were unanimously re-elected: President, Dr. Henry T. Edge; 1st and 2nd Vice-Presidents, Mr. L. B. Copeland and Mrs. E. W. Lambert; Secretary, Miss Alice D. Peirce; Asst. Sec'y, Mr. W. E. Small; Treasurer, Mr. O. I. Clark; Asst. Treasurer, Mrs. Laura Arteché. Chapters 33, 34, and 35 of *Fundamentals* have been studied, with Miss Ila Beale, Mrs. Helen Harris, and Miss Helen Savage as Chairmen. There are always two speakers to present the subject of the Chapter, and a general dis-

cussion follows in which many students take part. The Leader is always present and contributes generously to the success of the meetings.

University Classes in Public Speaking with Dr. Edge, Biology with Dr. E. D. Wilcox, Sanskrit with Miss Grace Knoche, and Theosophy with Dr. Edge and Mrs. M. M. Tyberg, meet regularly. The Class in Theosophy is studying *The Secret Doctrine*, having nearly completed two years of study of that work, though they are still working on Vol. I. Many of the students of long standing, like J. H. Fussell, C. J. Ryan, Abbott Clark, Orange Clark, Dr. van Pelt, Grace Knoche, Dr. Wilcox, Dr. Beale, Oluf Tyberg, and others take part in the work of the Class, and it is kept apace with latest theories of science and philosophy, which, however, are not yet apace with the teachings given in *The Secret Doctrine* by H. P. B.

The Leader's new book, *The Esoteric Tradition* is now complete and the Leader and the staff of proof-readers and printers see the end of a work which has occupied much time for some months. By November 1 the book will be on sale and readers and students of Theosophy will find in it inspiring chapters about that wonderful story of the inner, spiritual life of the universe and man which has been preserved by the Elder Brothers, and to which, in our time, H. P. B. was the first to turn men's minds.

The Editors of THE FORUM present in this issue the first of a series of *The Transactions of the Point Loma Lodge*, reports of the Lodge-meetings in which the Leader takes part in the discussions of Theosophical teachings and propounds questions to direct the study. The Editors are happy to announce that they hope to continue indefinitely a series of articles which will be of great value to members of the T. S. and all students of Theosophy.

AUSTRALASIAN SECTION

President T. W. Willans has appointed Brother John Murdoch Prentice, for many years a prominent worker in the Theosophical cause, to the office of Executive Vice-President of the Australian Section. The appointment has the approval of the Leader.

ENGLISH SECTION

September public lectures at the Headquarters, 3 Percy Street, were given by A. Trevor Barker as follows: Sept. 15th, 'Why Study Theosophy?'; Sept. 22nd, 'The Law of Reincarnation and Cycles'; Sept. 29th, 'Replies to Questions on the Teachings of Theosophy.' On October 6th and 13th respectively Mr. Barker will lecture on 'Karma — the Destiny of Men and Nations'; and 'H. P. Blavatsky and the Masters of Wisdom.' Every seat was taken for the first lecture and a good many strangers were present. "The whole audience was responsive and obviously appreciative and this excellent first meeting encourages us to look forward to a successful winter's work," writes the reporter in *The English Theosophical Forum*.

Two excellent and timely articles by H. P. B. in the September issue of *The English Theosophical Forum* will be published next month in THE FORUM.

Manchester: During the summer recess that succeeded the Manchester Lodge's six months of constant activity, several inter-Lodge outings were planned with

a view to widening the field of influence. Full activity was resumed in September. Public lectures in October are announced as: Oct. 6th, 'What is an Initiate?' Mr. A. E. Holmes; Oct. 13th, 'What is Evolution?' Mr. W. Albert Jones; Oct. 20th, 'What is Reincarnation?' Mr. Walter S. Johnson; Oct. 27th, 'What is the Law of Karma?' Mr. P. J. Wall.

NETHERLANDISH SECTION

Rotterdam. During the months of September, October, November and December the Lodge will present under the following titles the series of the Seven Jewels of Wisdom. Sept. 22: The Inner Man; Oct. 6: Reinfleshment (Reincarnation); Oct. 20: The Law of Balance (Karman); Nov. 3: Direction and Guidance in the Universe (Hierarchies); Nov. 17: Self-Discovery (Swabhâva); Dec. 1: The Two Paths; Dec. 15: Know Thyself (Âtma Vidyâ).

The Hague. Schedule of lodge meetings for Sept.-Dec., reflecting great activity, include monthly public meetings; meetings for members and prospective members; meetings for members only; weekly Lotus-Circle gatherings; and weekly Club-meetings. Work-groups have been established, the leaders of which are in charge of classes in *The Key to Theosophy*; *The Voice of the Silence*; *Fundamentals of the Esoteric Philosophy*; the Speakers' Club; the English Club; the Sanskrit Club; the Propaganda committee; the Bazaar committee. The duties of the leaders are fixed. We quote from a bulletin just received: "Given the existence of great enthusiasm for our work, we appeal to the co-operation of all, and we ask you to meet as soon as possible the leaders of the groups in which you are interested so that these leaders may fix their program of activities and inform you about them."

THE LEADER'S PENCE

Canada — "Enclosed please find a one dollar U. S. bill as a contribution to the Leader's Pence. This giving a cent a day is a beautiful idea. It helps one to awake in the morning with thoughts of the sublime teachings of Theosophy. Having done this for a year, I find great joy in it, and I hope it may be my privilege to continue so long as I live."

Mission Beach, California — "Enclosed please find two dollars, contribution to the Leader's Pence for the period Easter to October 1st. I wish it were more, but as the Scotch say, 'Mony a mickle make a muckle,' and so I hope that many a little amount comes to swell the fund into appreciable size."

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

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

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[The September, 1935, issue of *The English Theosophical Forum* printed the following two articles by H. P. B.: 'Is Denunciation a Duty?' and 'The Meaning of a Pledge.' Because of their timely interest they are reprinted herewith, together with the prefatory remarks of the Editor of *The English Theosophical Forum*. — Eds.]

IS DENUNCIATION A DUTY?*

At a time when more than one Theosophical magazine claiming to uphold the teachings of the Masters and H. P. B. are spending themselves in slanderous criticism of the Point Loma T. S., its Leaders and members, it may be well that we should remind ourselves of the immemorial standard of Theosophic ethics set forth by H. P. B. in the 3rd Vol. of her magazine LUCIFER. In the two powerful articles from her pen which follow, our whole duty, whether as esoteric students or as laymen in the Theosophic ranks, is clear as day for those whose eyes are not blinded by desire for self-aggrandizement, sectarian bitterness and suspicion, or personal hatred, fear, jealousy, and ambition. At this moment it is for us to take to heart H. P. B.'s closing words in the first of these articles in which she emphasizes the *paramount importance of Clause 3* of the Pledge:—"In a Society with pretensions to an exalted system of ethics—the essence of all previous ethical codes—which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine qua non* of the success of that Society." Since our detractors have demonstrated by their recent articles that they are not impressed by the importance of this clause of the Pledge, it therefore remains for the Point Loma T. S. to show the way to the realization in practice of H. P. B.'s ethical code.

* * * *

"Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and compassion. For the human heart is like the Kusûli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain."—*Buddhist Precept*

"Judge not, that ye be not judged."—*Christian Aphorism*

NOT a few of our most earnest Theosophists feel themselves, we are sorry to hear, between the horns of a dilemma. Small causes will at times produce great results. There are those who

*From *Lucifer*, Vol. III. December 15th, 1888, No. 16.

would jest under the cruellest operation, and remain cool while having a leg amputated, who would yet raise a storm and renounce their rightful place in the kingdom of Heaven if, to preserve it, they had to keep silent when somebody treads on their corns.

In the thirteenth number of *Lucifer* (September, page 63), a paper on 'The Meaning of a Pledge' was published. Out of the seven articles (six only were given out) which constitute the entire Pledge, the 1st, 4th, 5th, and especially the 6th, require great moral strength of character, an iron will added to much unselfishness, quick readiness for renunciation and even self-sacrifice, to carry out such a covenant. Yet scores of Theosophists have cheerfully signed this solemn 'Promise' to work for the good of Humanity forgetful of Self, without one word of protest — save on one point. Strange to say, it is rule the third which in almost every case makes the applicant hesitate and show the white feather. *Ante tubam trepidat*: the best and kindest of them feels alarmed; and he is as overawed before the blast of the trumpet of that third clause, as though he dreaded for himself the fate of the walls of Jericho!

What is then this *terrible pledge*, to carry out which seems to be above the strength of the average mortal? Simply this:—

"I PLEDGE MYSELF NEVER TO LISTEN WITHOUT PROTEST TO ANY EVIL THING SPOKEN OF A BROTHER THEOSOPHIST, AND TO ABSTAIN FROM CONDEMNING OTHERS."

To practise this golden rule seems quite easy. To listen without protest to evil said of *any one* is an action which has been despised ever since the remotest days of Paganism.

"To hear an open slander is a curse,
But not to find an answer is a worse," . . .

says Ovid. For one thing, perhaps, as pointedly remarked by Juvenal, because:—

"Slander, that worst of poisons, ever finds
An easy entrance to ignoble minds . . ."

— and because *in antiquity*, few liked to pass for such — minds. But now!

In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, "from condemning others" is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the 'higher life,' that life which leads to the goal we all crave to attain. Mercy, Charity and Hope are the three goddesses who preside over that 'life.' To 'abstain' from condemning our

fellow beings is the tacit assertion of the presence in us of the three divine Sisters; to condemn on 'hearsay' shows their absence. "Listen not to a tale bearer or slanderer," says Socrates. "For, as he discovereth of the secrets of others, so he will thine in turn." Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing*, then evil speakers will refrain from *evil-talking*," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they?

We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of "denunciations," and *Lucifer* lowers his torch to throw light on every evil, to the best of his ability. We reply — this is quite another thing. We denounce indignantly systems and organizations, evils, social and religious — *cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age. To condemn and dishonor a man instead of pitying and trying to help him, because, being born in a community of lepers he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom. "Ill deeds are doubled with an evil word"; nor can a general evil be avoided or removed by doing evil oneself and choosing a scape-goat for the atonement of the sins of a whole community. Hence, we denounce these communities not their units; we point out the rottenness of our boasted civilization, indicate the pernicious systems of education which lead to it, and show the fatal effects of these on the masses. Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY — that great cause of the Universal Brotherhood for which we live and breathe — and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. We bear our Karma for our lack of humility during the early days of the Theosophical Society; for our favorite aphorism: "See, how these Christians love each other" has now to be paraphrased daily, and almost hourly, into: "Behold, how our Theosophists love each other." And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, *Lucifer* will one day have to expose many a blot on our escutcheon — e. g., worship of Self,

uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists — more "fiercely" than it has ever denounced the various shams and abuses of power in state Churches and Modern Society.

Nevertheless, there are theosophists, who forgetting the beam in their own eye, seriously believe it their duty to denounce every mote they perceive in the eye of their neighbor. Thus, one of our most estimable, hard-working, and noble-minded members writes, with regard to the said 3rd clause:—

"The 'Pledge' binds the taker never to speak evil of anyone. But I believe that there are occasions when severe denunciation is a duty to truth. There are cases of treachery, falsehood, rascality in private life which should be denounced by those who are certain of them; and there are cases in public life of venality and debasement which good citizens are bound to lash unsparingly. Theosophic culture would not be a boon to the world if it enforced unmanliness, weakness, flabbiness of moral texture." . . .

We are sincerely sorry to find a most worthy brother holding such mistaken views. First of all, poor is that theosophic culture which fails to transform simply a "good citizen" of his own native country into a "good citizen" of the world. A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or color, than to be merely a good patriot, or still less, a partizan. To mete one measure for all, is holier and more divine than to help one's country in its private ambition of aggrandizement, strife or bloody wars in the name of GREEDINESS and SELFISHNESS. "Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. The wise horticulturist uproots the parasitic herbs, and will hardly lose time in using garden shears to cut off the heads of the poisonous weeds. If a theosophist happens to be a public officer, a judge or magistrate, a barrister or even a preacher, it is then, of course his duty to his country, his conscience and those who put their trust in him, to "denounce severely" every case of "treachery, falsehood and rascality" *even* in private life; but — *nota bene* — only if he is appealed to and called to exercise his legal authority, not otherwise. This is neither "speaking evil" nor "condemning," but truly working for humanity; seeking to preserve society, which is a portion of it, from being imposed upon, and protecting the property of the

citizens entrusted to their care as public officers, from being recklessly taken away. But even then the theosophist may assert himself in the magistrate, and show his mercy by repeating after Shakespeare's severe judge: "I show it most of all when I show justice."

But what has a "working" member of the Theosophical Society independent of any public function or office, and who is neither judge, public prosecutor nor preacher, to do with the misdeeds of his neighbors? If a member of the T. S. is found guilty of one of the above enumerated or some still worse crime, and if another member becomes possessed of irrefutable evidence to that effect, it may become his painful duty to bring the same under the notice of the Council of his Branch. Our Society has to be protected, as also its numerous members. This, again, would only be simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother. Between this, however, and deliberate backbiting there is a wide chasm. Clause 3 concerns only those who being in no way responsible for their neighbor's actions or walk in life, will yet judge and condemn them on every opportunity. And in such case it becomes — "slander" and "evil speaking."

This is how we understand the clause in question; nor do we believe that by enforcing it "theosophic culture" enforces "unmanliness, weakness or flabbiness of moral texture," but the reverse. True courage has naught to do, we trust, with denunciation; and there is little manliness in criticizing and condemning one's fellow men behind their backs, whether for wrongs done to others or injury to ourselves. Shall we regard the unparalleled virtues inculcated by Gautama the Buddha, or the Jesus of the Gospels as "unmanliness"? Then the ethics preached by the former, that *moral code* which Professor Max Müller, Burnouf and even Barthelémy St. Hilaire have unanimously pronounced *the most perfect which the world has ever known*, must be no better than meaningless words, and the Sermon on the Mount had better never have been written at all. Does our correspondent regard the teaching of non-resistance to evil, kindness to all creatures, and the sacrifice of one's own self for the good of others as weakness or unmanliness? Are the commands, "Judge not that ye be not judged," and "Put back thy sword, for they who take the sword shall perish with the sword," to be viewed as "flabbiness of moral texture" or as *the voice of Karma*?

But our correspondent is not alone in his way of thinking. Many are the men and women, good, charitable, self-sacrificing and trustworthy in every other respect, and who accept unhesitatingly every other clause of the "Pledge," who feel uneasy and almost tremble

before this special article. But why? The answer is easy: simply *because they fear an unconscious* (to them), *almost unavoidable PERJURY.*

The moral of the fable and its conclusion are suggestive. It is a direct blow in the face of *Christian education and our civilized modern society in all its circles and in every Christian land.* So deep has this moral cancer — the habit of speaking uncharitably of our neighbor and brother at every opportunity — eaten into the heart of all the classes of Society, from the lowest to the very highest, that it has led the best of its members to feel diffident of their tongues! They *dare not trust themselves* to abstain from condemning others — from mere force of habit. This is quite an ominous “sign of the times.”

Addison had not words of contempt sufficiently strong to rebuke this Society gossip of the worldly Cains of both sexes.

“How frequently,” he exclaims, “is the honesty and integrity of a man disposed of by a smile or a shrug? How many good and generous actions have been sunk into oblivion by a distrustful look, or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look . . . how large a portion of chastity is sent out of the world by distant hints — nodded away, and cruelly winked into suspicion by the envy of those who are past all temptation of it themselves. How often does the reputation of a helpless creature bleed by a report — which the party who is at the pains to propagate it beholds with much pity and fellow-feeling — that she is heartily sorry for it — and hopes in God it is not true!”

From Addison we pass to Sterne’s treatment of the same subject. He seems to continue this picture by saying:

“So fruitful is slander in variety of expedients to satiate as well as to disguise itself, that if those smoother weapons cut so sore, what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one like an arrow shot in the dark, does, nevertheless, so much secret mischief, *this, like pestilence, which rages at noon-day, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned.*”

Such are the results of slander, and from the standpoint of Karma, many such cases *amount to more than murder in hot blood.* Therefore, those who want to lead the “higher life” among the “*working*

Fellows," of the Theosophical Society, must bind themselves by this solemn pledge, or, remain *droning* members. It is not to the latter that these pages are addressed, nor would they feel interested in that question, nor is it an advice offered to the F.'s T. S. at large. For the "Pledge" under discussion is taken only by those Fellows who begin to be referred in our circles of "Lodges" as the "working" members of the T. S. All others, that is to say those Fellows who prefer to remain ornamental, and belong to the "mutual admiration" groups; or those who, having joined out of mere curiosity, have, without severing their connexion with the Society, quietly dropped off; or those, again, who have preserved only a skin deep interest (if any), a luke-warm sympathy for the movement — and such constitute the majority in England — need burden themselves with no such pledge. Having been for years the "Greek Chorus" in the busy drama enacted, now known as the Theosophical Society, they prefer remaining as they are. . . .

We must not close without once more addressing the former. Who of these will undertake to maintain that clause 3 is not a fundamental principle of the code of ethics which ought to guide every theosophist aspiring *to become one in reality*? For such a large body of men and women, composed of the most heterogeneous nationalities, characters, creeds and ways of thinking, furnishing for this very reason such easy pretexts for disputes and strife, ought not this clause to become part and parcel of the obligation of each member — working or ornamental — who joins the Theosophical movement? We think so, and leave it to the future consideration of the representatives of the General Council, who meet at the next anniversary at Adyar. In a Society with pretensions to an exalted system of ethics — the essence of all previous ethical codes — which confesses openly its aspirations to emulate and put to shame by its practical example and ways of living the followers of every religion, such a pledge constitutes the *sine qua non* of the success of that Society. In a gathering where "near the noisome nettle blooms the rose," and where fierce thorns are more plentiful than sweet blossoms, a pledge of such a nature is *the sole salvation*. No Ethics as a science of mutual duties — whether social, religious or philosophical — *from man to man*, can be called complete or consistent unless such a rule is enforced. Not only this, but if we would not have our Society become *de facto* and *de jure* a gigantic sham parading under its banner of "Universal Brotherhood" — we ought to follow every time the breaking of this *law of laws*, by the expulsion of the slanderer. No honest man, still less a theosophist, can disregard these lines of Horace:—

“He that shall rail against his absent friends,
Or hears them scandalized, and not defends;
Tells tales, and brings his friend in disesteem;
That man’s a KNAVE — be sure beware of him.”

— H. P. BLAVATSKY

THE MEANING OF A PLEDGE*

IT has been thought advisable that members of a certain Occult Lodge of the T. S. should have the meaning of the Pledge they are about to take laid before them as plainly as possible. At any rate, that those who have previously signed the Pledge shall lay before those who are about to do so all that they understand this Pledge to mean and what its signature involves.

The Pledge runs as follows:

- “1. I pledge myself to endeavour to make Theosophy a living factor in my life.
- “2. I pledge myself to support, before the world, the Theosophical movement, its leaders and its members.
- “3. I pledge myself never to listen without protest to any evil thing spoken of a Brother Theosophist and to abstain from condemning others.
- “4. I pledge myself to maintain a constant struggle against my lower nature, and to be charitable to the weaknesses of others.
- “5. I pledge myself to do all in my power, by study or otherwise, to fit myself to help and teach others.
- “6. I pledge myself to give what support I can to the movement in time, money, and work.

“So Help Me, My Higher Self.”

It is at once plain that this is not a general pledge like that which is taken so lightly by members of the Theosophical Society; but that it is a specific undertaking to do and to endeavour to do certain things. Also that it is given under an invocation:—

“So help me my Higher Self.”

The term “Higher Self” has recently come into considerable use — at any rate so far as the Theosophical Society is concerned. To those who have studied the meaning of the words it is at once evident that to “take an oath” in the ordinary fashion of Christians is much less serious than a Pledge in presence of the “Higher Self.”

*Reprinted from *Lucifer*, September 15th, 1888.

The "Higher Self," moreover, is not a sort of sublimated essence of any one man; a sort of spiritualized "personality." *It* is universal and secondless and in such a sense the term "*My* Higher Self" seems misplaced. But every man, however dimly, is a manifestation of the Higher Self, and it is by the connection of the Jiva, the Monad, with the secondless "Higher Self" that it is possible to use the term. What then does the invocation mean?

The man who takes this Pledge in the right spirit calls upon It, and calls every help and blessing from It to his assistance. By an intense desire to be under Its protection he (though It *per se* is latent and passive) places himself under the protection of the active and beneficent powers that are the direct rays of the Absolute Higher Secondless Self.

But if a man takes this Pledge and betrays his Higher Self, he risks every evil and *brings it upon himself*. Thus then, he who remains true to the Pledge has nothing to fear; but he who has no confidence in himself to keep the Pledge when taken, had better leave it and, much more, leave Occultism alone.

Breaking this Pledge cannot, then, involve penalty on the "Higher Self," but it can affect the individual man. The "Higher Self" is immortal, but the Monad exists as a separate individual only during the Manvantaras, and around it various personalities are formed. This incarnates at every new birth, and not only can be, but is, punished if such a Pledge is broken. Once that it has progressed far enough to recognize the glorious light of the Higher Self and desire to live in it, the breaking of the Pledge tends towards a condition which would preclude the possibility of that light not only benefiting the Monad, but even reaching it.

Thus all men are in the presence of two forces in nature. One of them active and beneficent, whose aid and assistance is directly invoked by the Pledge; the other active but maleficent, which is represented by beings who have a distinct interest in preventing the operation of the Pledge, and in hindering the work of the Theosophical Society. We see this more clearly when we know that we Pledge ourselves *to be* active, and not merely to endeavour to be.

Further, there are powers on the earth and in the flesh, as well as in the astral light, who desire to prevent and hinder the Pledge from taking effect. Some of these act consciously in this manner, and others because they are driven to such conscious action, but without any knowledge of the reason or force which drives them thereto.

We are to endeavour to "make Theosophy a living factor in our lives." Before we can *endeavour* to do this, much less *do* it effec-

tually, we must first understand what Theosophy is, and actually define to ourselves what we individually mean by Theosophy. Now it is exactly this definition, its want, and our ignorance generally which hitherto has prevented us from carrying out this endeavour. Nothing need here be said of the Theosophical Society and the benefit which would come to it by even a small section of its members actually making Theosophy *the* living factor in their lives. Very few do so, and it is only too true that a member of the Theosophical Society is not necessarily a Theosophist. But those who take this Pledge are not content to remain nominally members of the Society, but aspire to be Theosophists indeed. And therefore it is so necessary that all should learn what a Theosophist is, and what any man must do to make Theosophy a *living* factor in his life.

As a negative definition nothing could be better than the definition in LUCIFER No. 3:

“He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own — is no Theosophist.”

But this definition also contains the positive side. It is not sufficient merely to abstain from doing that which is condemned in this definition. The negative side alone is useless to those who take this pledge — and not merely useless, for it involves practically the breaking of the Pledge. The Pledge demands not only that the man who takes it shall abstain from evil doing but, more, that he shall *positively* work altruistically and defend any innocent person as he would himself.

Many men may be so colourless as not to offend against the negative clauses of the Pledge and definition; but few are they who are sufficiently positive in their own character as not only not to offend against these clauses but also work in the opposite direction. For the greatest importance does not consist in “I will not” but in the “I will do.” Thus some strength is needed for impersonality. This impersonality is of two kinds, negative and positive. For the negative, strength is needed to fight against the forces of heredity and education, and prevent obedience to the instincts and acquired habits of this and other incarnations. But greater strength is needed to cross the zero-point and create new instincts and habits in the midst of conditions of life and habits of thought which are violently opposed to the new creation. And it would seem that strength is

required so that it would be possible to conquer the tendencies of a devil and grow up into divinity. And if we regard the Pledge generally it would seem to be an admirable instrument, in view of the above quoted definition, for finding out and assailing everybody on their weak points. As men and women the Pledge compels us to refrain from acting and thinking in our daily life as our education has hitherto compelled us to do. If we do not so refrain, we do not make Theosophy a living factor in our lives. And more, while we are engaged in this difficult task, the positive side appears and we are told that we have to do other things as difficult — otherwise we are not Theosophists.

The second clause of the Pledge will prove a stumbling to many lukewarm members of the Theosophical Society. Many may be in complete accord with the objects of the Theosophical Society, so far as they understand them, but also be in complete disagreement with the leaders of the Society and their methods of work. Not only may they disagree but also be in either open or concealed hostility to those leaders and many of the members. It is of no use to disguise from ourselves the fact that this has been the case, and unfortunately may be so again. We work for "Universal Brotherhood" and we are at enmity with our immediate neighbours. This then we pledge ourselves to put a stop to, and to excise the tendency from our natures. Thus Clause 2 has a special reference to certain persons arising out of the general circumstances.

The question naturally arises: "Of what use is a Theosophical Society with such aims, when it is composed of such diverse elements?" And again: "Has the Society any coherence and purpose which shall make *it* a living power in the society by which it is surrounded?" For an analogy exists; and the Society is an individual among societies, just as men and women are individuals. And it may here be emphatically stated that the power and force of any given body is not the total force of its component units, but that the body has an individual force and power of its own apart from them. One has but to turn to the chemistry of "alloys" to see that this is true. If then we regard the Society, it does not seem that any of its strength is due to the united purpose and action of its individual members. But it has a great purpose, and to this a certain number of devoted individuals have sacrificed all that lay in their power. Among these the founders and present leaders of the Society are notable examples. The result is that the Society continues to exist exoterically. But the continued existence of the Society is not due to these few individual efforts alone but to the underlying influence of those under whose direction the Society was founded by

its present leaders, and to the fostering care of those Masters in Wisdom, after it was founded.

Clause 3 opens out to many, as the Society is at present constituted, a good deal of casuistical reasoning. It has been said, and it would seem truly said, that it is perfectly open to those who are true Theosophists to condemn an act but not the actor. But this will be found to be a distinction which is very subtle and difficult to make in life. *Light on the Path*, too, warns the aspirant against self-righteousness of a like character, "for the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow." Thus those who take this Pledge are about to meet a very subtle difficulty (for in life the act and the actor are indissolubly connected), unless they have attained the power of observing and reading on a plane which is at present beyond the reach of the majority of mankind. However, even if this power is beyond reach at present, it is at all events right for those who aspire to be Theosophists to try. We can at least put a bridle on our physical lips and endeavour to do so on our mind, and thus abstain from "condemning others." For the silent condemnation of the mind would seem more "vicious" than physical speech, for, at any rate in the "judge," it is a form of moral cowardice. And herein lies the casuistry. For apart from the definition in LUCIFER, No. 3, it has been open to those who take the Pledge to consider that their human brothers are not "Brother Theosophists," and therefore that it is legal to judge and condemn. Thus if it could be clearly proven that any man or woman has erred against the said definition it might be possible to receive absolution from the pledge "never to listen without protest to any evil thing spoken" of them. But the definition stops this with its "whether a brother Theosophist or not," and agrees with the legal maxim which is so seldom acted upon — always to consider a man innocent until proved guilty. Suspicion is a dangerous guest to harbour, and we are finally brought back to the fact that it is best to "judge not that ye be not judged."

Clauses 4 and 5 are the completion of resolutions which go straight to the centre of all that militates against Theosophy and against its forming a living factor in men's lives. In this sense Clause 6 is a completion also. But the power to help and teach others can only be found in the united spirit of life, which is a spirit of absolute equality and in the sense that to the Theosophist every man is a teacher.

Clause 6 is a ratification of all that has gone before, but places it in more definite terms.

Thus then before this Pledge is taken it is necessary for all who

aspire to take it to carefully ascertain, before Pledging themselves to work and activity for Theosophy, what Theosophy really is. Is Theosophy identical with the practice of the Theosophical Society? If it is not, ought it to be? Shall I endeavour to make it so? In pledging myself to work for it, am I in the near or distant future, in this or in some succeeding incarnation, looking for a reward? It would then seem that one of the first requisites is to endeavour to "Know Thyself."

Such a Pledge must not be taken lightly nor in a spirit of mere emotionalism. It has to be taken with a stern resolution to ever and ever more fully carry out its requirements, even at all costs to the man who takes it. It is taken at the risk of the man who takes it in a thoughtless spirit without examining what it really means and without the intention of making its fulfilment the supreme object of his life.

It is necessary "to read, mark, learn, and inwardly digest" the truths which exist in Theosophy and then perhaps there may dawn upon the world the day when all men shall be as brothers, and Universal Brotherhood shall be a reality and the guide of all existence.

ONE WHO IS PLEDGED

AN OPEN LETTER TO DR. H. N. STOKES

[We reproduce here a copy of a letter written by Dr. J. H. Fussell, Secretary General of the Theosophical Society, because of its intrinsic interest and clear statement of fact. — Eds.]

October 21, 1935.

Dr. H. N. Stokes, Editor,
The O. E. Library Critic,
1207 Q St., N. W., Washington, D. C.

Dear Brother Stokes:

A few days ago I received the August-September 1935 *O. E. Library Critic*, and was especially interested in reading your on the whole most excellently written article "A Gross and Palpable Fraud." I say 'on the whole' because there are one or two points that I think you may be glad to know about if you do not already know about them. Reference to these points I hope and indeed think will in any future writing of yours prevent your again doing such injustice to Mr. Judge as is contained in two instances in this otherwise excellent article of yours.

(a) You allege that Judge at the E. S. T. Council meeting held immediately after H. P. B.'s death 'withheld' the letter (March 27,

1891) which he had received from H. P. B. in which was the statement regarding Annie Besant: "She is a most wonderful woman, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

In the first place, however, on the first page of your article "A Gross and Palpable Fraud," your quotation from this letter of H. P. B. to Judge is incomplete and hence misleading. In fact you stop in the middle of the sentence. You do not in this particular instance quote H. P. B.'s words, "as you are my sole hope in America." It must be stated, however, that on the third page of this article of yours you quote the whole sentence. But is it right or just in the former instance, namely on the first page of your article, to give but part of H. P. B.'s statement, *but part of a sentence*, torn from its immediate context?

Now as a matter of record Judge did *not* 'withhold' that letter of March 27, 1891, as alleged by you, on the occasion of the meeting of the E. S. T. Council held immediately after H. P. B.'s death, which 'withholding' — and now quoting your words — "resulted in his getting appointed as joint Outer Head with Mrs. Besant" — to which you add, "a thing which could hardly have happened had the Council been apprised by Judge of what H. P. B. had written him." The letter, namely of March 27, 1891, was in fact read at the above mentioned Council meeting, as is stated in two E. S. documents: (1) headed "Eastern School of Theosophy," addressed "To All Members of the E. S. T.," undated, but issued immediately after the Council meeting just referred to, that is in 1891; and (2) in a document headed "E. S. T. Issued from New York in the Western Division. September 1st, 1894. Minutes of Council E. S. T. held at London. May 27, 1891, after the departure of H. P. B."

Except for the difference in heading and that the second of these documents contains a few paragraphs appended to the 'Minutes,' both of these documents are identical in wording, and both contain the following statement:

"That it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge, in accordance with the above-quoted order to William Q. Judge of December, 1888, and with the order of April 1, 1891, to Annie Besant, as well as with the written declaration of H. P. B. in a letter to William Q. Judge dated March 27, 1891, which we now heré have read, in which she wrote that Annie Besant should be so considered."

The original Minutes as shown by each of the above mentioned documents was signed by all the Councillors present, including Annie Besant and William Q. Judge. Thus, as said, Judge did not withhold

from the Council at that meeting the letter of March 27, 1891, which he had received from H. P. B. He did however — and this should be stated if one would do full justice to W. Q. J. — he did withhold, or rather did not mention, the letters (more than one) in which H. P. B. wrote to him direct that he, W. Q. J., was to succeed her. As for instance in one letter: “You are going to replace me, or to take my place in America.” In another letter: “Take my place in America now, and, after I am gone, at Adyar.”

And it is to be borne in mind furthermore that it was Judge’s ‘plan’ which was accepted by the Council, namely that A. B. and he should be joint Outer Heads of the E. S. T., this being in full accord with and taking into full account H. P. B.’s statements read at the Council both as regards himself and as regards A. B. This obviously was the reason for the *temporary* double headship. As stated in the Minutes: “it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge,”

(b) I am very glad that you quoted in full the whole paragraph from *Isis Unveiled*, Vol. II, p. 544, which gives the context of H. P. B.’s statement “the apostolic succession is a gross and palpable fraud.” The position taken by you is the only one consistent with the context and with common sense, namely that H. P. B. there refers to the Christian Church and to ‘the apostolic succession’ therein, and to that alone.

There is also another statement which I think it is as well to refer to in connexion with this point, which H. P. B. makes in *Isis Unveiled*, Vol. II, pp. 564-5, which is a specific instance of the principle of successorship which holds good in every true Esoteric School.

(c) One other point, and here again you are unjust to W. Q. J.: You refer to the context in regard to H. P. B.’s statement on ‘apostolic succession.’ Why do not you yourself give the context of Judge’s statement (*Lucifer*, March, 1892) that “Madame Blavatsky has no ‘successor,’ could have none, never contemplated, selected, or notified one”? What is sauce for the goose is sauce for the gander; and in neither case is it right or fair that a statement should be torn from its context.

I call your attention, therefore, to Judge’s second letter to the Wilkesbarre *Times* (*Lucifer*, March, 1892), from which I quote as follows:

“Will you allow a word — my last — respecting the Foulke claim to succeed Mme. Blavatsky, as I see Mr. Perry is perhaps labouring under a *misapprehension*

as to the position assumed by me about this ludicrous affair. [itals. mine—]J.H.F.]

"Third. Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that that office, out of compliment to her, should become extinct upon her death. She has passed away from this sphere, and hence the office of Corresponding Secretary is extinct. . . .

"Fourth. The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes,"

Is it not therefore perfectly plain that in these letters of his to the Wilkesbarre *Times* he was referring only to H. P. B.'s unique position in the T. S. in which she "has no 'successor,' could have none,"?

My dear Brother Stokes, if you ever have occasion to refer to this subject again in the *Critic* would it not be fair and just to give Judge's words which I have just quoted?

Congratulations, my dear Brother, for your saying in the last paragraph of your introduction to your article on "A Gross and Palpable Fraud," which appears immediately preceding "Some Pertinent Paragraphs," as follows:

"I am not defending the idea of spiritual successorship, which I believe to be something to be earned by merit and which it would be impossible to impart by any decree, verbal or written, either from below or above."

Bravo! This is exactly what our Leader, G. de P., has said again and again.

Bravo! for here is your first acknowledgment that you do believe in spiritual successorship as being "something to be earned by merit." And let me say that it was on this basis and this basis alone that Judge succeeded H. P. B., K. T. succeeded W. Q. J., and G. de P. succeeded K. T.; and so it has been always and always will be in our sacred School of Theosophy. And when I say our sacred School of Theosophy I mean the one started by H. P. B., the ideals and purposes of which have never been departed from by us.

But for all that, insisting as we do that the only basis of spiritual successorship is 'merit,' to use your own word, and this is the only kind of successorship, as H. P. B. likewise taught it, which we hold in the Theosophical Society (Point Loma); nevertheless in each case H. P. B. appointed Judge, Judge appointed K. T., and K. T. appointed G. de P.

Fraternally yours,

JOSEPH H. FUSSELL,
Secretary General.

LEAVES OF THEOSOPHICAL HISTORY

[The following is a *verbatim et literatim* copy of a letter now held in the archives of the International Theosophical Headquarters.]

ISAAC MYER,
Attorney at Law,
152 South Fourth St., Philadelphia.

Aug. 6. 1886.

William Q. Judge esq.,
New York City —

P.S. 3½ P.M.
Package of the Path just came
as I was about sealing this.
Am obliged. *I. Myer.*

Dear Sir.

Your favour of the 4th inst to hand.— There is not any “plagiarism” from Mad. Blavatsky, *as is perfectly apparent*, upon comparing my translation with that in Isis Unveiled, Vol. I. p. 507.— My translation is taken from a very rare book, originally in Latin, translated into French, and published at Paris. 1613 (273 years past), but written very much earlier in the time of Jean de Mehun, (doubtless the author of the Romance of the Rose—). Besides, the Path would not be responsible for what was published over my name, if there was any ridicule, my shoulders would have to bear it — according to the notice, published in the Path, to all readers. *Whenever I make a statement I always have authority to support it.* I should be obliged, if you or any of your friends or readers, can give me the origin or first use of the Emerald Table of Hermes, which is, I think, most probably a production of the School of Alexandria, or by a Neoplatonist, certainly by a Kabbalist, for it has many of the Zoharic ideas — I cited it not as an original, discovered by me, but for the comments which I made to precede and succeed it — I have attended lectures by Sir Wm. Thomson, I have attended lectures on Crooke’s tubes, and his explanations of the Fourth state of matter, as the object of the Path is to render Theosophy scientific & reasonable, I thought anything which showed that ancient Theosophical documents, were in accord with modern experimental science, would be acceptable, showing that the inductive system, or else spiritual communication, preceded the Baconian experimental philosophy a great many hundreds of years. — The book I cited it from, contains a commentary upon it, of 23 pages.— but I have not ever read or used it. — Eliphas Levi, (l’Abbe Constant) in a book which I have, *Histoire de la Magie*, Paris, 1860,— pp 77-78, also cites part of the Emerald Table and it is mentioned in the works of Larousse and the Enclop. Britan. I supposed from the content of the articles in the Path, which showed a man of thought and a student of the Kab-

balah, and the B, attached thereto, that Dr Buck wrote the same, I did not wish to trespass on his article, but I was & am pretty sure, he had not the same translation and had not the same comments — as a matter of course I trust to your honour not to let him use my ideas and translation, which is far better & more perfect than that in Isis Unveiled, which he purposed using, as I judged from his articles up to this time.

I did not think he had attended lectures by Sir Wm Thomson or on Crooke's tubes — Dr. Seth Pancoast, was at some of the latter for I saw him if my memory serves me.

I did not think Dr. Buck had ever studied the Moreh Nevochim of Moses Maimonides, or the works of St Thomas Aquinas, so I did not think, he would have anything about white or black fire.—

As to the prints, they are in a somewhat rare book in German, which I imported from Leipzig. I have most of the descriptions of the plates in Mss in English — but I should have to rewrite all the descriptions. I have paid considerable for them. My Mss on occult subjects have cost me above \$2000 — These plates are copper plate impressions, they are symbolical of the esoteric wisdom of the ancient Hindus and are also Kabbalistic, some of them are too gross to print just as they are, there is too much phallos or linga. I could have them copied in this city by a new *cheap* patented process, the same used in *Scribners Mag.*, the publishers of which send to these people in this city, to do their work. I want the dies to use in the future, if I publish a History of the Kabbalah, and I have to cut out the plates from the book to have the dies made, and so I destroy the value of the original book. Are you ever in this city? If so, I would like very much to see you at my house and then I could show you these things and talk about them to you. I have not as yet, seen any article in your Magazine on the Kabbalah which appears to grasp it or be correct. But little dependence can be placed on the writings of Christian D Ginsburg upon the subject — they are full of mistakes and besides he opposes the antiquity of the Zohar, I have just received the Great Zohar, Cremona, folio edition, of 1558-1559.—

I can trace back the Zohar to R. Shimon ben Yochai and his School, Moses de Leon did not write it, and there is not an objection to it, as to which Ginsburg has searched the whole of literature to obtain all he could, that cannot be answered, and I have the answers.— Even the evidence as to Comets cited by the objectors will not stand the searching examination for authority and the analysis of a legal investigation. I received a letter from Elia Ben-amozegh of Italy, a few days past, he is the greatest living Kabbalist,

but he knows not the proofs for the antiquity of the Zohar — I have them —

I have an almost complete biography of the Jewish and Christian Kabbalists — a large number of excerpts from the Zohar etc. A complete translation from the Cremona, Mantua, and Brody Editions of the Sephra D'Tzniuthah, Idrah Rabbah, and Idra Zutah into English, with the notes of three commentators and explainers — also nearly the whole of Molitor & Knorr and all the Sepher Yetzirah etc with 10 Commentary's, I have Hermes Trismegistus — two English, one French, and am expecting Arabic, Greek and Latin Eds.— Have comments & histories of the Hermetic books in French, German, and English etc etc

If you think the Hermetic Table, as I have sent it, will not be acceptable, please return it to me at *My expense* and I shall not feel in any way offended — I like frankness and am outspoken myself, *but I think, you have not been strictly warranted, in calling my translation a "plagiarism" from Mad. Blavatsky* —

I am Faithfully

Yours

ISAAC MYER

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION

Highlights of Iverson L. Harris's Tour

From *Oakland*, Calif., Sept. 26. Mr. Harris writes: "The newspaper clippings give a little idea of the exoteric public work that I have been doing, but tell nothing of the intimate friendly contacts I have been making with prominent members of the Adyar T. S. and with strangers, all of which augurs well for the growth both of our own beloved T. S. and of the Chief's Fraternization-Movement."

Mr. Harris, despite the fact that he has allotted generous time to public lectures, believes that results of the most permanent kind are achieved by contact with *individuals* — "it is in these friendly, informal, serious, heart-to-heart Theosophical symposia around a table or in a salon that the lasting work is done. . . ."

Eugene, Oregon, Oct. 1: Public lecture in the Unitarian Church on 'Light from the East.'

Salem, Oregon, Oct. 2: Mrs. Mary E. Denton's music studio, the Nelson Bldg., was crowded to overflowing with an interested audience. Fine newspaper publicity. Study-group started.

Portland, Oregon. "Last night (Oct. 3) lectured on 'The Theosophical Movement: its Mission' in one of the halls of the Woodmen of the World. Pouring rain. Of the audience several, including some Adyar members indicated

their intention of attending study-groups to be inaugurated in town at C. C. Laughlin's home next Sunday afternoon. Good newspaper publicity."

The *Elgin, Oregon*, activities are reported in a summary sent in by J. J. Laughlin, Secretary of the Lodge:

Oct. 8: Mr. Harris arrived in the evening with Mr. C. C. Laughlin of the Portland Lodge.

Oct. 9: The Women's Section of the Theosophical Club held a special meeting for the purpose of taking up the study of Sanskrit. All Theosophists in Elgin who were interested in the subject attended. Ruth H. Laughlin will have charge of Sanskrit Study-classes. She received special help and instruction from Mr. Harris.

Oct. 12: The Lotus-Circle held what might be called a Visitors' Day at the regular meeting, 2 o'clock. After the opening ceremony in which 22 children took part, a fine program was given by them under the direction of the Superintendent, Ruth H. Laughlin and her able assistants, Flora Hug and Georgia Ohms. After the program Mr. Harris was called upon to make a few remarks and he answered several questions. The children had a large display of articles in art and handcraft work which they had made in the Lotus-Circle meetings. Many new children were present.

La Grande, Oregon (20 miles from Elgin): Oct. 13, 8 p.m. Mr. Harris spoke on 'The Theosophical Movement: Its Mission.' This was followed by an informal forum. A study-group will soon be started in La Grande due to the interest aroused by this lecture.

Elgin, Oregon. Oct. 14. Regular weekly meeting of the Theosophical Club. Mr. H. H. Hug gave an interesting talk on 'The Theosophical Movement,' which was followed by an open forum. Mr. Harris was present. His suggestion that the Club should have very simple lessons that would appeal to any visitor was immediately put into effect when the Club adopted the series 'Theosophy for Beginners' as the lessons for the near future.

Oct. 16. Lodge-meeting. The study was on chapter xii of *Fundamentals of the Esoteric Philosophy*, which was summarized by four speakers. Mr. Harris attended and took active part in the discussions that followed the lesson.

Oct. 17. Public lecture by Mr. Harris at 8 p.m. in the Club-room, on 'Light from the East.'

During the ten days which Mr. Harris devoted to work in Elgin, he had an opportunity of attending all the Theosophical meetings regularly held. His help and suggestions were greatly needed and much appreciated by all Theosophists in the Elgin district.

On October 25, Mr. Harris wrote from *Seattle, Wash.*: "So far the results of my tour have been most gratifying to the members and myself — very valuable contacts of a private nature have been made, which I have every reason to believe will lead to big things for the work in the not distant future, fresh impetus had been given the work of existing lodges, considerable public interest has been aroused. In the 54 days elapsed since leaving Point Loma 54 newspaper-writeups have been freely printed, new study-groups started in La Grande, Pendleton, Walla Walla, Salem, Eugene, and old ones revived in Portland and Spokane."

On November 1 and November 3 Mr. Harris spoke at Seattle, his topics being 'Golden Threads in Oriental History' and 'What is Theosophy?' On November 6th he left for a two weeks' stay in Victoria, B. C. (Detailed schedule is printed in *Theosophical News*, 2772 Fourth Ave., San Diego, Calif.) Then he goes to Vancouver for one night, and on Nov. 21 gives a public lecture at Bellingham, Wash., speaks again at Seattle on 'Sleep and Death'; then entrains for California, speaking at Modesto and Hollywood, and arrives home at Point Loma on November 27th.

Mr. J. Emory Clapp, President, has sent in the following news-items covering the Eastern and Central districts of his jurisdiction:

EASTERN DISTRICT. Washington, D. C. *Blavatsky Lodge* has resumed its meetings of the Study Group which are held on Monday evenings at the residence of Col. A. L. Conger, 810 Jackson Avenue, Takoma Park. Col. and Mrs. Conger have been a great inspiration to the Lodge in York, Pa., which they have visited from time to time, lecturing and helping in every way.

York, Pa. The G. de Purucker York Lodge has started in with a very interesting series of lectures on Comparative Religions. There are twelve of these lectures which will continue through the month of March, 1936, and include such topics as 'The Science of Religion,' 'Special types and Variations of Religion,' 'Origin and Development of Religion,' 'Idea of God in Religion,' 'The Soul and its Transmigrations,' etc. These subjects are to be taken up by several members of the Lodge in succession, and considering the fact that this Lodge is only two years old, it speaks well for their energy and devotion that they can plan and carry out such an ambitious and interesting program.

New York City. New York Lodge has resumed its meetings which are being held at the Lodge room at 320 West 77th st. Wednesday evenings are devoted to informal study under the auspices of the Theosophical Club, these meetings being open to the public. The Lodge also holds one public meeting each month. At the opening meeting "Many suggestions were made to expand the work and get more people interested, and we were rather encouraged by the possibilities, which are apt to result through efforts exercised," to quote from a letter recently received from Miss Ida Lewis, Secretary of the Lodge. An occasion to be remembered was the visit of Mrs. Jalie Neville Shore of the International Headquarters, who lectured on Sept. 11 on 'Man's Nature — What Is It?'

Boston, Mass. Boston Lodge has continued its public Sunday evening meetings throughout the summer, and during the month of October the following subjects were taken up: 'The Goal of Evolution,' 'The Fallacy of Separateness,' 'Applied Theosophy,' and 'The Mystical Meaning of the U. S. Seal.' The latter subject was taken by Dr. Wm. H. Lannin, a retired Unitarian Minister who was pastor of a Church in Arlington, Mass. for many years. He has made a deep study of Theosophy, having read *The Secret Doctrine* and *Isis Unveiled* several times, and presents his subject in a most inspiring manner.

Feeling the need of meetings which are open to the public on week-day

evenings, Boston Lodge, starting with October, voted to turn the conduct of the second and fourth Thursday evening meetings each month over to the Theosophical Club. This work has been taken up by the Club with great enthusiasm, Mr. Oliver J. Schoonmaker having been selected to act as Chairman of these meetings. The basis for study will be the material supplied by the Theosophical Correspondence Course issued from Point Loma. The meetings open promptly at 8 o'clock and close promptly at 9.00. A selection from some devotional book is read and musical selections are interspersed. The attempt is to make the meetings simple, interesting, and informal, and no cut and dried program is contemplated. The first two meetings which were very successful in bringing out responses from non-member guests, indicated the real need for this kind of program.

Rochester, N. Y. Phoenix Lodge. During the month of October the following subjects have been taken up for consideration: 'Theosophy an Answer to the World's Cry for Truth,' 'The Law of the Universe: As above so below,' 'Reincarnation: Life follows Life in Endless Progression.'

The Sanskrit Study Class has been resumed and nine members came to the first meeting. The Lotus-Circle has resumed its activity and there is promise of a successful season.

CENTRAL DISTRICT. Ann Arbor, Michigan. Gatherings are held on Wednesday evening of each week, Club meetings alternating with open Lodge Meetings. At the open Lodge meeting the study of 'The Archaic History of the Human Race' has been taken up, and a short time devoted to the study of Sanskrit with a particular effort to secure the correct pronunciation of Sanskrit words. On Sunday, Sept. 22nd, a group of five went from Ann Arbor to Toledo, where they were entertained by Miss Arnold, Secretary of Toledo Lodge, who gave a very interesting account of the Fraternalization Convention held in Toronto. The possibility of holding the next Fraternalization Convention at Ann Arbor was discussed, and the members decided that if Ann Arbor was selected they would be glad to give all the help possible.

Toledo, Ohio. During the month of October Toledo Lodge held five Club meetings and four Lodge meetings. The subjects taken up at the Club meetings were as follows (these meetings being open to the public): 'Theosophy and Religion,' 'Theosophy in the Bible,' 'The Elder Brothers of Humanity,' 'Historical Characters in Theosophy,' and Chapter 1 of *The Ocean of Theosophy*.

Members of the Lodge are looking forward to the return of their President, Mr. E. L. T. Schaub, who has been on the Pacific coast for the last few months, being called there by personal duties.

Chicago, Ill. Chicago Lodge is continuing its activity chiefly through the medium of Club meetings which are open to the public, and at which the study of *The Ocean of Theosophy* is being taken up. These meetings are held every other week on Wednesday evening, in the Auditorium Building, and some very interesting discussions have taken place.

Lotus Lodge of Chicago is making plans for future activity, and the group which is very harmonious is determined to carry on the work inaugurated by

their beloved organizer, Mrs. Laura Baker, who passed away several months ago. The spirit of devotion shown by members of this Lodge is an indication that the work will succeed and the Lodge will grow, in spite of the great handicap in the loss of their local leader.

One New Member a Year!

THE following suggestions made are quoted from a letter from one of our F. T. S. in Chicago:

"In regard to doubling the membership of the American Section, I never thought of it in the way presented in your letter: that it would be a matter of each member interesting and getting to join only one person apiece during the year. In other words, it would not be a matter of just a few members in key positions (officers, lecturers) — a no doubt difficult and expensive method — but of each member focusing his efforts to the procuring of one new member only, instead of scattering his energies over too large an area or assemblage. Of course after one new member is gained that only whets the 'spiritual appetite' for more."

This is a plan of which the Leader highly approves, and our F. T. S. will recall that on many occasions he has actually made the same suggestion himself. We hope that not only will F. T. S. of the United States support their National President in carrying out the spirit of this idea, but that every single member throughout the Society will give it thought and sympathetic approval. *One new member each year brought in by your individual efforts will double the membership!*

SCANDINAVIAN SECTION

THE July-August number of the *Theosophical Forum* for the Scandinavian Section has now come out as a double number. It is somewhat delayed owing to the illness of the printer, who, we are glad to say, is again able to take up his work. The leading article therein is from an address given by the President of the Scandinavian Section at the close of their annual congress, and as it touched upon a question of great interest to both Lodges and Clubs, as well as the whole Society's maintenance and expansion, we give herewith a rather full translation of the same — 'A Practical Problem in Concentration.'

The President spoke of the impressions he had received from the past year's propaganda tours, which pointed clearly to three important requisites in the Section: the need for literature, the need of lecturers, and the need of money. Concerning the latter, he said:

"This is an old question. How often has there been an appeal to our desire to give, and how often have not the members felt themselves weighed down, even embarrassed by this recurrent appeal. The idea that we are poor and find it difficult to make income and expenses meet, has gradually become firmly rooted. Even less have we seen any way to cover the greater expenses which are still but contemplated desiderata, and which lie so warm in our hearts. I have felt this problem burning in me more than once, and especially when I have heard of the great efforts on the part of the Comrades, which nevertheless do not seem to have reached their intended goal because they have not been

supported by all. Or when I am told of comrades, who, at renewed appeals for monetary offerings, have turned away with repugnance. Or when I have heard, and with details amply confirming the statements, how truly poor a large part, perhaps the greatest part, of our members are.

"Under the pressure of this truly great problem these amazing words from the 'Sermon on the Mount' come to mind, which in their very truth are no less wonderful: 'Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?'

"It was the charge of incredulity found also in that speech which met such a response in my inner being. I felt that it touched me in that very place where I harbored anxiety because the material resources for our work were lacking; and then I sat down in an effort to get clarity on this point. I think I found the solution to that seemingly unsolvable problem, and one of the keys to that deeply mystical utterance just quoted. That solution and that key are called *Concentration*.

"To the degree in which we are concentrated on our Theosophical mission will the means follow in a stream as from an everlasting source. Take for example a few illustrations of this. There are people—I know this because I have been acquainted with them—and they are not so few either, who live in very tight circumstances economically, but who are at the same time seized with a strong desire for, or love of, some special object, such as beautiful art, or antique furniture, or artistic porcelain. It is remarkable what such people can afford in their special spheres. Collections of the greatest value, veritable treasures! Can this be possible? Yes, it is, because they have concentrated, thanks be to their ruling desire, on each object that belongs to their special line of interest. There are people who can half, or even completely, starve for months in order to obtain possession of—a postage-stamp. It is by concentration.

How does such a divided person—and we are all to a great extent divided people, my dear Comrades,—appear? He does not need to be a spendthrift, nor thoughtless in the handling of his economic means, but with every step that he takes, he offers himself temptations of the most varied and shifting kind. As long as he has means to satisfy the momentary impulse he sees no harm in it, though the coveted object might be either dangerous or harmless for him. And in this way his resources filter out in many streamlets, without his hardly having realized how they have vanished. Even if his income is good for the time being, he will always remain poor at the moment when some call is made, which does not happen to appeal to his immediate pleasure. And this is not just an imagined poverty but an actual one, for his pennies have trickled out in countless little leaks, not one of which has he guarded against.

"Let us now assume that we in our Theosophical work shall be, or become, truly concentrated. What will happen then? A mass of small temptations for disbursement lose their power entirely. They become absolutely unimportant to us, yes, perhaps even repugnant. The many small leaks tighten up of themselves, and the outflow of our economic resources is dammed up. Is this not

the import of the closing sentence which the Nazarene uttered in the 'Sermon on the Mount': 'Seek ye first the Kingdom of Heaven, and all these things shall be added unto you'?

"Comrades, it is my confirmed conviction, that to the degree in which we become concentrated, that is to say fully and completely devote ourselves to the duties that lie before us in our position as members of the Theosophical Society, the medium in our present time for the Theosophical Movement, will the means come to our disposal in liberal measure.

"This is a practical side of the large and immeasurably deep problem of concentration which I have touched upon, and it is a side which each one of us can study for ourselves. May every noble effort open up for us new vistas of Devotion's infinitely beautiful and indescribably rich world."

This editorial is followed with various reports from the General Council meeting and the Annual Congress of the Scandinavian Section held on the 22nd of June, as well as of the various activities that took place at Visingsö during the summer. Among the various reports given of the work of the past year, the Secretary stated that the membership of the Section had been considerably increased, and also mentioned as an item of interest, that the number of Lodge meetings in the Section during 1934 had been 231. The following officers were elected: President, Mr. Torsten Karling; Vice-President, Mme. Anna Wicander; Secretary, Miss Alma Norrsell; Vice-Secretary, Miss Karin Wahlberg; Treasurer, Miss Elsa Törnblad; Librarian, Miss Gerda Stenmark; Manager of the Press bureau, Mr. Arvid Dahlgren; Book-Publishing Committee, Mrs. Gerda Nyström and Miss K. Wahlberg (representatives); Printer's Committee, Herr Thure Holmgren and Herr C. Åhlberg (representatives); Publications' Committee, Mr. Torsten Karling, Miss A. Månsson, and Mr. C. Annerstedt (representatives); Literature-Representative, Mr. Waldemar Cederberg; Vice-Literature-Representative, Mrs. Gerda Nyström; Financial Manager, Mr. N. J. Björck.

It was agreed that the position of Executive Vice-President should remain vacant again this year, and as during the previous year it should be preserved for emergency appointment.

An interesting survey of the growth and work of the Râja-Yoga Summer School was given by its Directress, Mrs. Gerda Nyström, up to its present term, which was just about to begin.

A special day was set aside for the consideration of the Lotus-Circle work, making it more of an integral part of the T. S. work than ever before. The relation between the Lotus-Circle and the Club was also discussed. Ingenjör Karling has been appointed by the Leader as Chairman of the Lotus-Circle Advisory Board in the Scandinavian Section. In his closing remarks Ingenjör Karling said in part: "Children are verily humanity's future. What kind of seeds are we sowing for them? In our hearts we know what good seeds are — unselfishness, truth, love. But it is in the daily life, through example, through thoughts and words, that we sow perpetual seeds in the children's minds — we ourselves in every moment are shaping 'humanity's future,' and let us remember the responsibility we have in this."

This is followed by an enthusiastic report of the well-attended Theosophical

activities at Visingsö during the summer. These were noted in the August FORUM on page 286.

The library and sale of literature have received increased attention, and a copious library is now beginning to be established, but the librarians will be grateful if any of the members have any books to donate, as several copies of each book are needed.

Hälsingborg: Secretary Anna Persson reports the activities of this Lodge from August 28th to October 15th, including eight Lodge-meetings and two public meetings and the initiation of new members. Those active in carrying on this work are Miss Ruth Bogren, Mr. Oscar Andersson, Mr. Nils Björck, Mrs. Caroline Eriksson, Miss Maria Ohlander, and Miss Persson.

ENGLISH SECTION

Public lectures at the English Headquarters, 3 Percy St., London W. 1, are announced as follows: Oct. 20th, 'Esoteric Teachings in the New Testament,' Mr. F. Keep; Oct. 27th, 'Sevenfold Man,' Mr. J. W. Hamilton-Jones. On Nov. 3rd, Nov. 10th, Nov. 17th, and Nov. 24th, Miss Judith Tyberg of Lomaland will lecture on 'Our Silent Helpers,' 'Why Brotherhood?', 'The Seven Jewels of Wisdom,' and 'Practical Occultism' respectively.

WELSH SECTION

Mr. R. P. J. Richards, President Cardiff Lodge, writes: "Our public lectures are being more and more largely attended." Recent lectures, which have been given by Mr. Richards, have been on the subjects: 'What Happens at Death?' and 'Parable of the Prodigal Son.'

The Editors of THE THEOSOPHICAL FORUM extend to the Welsh Section their deepest sympathy and combine with our Welsh brothers looking forward to the time when their President, Dr. Kenneth Morris, will again be restored to complete health and in all probability even greater strength than before.

News from the Lotus-Circles

Miss Nel van Weydom Claterbos, National Superintendent, reports two new Lotus-Circles in Holland — at Den Oever and Hengelo. This makes ten active centers of Children's work in that country. The usual 'Lotus-Circle Week' was held this past summer, but at Woudenberk instead of Amerongen. It was like the 'Week' at Amerongen last year, an outstanding success — intensive study of the Lotus-Circle teachings by a group of children and their teachers, out in the midst of Nature.

Sanskrit work is going forward in Holland by leaps and bounds, the 'Simplified Sanskrit Course' in the *Lotus-Circle Messenger* being the textbook, and Miss Judith Tyberg is visiting the different Theosophical Centers, to give existing classes the benefit of intensive study under her tuition, and to found new classes. The first Lotus-Circle visited by her was at Amsterdam, Miss Cor den Buitelaar, teacher, and of this she writes:

"They are learning all the technical teachings of Theosophy and in such simple and beautiful ways — the Seven Jewels, the special work of the Great

Teachers, and many fine things about character-building and helping each other. Some of the answers were delightfully original. When Cor (Miss den Buitelaar) asked what were some of the beautiful things that H. P. B. taught, the little boy on the seat with me raised his hand and said 'Sanskrit!' How we all laughed and enjoyed it! . . . Mr. Reindert Knauf who is one of the Lotus-Circle teachers, has a Junior Group also, which is composed of the older Lotus-Circle pupils and the younger Club members. One part of their study is the Sanskrit Course in the *Messenger*. They love it, and asked me many questions, and I corrected a few points in pronunciation. They responded immediately. They are very sensible here — not giving the younger children the grammar, but just the little phrases and beautiful Theosophical terms and stories about the Sanskrit words."

Ons Kind (Our Child), published by the T. S. Lodge and Lotus-Circle of The Hague, Holland, especially for parents, begins its opening number with the announcement of its purposes and scope. It seeks to interest parents in Theosophical ideas as to the training of children and the deeper truths of child-nature, and will also explain the teachings given to children in the Lotus-Circle. Katherine Tingley is quoted at length on 'The Dual Nature' and 'Birth and before Birth'; there are articles on Brotherhood and The Heart-Life, an interesting story, and a Question-Box. The magazine is ably edited by Miss Govertina Slierendrecht, Business Manager Mevrouw J. G. E. J. Carrière-van Houten at Caan van Necklaan 183, Rijswijk, The Hague; bi-monthly, illustrated, 50c. a year.

Reports received from Utrecht, Groningen, Rotterdam, Steenberg, Bussum, the two Lotus-Circles in Amsterdam, and The Hague, show that the Children's work in Holland is going forward by leaps and bounds.

THE NEW MAGAZINE

"I AM delighted. I have already started to boost for it and so far have met with nothing but hearty approval."—I. L. HARRIS, *on tour, Elgin, Oregon.*

"NEWS of uniting the different publications of Point Loma could be nothing but highly acceptable. What could be more logical! I unite with the rest of us in our lodge to welcome the enterprise, which we all expect to be a new effort to bring our beloved movement into fresh departures of success. . . ."

—A. E. G., *Los Angeles*

"GOOD luck and success. Perhaps what I think of it may best be summed up in the two dollars which I enclose for my own subscription."

—I. H. L., *New York*

THE LEADER'S PENCE

"IT is some years since I took an active part in the Theosophical activities other than to keep up my subscription to *The Theosophical Path*. However, I am glad to know that you still consider me a member in good standing. The enclosed three dollars and sixty-five cents sponsors my good intention as well as my sincere wish to be counted among those who have contributed to the

Leader's Pence for the past year. From now on, I shall send quarterly and meanwhile count me as among those who each morning at the same relative time are 'Facing the East' and dedicating the day to Right Action."

San Diego — "As our pennies grow into dollars, so too, do our efforts to spread Theosophy throughout the World grow into a powerful force."

Rochester, N. Y. — "Enclosed please find four dollars for month of September. Heartfelt greetings to all and deepest sense of appreciation for the privilege of helping the Cause in this little way."

STUDY-PROGRAMS FOR T. S. LODGES

Subject: The Monad.

What is a Monad? *The Secret Doctrine*, Vol. I, pp. 177-9; Vol. II, pp. 185-6; *Occult Glossary*, pp. 117-8; *Fundamentals of the Esoteric Philosophy*, pp. 99-100, 516.

The Universal Monad: *The Secret Doctrine*, Vol. II, pp. 80, 110, 150; THE THEOSOPHICAL FORUM, Vol. V, pp. 171-2; *Fundamentals of the Esoteric Philosophy*, p. 132.

Hierarchy of Monads: *The Secret Doctrine*, Vol. I, pp. 170-3; 179-181; THE THEOSOPHICAL FORUM, Vol. IV, pp. 343-4; V, p. 110; *Fundamentals of the Esoteric Philosophy*, p. 107; *Theosophy and Modern Science*, Vol. I, Section XIII.

THEOSOPHICAL CORRESPONDENCE CLASS

THE following answer has been received from a new member who has just completed her third lesson and who was asked, "What do you understand by the term, *The Seven Principles of Man?*":

"We may think of the seven principles of man as the points of contact between the permanent center of man and planes of substance and consciousness of the Universe, which extend from the most spiritual downward to gross matter. The Monad clothes itself in vehicles that correspond to the planes into which it enters. When it reaches the physical body, there comes into being a new personality. The seven principles are not separate entities; they interblend around the monad, forming the human form so as to complete man.

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NOTICE TO OUR SUBSCRIBERS

AS stated in the insert in our last issue, commencing with January, 1936, our three Point Loma periodicals, the present *Theosophical Forum*, *The Theosophical Path*, and *Lucifer*, will combine to make one magazine to be issued monthly and called "THE THEOSOPHICAL FORUM." The subscription price will be \$2.00, foreign postage 50c., Canadian postage 25c.; single copies 20c.

During the last month our Theosophical University Press has been working assiduously to adjust extensions of subscriptions, etc., so that everything will be in correct order with the first of the year. They will appreciate any details of further necessary adjustment being brought directly to their attention.

We are happy to announce that the reception of this proposed change has been enthusiastic, and we look forward with confidence to the continued co-operation of our Subscribers which will definitely make of this change a benefit to all.

— THE EDITORS

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

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THE THEOSOPHIC CONCEPT OF BROTHERHOOD*

J. EMORY CLAPP

IN the address which I delivered at the last Fraternization Convention held at Rochester, N. Y., a year ago on the subject 'Latent Possibilities of the Fraternization Movement,' I quoted a statement from *The Mahatma Letters to A. P. Sinnett* which aroused considerable discussion owing to variations of opinion as to just what was meant by the term 'brotherhood' as used by the Masters. The statement referred to was as follows: "Universal Brotherhood is the aspiration of the true Adept." The discussion centered about the idea the Master wished to convey when he used the word 'aspiration,' and it is for that reason that I have chosen for the title of my address 'The Theosophic Concept of Brotherhood.' In searching through the literature for authentic information regarding the thought which the Master wished to convey I came across another statement in *The Mahatma Letters to A. P. Sinnett* which seemed to me to throw considerable light on the question. In a letter written by Master K. H. occurs the following statement: "M. spoke well and truly when he said that a love of collective humanity was his increasing aspiration." (p. 266) From this I believe we can infer that the term Universal Brotherhood is not only all-inclusive when applied to humanity, but that such love should be raised to a plane of universality where there will be no difference in the love one might feel for family, nation, or race in comparison with other hu-

*Address delivered by the President of the American Section, T. S. (Point Loma) at the Third International Inter-Theosophical Convention, held in Toronto, Canada, August 23-25, 1935.

man beings than those belonging to one's own family, nation, or race. In other words, we should strive to make our love equally encompassing for all humanity.

A study of *The Key to Theosophy* reveals a wealth of information regarding this term 'Universal Brotherhood' from the Theosophical standpoint. The following quotations are taken from *The Key to Theosophy*, second edition, published by *The Theosophical Publishing Company* in New York in 1896, and the references given, as to pages, apply to this particular edition.

On page 17 we find H. P. B. quoting an address delivered by Dr. J. D. Buck, which was delivered at the Theosophical Convention of the American Section of the T. S. held in Chicago in 1889. In this address Dr. Buck speaks of "the principles of altruism or essential brotherhood," thus making altruism a synonym for brotherhood, and H. P. B. commends the statement, from which this quotation was taken, without qualification.

In referring to (page 36) the first Object of the Theosophical Society, "to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, color, sex, caste, or creed," the question is brought up by the inquirer as to what are the causes which make Universal Brotherhood a Utopia at present, and the answer is:

First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it. People's ideas about right and wrong have been entirely perverted by the literal acceptance of the Jewish Bible. All the unselfishness of the altruistic teachings of Jesus has become merely a theoretical subject for pulpit oratory; while the precepts of practical selfishness taught in the Mosaic Bible, against which Christ so vainly preached, have become ingrained into the innermost life of the Western nations.

Then she goes on to say (page 37) that Theosophy *alone* can eradicate the perversity of this doctrine, and in answer to the question "How?" she says:

Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that; (a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing; therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein.

In connexion with this quotation I would like to call attention to

the ancient Stoic doctrine of the oneness of all that is, which is expressed by the idea that everything in the Universe is a part of everything else, intermingling, interlocking, interpenetrating everything else. It is exactly the same as the Buddhistic doctrine of non-separateness. This doctrine further postulates that there is not a mathematical point in space that is not filled with living entities — that there are invisible planes with invisible globes, spheres, and universes all occupying this same space, and hence intermingling with and interpenetrating one another. A comprehension of this doctrine will help us to understand the unity of all that is — that oneness upon which the Theosophical concept of Brotherhood is based.

Here let me interpolate that modern science has shown us that only a small portion of the physical plane can be perceived by any of our five senses. Let us take as an instance the electro-magnetic spectrum, of which the Solar Spectrum is a part. That which we call light is the only part of this spectrum which we can perceive with the sense of sight, and there are no other parts of this spectrum which can be perceived by any of our other senses. Visible light occupies only one octave out of some seventy or more octaves in this wonderful manifestation of that which modern science speaks of today as radiation. The other sixty-nine or more octaves are known to us only by their effects, and may be made perceptible by various transformations, so to speak. Furthermore, even that part of the spectrum which is radiated from the heart of our Solar System, *Father Sun*, is only partly visible to us, as there are so-called infra-red radiations extending several octaves on one side of visible light and the so-called ultra-violet radiations extending for several octaves on the other side. Included in this electro-magnetic spectrum are those radiations which we speak of as X-Rays, the Gamma radiation of Radium, and the Cosmic Rays, these being beyond the ultra-violet rays. At the other end of the spectrum are the Hertzian radiation, Wireless radiation and other radiations of longer wavelengths and lower frequency beyond these.

Even this does not begin to cover the field of possibilities, as the electro-magnetic spectrum is a spectrum manifesting but one rate of progress through space, viz.: 186,000 miles per second. It is possible that there may be an infinite number of other similar spectra of varying rates of speed, none of which are perceptible to our imperfect human senses.

On pages 40, 41, and 42 of *The Key to Theosophy* we find much more regarding this doctrine of the unity of all, together with suggestions as to the practical application of the principle of Brother-

hood. I will quote a few sentences or paragraphs to illustrate this point.

In answer to the question as to how Theosophy explains the common origin of man H. P. B. says:

By teaching that the root of all Nature, objective and subjective, and everything else in the Universe, visible and invisible, is, was, and ever will be one absolute essence, from which all starts, and into which everything returns.

Again, quoting from Edward Bellamy's *Looking Backward*, she says:

The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

In answer to the question as to how these ideas apply to practical brotherhood on the physical plane, the answer is:

First, because that which is true on the metaphysical plane must be also true on the physical. Secondly, because there is no more fertile source of hatred and strife than religious differences. When one party or another thinks itself the sole possessor of absolute truth, it becomes only natural that it should think its neighbor absolutely in the clutches of error or the "devil." But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary; that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out — then true brotherhood in religion will be established. The same applies in the physical world.

Then as a concrete example from the physical world she uses the analogy of the plant.

A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Injure the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind.

The objection being raised that if one injures a leaf or a shoot one does not injure the whole plant, H. P. B. replies:

And therefore you think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even a materialistic science teaches that any injury to a plant, however slight, will affect the whole course of its future growth and development? Therefore you are mistaken, and the analogy is perfect. If, however, you overlook the fact that a cut on the finger may often make the whole body suffer and react on the whole nervous system, I would all the more remind you that there may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognize their action on plants and animals, you may deny their existence.

The inquirer then asks: "What laws do you mean?" The answer is:

We call them karmic laws; but you will not understand the full meaning of the term unless you study Occultism. However, my argument does not rest on the assumption of these laws, but really on the analogy of the plant. Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Injure a man by doing him bodily harm: you may think that his pain and suffering cannot spread by any means to his neighbors, least of all to men of other nations. We affirm *that it will, in good time*. Therefore we say that unless every man is brought to understand, and accept *as an axiomatic truth*, that by wronging one man we wrong not only ourselves, but the whole of humanity in the long run, no brotherly feelings such as preached by all the great reformers — preeminently by Buddha and Jesus — are possible on earth.

On page 208 H. P. B. shows how Theosophical principles should be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on. She states that these principles are:

Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

And may I interject here, if all of humanity should in H. P. B.'s vision be bound into one family, should not we Theosophists attempt to attain that unity which will make us as one member of that family?

On page 210 a very practical rule as to what social efforts are wise is given as follows:

One general test may, however, be given: Will the proposed action tend to promote that true Brotherhood which is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the *direction of forming public opinion*. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a center of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

To the objection that we are all conditioned by Karma and therefore Karma must necessarily work itself out on certain lines, H. P. B. gives the following reply:

It is this very law of Karma which gives strength to all I have said. The individual cannot separate himself from the race, nor the race from the indi-

vidual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil their own Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his action he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

Finally, in answer to the question as to the future prospects of the Theosophical Society, H. P. B. says:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and, last but not least, on the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the death of the founders.

Then she calls attention to the danger should the Theosophical Society degenerate into a sect, set up hard and fast dogmas of its own, and so lose by imperceptible degrees that vitality which living truth alone can impart, and if this danger be averted she gives us a vision, an inspiring vision, of what the Society can accomplish. I quote:

Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us today.

Let us meditate and dwell upon these wise admonitions given us by the Masters' Messenger. Let us fill our hearts with the vision which she shows us as sure to eventuate if we only follow these admonitions. All that is necessary is for us to keep constantly in mind the fact that love, impersonal love, is the cement of the Universe.

We will then wish to say, or to pledge ourselves as did that ancient Chinese Savior when he said: "Never will I seek nor receive private, individual salvation. 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."

THE PURPOSE OF THE THEOSOPHICAL MOVEMENT*

CECIL WILLIAMS

And when the Jews ask for phenomena, and the Greeks seek knowledge, we proclaim Christ crucified (the identity of all souls with the oversoul), to the Jews a stumbling-block, and to the Greeks foolishness, but unto us who are called, both Jews and Greeks, Divine Wisdom and Power.—Corinthians, i, 23, 24.

The unconscious tendency in the Theosophical Movement to adopt the theological rather than the scientific attitude, upon which I have before commented, is apparent in the controversy over Brotherhood and Fraternization. We go to texts when we should appeal to reason and conscience.

Let us, ignoring texts, go back to first principles, learned through those texts.

Brotherhood is based upon the identity of all souls with the Oversoul. Modern man denies or has forgotten this truth. If he argues at all, he says (1) My religion teaches me differently, or (2) Human nature is fundamentally selfish and universal brotherhood is an impossibility.

The Theosophical Movement is a reply to these powerful, though erroneous arguments. It seeks to show, (1) That all great religions, being basically identical, teach universal brotherhood, and (2) That universal brotherhood is practicable.

The motive of the Theosophical Movement is to reduce the world's evil, including war, poverty, cruelty and disease, all traceable to ignorance based on selfishness.

To those who argue that their religion condones hate, the Theosophical Movement says, Examine religion and make sure; to those who argue that universal brotherhood is an impossibility, the Theosophical Movement says, Don't be silly! Look at us, people of widely differing beliefs and convictions, all joined together to demonstrate it is possible.

*Reprinted from *The Canadian Theosophist*, December, 1934.

At least, the Theosophical Movement should say the last, but it cannot, because it isn't true.

The failure of the Theosophical Movement to be a practical universal brotherhood, or the nucleus of one, confirms the judgment of those who regard universal fraternity as fundamentally unsound or who think of it as a beautiful and hopeless dream. Instead of inspiring hope, the Theosophical Movement confirms despair.

If we keep before us the purpose of the Theosophical Movement to reduce the world's evil, we will be constantly aware of the gravity of our responsibility.

In communities, because of the pressure of public opinion (the herd complex, as the new psychologists have it), we consort with people of varying faiths and convictions and get along together fairly well. But this we are forced to do and there is no particular virtue in it.

But to voluntarily associate ourselves with people of *widely* differing views, at the same time recognizing the right of those people to their convictions, is another matter. Here our choice is deliberate. No social pressure forces us to make it. Our motive is a moral one, namely, to demonstrate that universal fraternity is possible, so that the pessimist may be confounded and, in time, widespread and enduring reforms inaugurated.

A central dominant idea is necessary or the association will be chaotic and the idea selected, that of universal brotherhood, appeals to the conscience. It is lofty enough to be spiritual and not too metaphysical to appeal only to the very few. Moreover, it is the very basis of the reforms it is desired to initiate.

Now the idea of universal brotherhood is an intuitional one, and may or may not be buttressed with reason. In practice, individuals may violate it, but average people cannot be expected to live up to their highest ideals at every moment of their lives. We have to recognize each other's shortcomings as natural and give one another credit for, at least, aspiring. We must use commonsense.

Some friends of mine, knowing my convictions about what may be called — though erroneously, for the truths are universal and eternal — Blavatsky Theosophy, may have regarded my activity in the Fraternization movement as a sign of mental aberration. But my reasons for supporting Fraternization are simple, and I challenge anyone to demonstrate their fallacy.

The Theosophical Movement is designed to be an association of people of various religions grouped around the central concept of universal brotherhood, and that object having been frustrated for practical purposes by the division of the movement into hostile so-

cieties, I asked myself, In what fundamental principle do these organizations differ?

And the answer is, None. Their differences are all minor or personal.

The idea of universal brotherhood is accepted by the Adyar society, the Point Loma society and the U. L. T. and by the independent societies.

Their agreement upon this first and dominating principle of the Theosophical Movement and their actual separation displays a conflict between precept and practice. Fraternization promises to square thought and action.

Moreover, the various societies not only agree upon the idea of universal brotherhood but upon the three fundamentals of the Secret Doctrine's proem.

These agreements are of overwhelming importance. They overshadow all else. Though the societies may disagree upon the details of the extension of these three propositions, the fact that they agree upon fundamentals cannot be brushed aside as of no consequence.

A friend asks me, How can I, rejecting certain teachings of Adyar, contribute through my dues to the support of Adyar. My answer is, Adyar teaches universal brotherhood, and the three fundamental propositions, taught me, in fact, these truths. Whatever else it teaches, that it inculcates universal brotherhood is of paramount importance.

The intention of the Theosophical Movement was to be a *practical* brotherhood. In endeavoring to bring about an exemplification of universal brotherhood we must be practical. We must take into consideration the set of people's minds, we must recognize loyalties.

The Theosophical Movement at its inauguration wisely recognized this. It did not say to the Buddhist, for instance, You must give up your Buddhism, and embrace Theosophy. Nor was that said to Christian or Mohammedan. All that was said was this, Do you accept universal brotherhood? If so, join with us and practice it. Continue your adoration of Buddha but allow your fellow members to adore Christ or Mohammed. This was reasonable and practical.

We cannot make our brotherhood a practical nucleus of universal brotherhood, we cannot escape the charge of CANT, until this policy is adopted within the movement, until we say, Continue your loyalty to Blavatsky or Besant or Judge or Tingley, but if you accept universal brotherhood, recognize that others in the Movement have a

right to their loyalties, too. There is no Theosophical virtue in joining only with people who accept your beliefs and loyalties, but it does require the exercise of Theosophy to associate with people whose views conflict with yours, for the purpose of convincing the world that universal brotherhood is practicable.

Theosophical teachings are intended to demonstrate the validity of the intuition of universal brotherhood. In giving these teachings to the movement that was the Masters' chief object. To benefit the few or society merely, was not their purpose. They aimed to change the whole current of human thought.

Theosophy is Altruism, that is, devotion to humanity. Individual devotion to humanity is rare, but there is no one who, feeling the oneness of humanity cannot by cooperation in the Theosophical Movement give his mite towards benefitting humanity.

It is my belief that there are in the various Theosophical bodies a large number of people who put brotherhood first and it is my hope that they will draw together and so influence their societies toward the practical exemplification of brotherhood. Organic unity is not practicable, neither is the idea of independent societies grouped around a living teacher. But conferences and joint meetings are practicable. Cooperation, perhaps, but spiritual unity disregarding forms, certainly, is needed. Yet there should be no attempt to persuade members of one society to join another, for this is a denial of the spirit of fraternization and the submergence of brotherhood in self-aggrandisement.

I think — and if I am wrong I would like to be corrected — that those who disagree with my conclusions have to demonstrate:

(1) That the Theosophical Movement was NOT designed to immediately benefit humanity at large;

(2) That universal brotherhood is NOT intended to be the dominant idea of the Theosophical Movement;

(3) That others should NOT feel affection for or loyalty to teachers other than ours;

(4) That Theosophical teachings are NOT designed to forward universal brotherhood;

(5) That to exemplify universal brotherhood it is NOT necessary to have relations with members of the movement holding views different from ours;

(6) That it is NOT Theosophical to extend or accept the hand of fraternization.

There are other questions relating to the problem of making the Theosophical Movement a practical nucleus of universal brotherhood but they are of minor importance and can be resolved on clear-

cut, ethical lines, providing we agree to reason from the first principle of the Theosophical Movement. What is important at this time is that we should accept or else refute the idea that the basis of the Theosophical Movement is association in a friendly spirit with people who disagree with us on principles less fundamental than universal brotherhood.

The questions we have to ask ourselves, And Answer, are these: Do I desire to increase the spirit of brotherhood in the world? If so, am I prepared to associate, in a reasonable way, with people whose views I dislike, in order to demonstrate to the world that universal brotherhood is not an hallucination?

Upon the answers of the majority or a large minority of the people in the Theosophical Movement turns a great deal of the future weal or woe of the world.

You may say you do not need to answer, but you cannot help yourself. Your action or inaction is an answer. Those in the movement who are not for universal brotherhood are against it.

LEAVES OF THEOSOPHICAL HISTORY

[The following is the first part, evidently the main part, of a personal letter from Damodar K. Mavalankar in his own handwriting to William Q. Judge, complete except for the conclusion. It is here reproduced *verbatim et literatim*. The original is held in the archives of the Theosophical Society, Point Loma. — EDS.]

Publication Office of the "Theosophist,"
Breach Candy, Bombay, India.

6th September, 1881.

My dear Judge

I have received your favour of the 11th July. You ask me what is my belief about "re-incarnation"? Well, as it is a complicated question, I must give you a plain statement of my full belief.

To begin with, I am a Pantheist and not a Theist or a Deist. I believe that the whole Universe is God. You must however well understand that the word "God" does not convey to me any meaning attached to that word by the Westerns. When I say God, I understand it to be Nature or Universe and no more. Therefore, I might more appropriately be called a "Naturalist." To my mind there is no possibility of the existence of an extra-cosmical Deity. For if there were such a possibility the harmony or equilibrium in nature could not be preserved and the whole Universe instead of being one harmonious whole would be but a Tower of Babel. This

harmony can be kept only by the working of the Immutable Laws of Nature. And if the Laws of Nature are Immutable, they must be blind and require no guidance. Hence the existence of an extra-cosmical Deity is impossible. This, as far as I can understand, is the Chief teaching and principle of Aryan Philosophy. The Aryan and the Shemite Philosophies differ from each other in this fundamental Idea, viz., that while the former is pantheistic, *i. e.*, not acknowledging the existence of an extra-cosmical God, the latter is Monotheistic, *i. e.*, admitting the existence of an intelligent Creator existing outside the cosmos. How far either of this is true I cannot say. But, as I think the former to be a logical position while the latter merely a matter of blind faith, I accept the former. Now some of the Pantheists recognise the existence of two distinct existences, viz., Matter and Spirit. But thinking deeply over the Subject has led me to the conclusion that this position is not quite logical. For, as far as I can understand, there can be but one Infinite Existence and not two. Call it either Matter or Spirit, anything you like, but it is one and the same. For who can say that this is Spirit and this is Matter? Can you draw any where a line between the two? Take an instance. Ice is a gross form of matter. Suppose it is a little rarefied, you will have water, which you will still call matter. Higher still, you have vapour, but it is still matter. Higher again, it becomes atmosphere, but still it is matter. Furthermore, it becomes ether, but still it is matter, and thus you may go *ad infinitum*. Thus becoming more and more sublimated it will reach its climax of the process of spiritualization. But still it does not become nothing. For if it does, there must come a time when the whole Universe will be nothing. If it is so, it is not infinite as it has an end. If it has an end, it must have a beginning. If it had a beginning, it must have been created and thus we must assume the existence of an extra-cosmical Deity, which, as said above, is not a logical position. Then we thus find logically that this highest sublimated form of matter cannot be nothing. In this case matter has reached that climax of Sublimation or Spiritualization when any further action would make it grosser, not finer. What is commonly understood by the word "Spirit" then is nothing but that highly etherealized form of matter which we with our finite senses can not comprehend. But it is still matter in as much as it is still something and liable to be grosser. Some argue that these terms are adopted to signify the two extreme conditions of matter. But then I can not with my finite senses comprehend where you can draw the line between Matter and Spirit. And the gradations being infinite, I give up this task as hopeless for me, an imperfect finite being. Well

then, there is *only one* eternal Infinite Existence, call it either Spirit or Matter. I will however designate it by the latter name as that term is most suited in its common understanding for what I am to state. Matter, as you know, we call *Maya*. Now some say that Matter, when assuming form and shape and being temporary, is illusion and therefore does not really exist. But I do not agree there. In my opinion — and such is that of every rational metaphysician — it is *the only* Existence. And it is called *Maya simply on account of these Transformations*. It is never steady. The Process is ever working. The one Infinite Agglomeration of matter is in some of its modes becoming grosser and grosser, while, in others, becoming more and more sublimated. The Circle is ever turning its round. *Nothing goes out of that Circle*. Every thing is kept within its bounds by the action of the Centripetal and the Centrifugal Forces. The forms are changing but the *Inner* substance remains the same. You will naturally ask what is the use of our being good or bad, if Nature has her own course? Our souls will be etherealised in their proper time? But then, what is a Soul? Is it material or immaterial? Well it *is* material for me as there is nothing immaterial as said above. Then what is it? Well, as far as I can think, it is an agglomeration of all the attributes together with that something which gives us the consciousness that we are. And just as Thought is Matter, so is every attribute Matter. It might be then asked, will not our souls be etherealised in their proper turn? Well, then take here again the instance of Ice. It is the grossest form of matter. We say it then becomes water. But will it be so unless it comes in contact with heat? Decidedly not. The action of the Centripetal Force is strong and it keeps up together the particles of Ice. It requires the action of Centrifugal Force, which is done by the supply of heat. If that piece of Ice be left in a cold place it will remain so until by accident Sun's rays might penetrate there or in some such way heat might be supplied. Just so then with man. The action of the Centripetal Force keeps us to our gross forms. And if we have to etherealise ourselves we must supply the Centrifugal Force, which is our WILL. And this is the first principle of OCCULTISM. Just as the etherealisation of our Souls is the result of the action of our Will, so is everything else the result of something else. The action of the working of the Circle of Matter is regulated by the Law of Cause and Effect. Nothing can be without it. And everything is at the same time in itself a Cause and an Effect. Take, for instance, heat. It is the cause of the melting of ice into water and at the same time it is the result of some other force. It did not come out of nothing. Then, how can we etherealise ourselves? By

studying the action of Causes and Effects and acting accordingly. Or, in other words, by obtaining knowledge of the Forces of Nature — in one word, by studying occultism. You might ask, Can we not rise higher and higher without being Occultists? I reply, decidedly not to that extent to which an Occultist will rise. You will simply desire to rise higher? Well, as said above, this is only the first principle of occultism. And just as one step leads you to certain progress, more Knowledge will lead you to a greater progress; for every result must be in proportion to the cause producing it. As said above the action of matter is always going on. And we are every instant emitting and attracting various atoms of matter. Now a person who is not an occultist will have various desires and unconsciously to himself he will produce a Cause which will attract to him such atoms of matter as are not suited for his higher progress. The same way, when he is emitting others, he may give them such a tendency that they will mix with others evilly inclined and thus other Individualities which are thus formed will have to suffer for no fault of theirs. While an Occultist directs both. He is the Master of the Situation. He is not guided by the blind Forces of Nature. He guides them. And by knowing their action, he produces such conditions as are favourable to his attaining "Nirvana." But what is Nirvana? By Nirvana I do not mean any locality but a *state*. It is that condition in which we are so etherealised that instead of being merely a mode of the one Infinite Existence as at present, we are merged into Totality or we become THE WHOLE. There is also another reason why an advanced occultist is superior to one who merely is content with the first step mentioned above. The more he studies and understands the action of the Forces of Nature, the more is he in a position to benefit Humanity. While the one is merely content with his own advancement — the other one, the advanced occultist, places his happiness in the good of Humanity which he practically assists and benefits. Perhaps you might ask that as the Universe is evolving, there must come a time when this process of evolution must cease and *involution* begin; and when the latter process has done her course, everything will be in Nirvana; and therefore what is the use of troubling oneself with the study of Occultism, etc., if we can be just as well in that state? But then there are two reasons why we should do it. The first is, we do not know when the process of involution will begin and perhaps millions and billions of years might pass before everything is in Nirvana, and who knows through how many transformations we may have to pass, for, as said above, Matter is never steady but is ever changing forms. A practical occultist reaches that state in a compara-

tively very short time. The other reason is — When everything will be in Nirvana, it will not be *me* that attains Nirvana. And here I must state I believe that a man can attain Nirvana only *in this life and no other*. If I do not go to *Nirvana* some time after death, where do I go in the end, you will naturally ask? My reply is that if I do not keep up my Individuality, I lose it. My *Ego* remains; but my Individuality is lost. I lose that something which at present furnishes to me the consciousness that I am Damodar, that I exist as such. My Spiritual Soul or *Ego* if pure and good may be etherealised and reach Nirvana state but it will no longer be the Individuality of Damodar that will attain that state. Therefore I must keep up that Individuality until I reach Nirvana state. And how to do it is taught by occultism. I did not come out of Nothing. The particles of which I am formed have always existed, and yet I do not know in what form they existed before. Probably they have passed through millions or billions of Transformations. And why do I not know it now? Because I did not retain my Individuality. I did not supply the action of the Force that would not have allowed the disintegration of my Individuality. Occultism furnishes that Key. And if I act up accordingly I may attain Nirvana. But then I shall not be eternally in that state. For it is unjust that the actions of a few years should be rewarded or punished eternally. At the most, how long can a human life last? Not more than four hundred years. Would it then be just that my actions of so short a period should be punished or rewarded eternally? For what are even billions of years compared to eternity? Well, then you might say what is the use of our attaining Nirvana if we are to come back again? The reasons are twofold. The first is — I shall be in Nirvana for some time, so long as the action of the Force keeps me there, or, in other words, I shall be there until the completion of the result of my endeavours to attain it, the effect being always in proportion to the Cause. Here again you might ask, but can we not keep up this process *ad infinitum*? Certainly you can not, because the Law of Exhaustion must assert itself. Everything you do must be to the detriment of another, or, in other words, you exhaust a certain amount of Energy to produce a certain Result. The other reason is that while you are passing through this process of etherealisation you all along give a certain tendency to the particles of which you are formed. This tendency will always assert itself and thus in every Cycle, i. e., in each Circle of your transformation or Re-incarnation, you will have the same advantages which you can always utilise to be soon free, and, by remaining longer in Nirvana State than the generality of Humanity, you are comparatively free. So every consciousness which

has been once fully developed must disintegrate if not preserved by the purity of its successive *Egos* till the attainment of Nirvana State. Now I believe that the full development of my consciousness as Damodar is possible only upon this earth and therefore should a person die before his consciousness is developed, he must be reborn on this earth. And this is possible only in two states, viz., if one dies in childhood, or as a congenital idiot. Or there is a third state possible, which is this. Suppose I am studying Occultism and I reach a certain stage where I am able to retain my Individuality suppose my body should be incapacitated for my practical purposes. Then with my Knowledge I can choose any body I like, for, as I said above, Nirvana State is possible of attainment only in this earthly life. I may be in any other body, but my Individuality will be the same as now and I shall know myself as Damodar.

And now I suppose this is sufficient for you. It is very difficult to put such ideas on paper, for the process is tedious. Such things are to be understood intuitionally and therefore our conceptions of them are more ethereal. The first thing I have to do is to materialise my thought, put it into shape and then write down. I have also to think of the objections that might be naturally raised. And therefore in such matters I find it easier to discuss orally than write or speak. I must have missed many points but I have given you the principal ideas so that you may put your questions and I will be most happy to answer them. I must however ask you to hold me alone responsible for any mistakes. I have merely read "Isis Unveiled" and heard H. P. B. talk often with others as also *The Higher Powers* on some few occasions. I have got hints from them. But the subsequent working is entirely of my own making. If you think it good and correct, all credit is due to them — our Brothers — for having got the hints from them and H. P. B. If there are any mistakes, the whole fault rests entirely with me for not having properly understood their teachings. And this would but show that I am greatly lacking in my intuition.

You ask me what my opinion about the West is? Well, to be candid, I can not think very highly of a Theosophical Society that can not go on without the child's toy of a ritual! This very fact itself proves to me that the West is not



The Leader's Pence

"My daily 'penny' to the Leader's Pence, the T. S., and Masters' Cause!"

— W. E. L.

QUESTIONS AND ANSWERS

QUESTION 288

I have heard it said of you Point Loma Theosophists that with the advent of Dr. de Purucker as your leader you have if not entirely ignored the teachings of H. P. Blavatsky at least relegated them to the background in favor of his presentations of Theosophy; in other words that your students are not encouraged to study Theosophy as presented by H. P. B. but made to feel that it is G. de P.'s up-to-date Theosophy that is the only Theosophy worth while, and that H. P. B. is now decidedly out of date. Is this true?

W. E. S.—No, it is not true! It is a ridiculous statement. One of the things G. de P. has done since taking office is to stimulate and encourage the study of H. P. B.'s writings. Her books are always recommended to inquirers, and Point Loma students have taken a large share in the production of the Centennial Edition of her Complete Works. Her teachings are constantly quoted and expounded in our literature and in public lectures. The scientific articles in our periodicals are based on her teachings, and many of them are devoted to the demonstration of the progress of modern discoveries and hypotheses toward the teachings of *The Secret Doctrine*, a most promising way to establish her rightful place and authority as a Teacher. Cast even a hurried eye over our Point Loma periodicals, *The Theosophical Path*, *The Theosophical Forum*, *Lucifer*, *The Lotus-Circle Messenger*, and you will find scores of articles in the last six years on H. P. B., her life and work and teachings. Every issue of *The Theosophical Path* in 1931, the year which marked H. P. B.'s birth centenary, carried an outstanding article on her. *Lucifer* ran a series of articles commencing November, 1932, and running through June, 1934, entitled 'Helps for Students: H. P. Blavatsky and Modern Discoveries in Science and Archaeology.' Indeed it would be difficult, if not impossible, to find any other Theosophical magazines anywhere that have been so consistent in vindication and support of H. P. B. and in prolific exposition of her teachings as the periodicals emanating from Point Loma during the last six years. No Theosophist has insisted more strongly than Dr. de Purucker upon the greatness of H. P. Blavatsky as both Teacher and Exemplar of Theosophy. His *H. P. Blavatsky: the Mystery*, written in conjunction with Katherine Tingley, is alone sufficient to prove that.

Add to this that at Point Loma a class in *The Key to Theosophy* was conducted during 1929-30, followed by a class in *The Ocean of Theosophy*, and then by a class in *The Secret Doctrine*, which, now in its third year, has an enrollment of nearly one hundred — remem-

ber these simple facts, and then say that H. P. B. is a back number at Point Loma!

It is positively puerile to state that simply because Dr. de Purucker is the successor (after Judge and K. T.) of H. P. B. that his books take precedence over the original teachings of the first Messenger and that H. P. B. is now relegated into the limbo of mildewed volumes stacking the shelves of some storeroom. For pity's sake let us find out the facts and not wrap our ideas round with the fiction of personal bias!

While it is true that Point Loma Theosophists study G. de P.'s presentation of Theosophy, as for instance in his *Fundamentals of the Esoteric Philosophy* and his latest work *The Esoteric Tradition* — and would it not be very odd if they didn't? — nevertheless what is stated above, namely that H. P. B. is also faithfully studied, is of equal importance and an absolutely necessary corollary in order to obtain a correct view of the situation.

Were it the policy of the Leader of the Theosophical Society, Point Loma, to slur over or seek to supersede with his own the works of his great predecessor, it is safe to say that he would not retain office six months. It is precisely because Dr. de Purucker upholds H. P. B.'s teachings, encouraging everyone to study her writings, and further because his own writings, as well as oral statements, are in perfect harmony with the teachings as presented by H. P. Blavatsky and so adjudged by students of many years' standing, that he holds today the universal confidence and love of the membership of the Point Loma T. S., if not of many sincere and open-minded searchers for truth at present members of other societies. It would be an utter wrecking of the T. S. were it otherwise.

When will our critics face *facts* and admit the plain truth: that in the Point Loma Society the program of being true to the teaching as given out by H. P. B., the Masters' first Messenger, has never been departed from! And further, that the moment it is departed from disintegration in its manifold and subtil forms will have announced its cancerous presence! I hold it an obvious fact that were there any such divagation from the policy of inviolable loyalty and strict adherence to the teachings of Theosophy as originally set forth by the Masters and H. P. B., Dr. de Purucker himself would consider his leadership of the Society a failure. Can we state the fact in clearer and simpler manner!



Theosophical Correspondence Class: Address all communications to the Secretary, Mrs. E. W. Lambert, Point Loma, Calif.

QUESTION 289

Are H. P. Blavatsky's teachings, like the dogmas of theology, so complete and final — at least for our time — that they cannot be amplified or have new light thrown on them? Or do Point Loma T. S. students claim greater authority for Dr. de Purucker as a teacher of Theosophy than H. P. Blavatsky?

C. J. Ryan — To these questions we answer, No! The essential thing to be recognised is that the same Masters of Wisdom who spoke through H. P. Blavatsky and who appointed W. Q. Judge "in orderly succession," as their representative, are still in command and have not abandoned the Movement or any Theosophists anywhere who are sincerely trying to carry out the precept "Theosophist is who Theosophy does." If they feel that the time is ripe for additions or elucidations of obscure points in *The Secret Doctrine*, who shall say them nay? The Movement does not resemble the early Christian church which had to depend on the leadership of ordinary men, having lost connexion with the Great Lodge. H. P. Blavatsky says "paradoxically with Them everything is possible and everything impossible." It depends upon the sincerity and impersonality of our aspirations. In her important Letter to the American Convention in 1888 we read:

The Mss of the first three volumes [of *The Secret Doctrine*] are now ready for the press;
and

According as people are prepared to receive it, so will new Theosophical teaching be given. . . . It depends on the spread of Theosophy — the assimilation of what has already been given — how much more will be revealed, and how soon.

In regard to the legitimacy of attempting to synthesize or to expound the difficulties in *The Secret Doctrine*, it certainly obtained H. P. Blavatsky's approval. In *Lucifer* for June, 1890, H. P. Blavatsky admits the difficulty of understanding *The Secret Doctrine* and says that this cannot be done

at first reading, nor even after several, unless the reader elaborates for himself a system for it. That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine," and they do it in the most lucid and comprehensive way in this magazine. No more than anyone else have they understood that work immediately after reading it. . . . They indexed it for themselves, classifying the contents into two portions — the *exoteric* and the *esoteric*; and, having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

And why should not a Theosophist, with such a field of oppor-

tunity and such qualifications as Dr. de Purucker, be allowed to do the same on a larger scale?

In H. P. Blavatsky's teachings to a certain group in England, as reported by Commander R. Bowen, and published in *THE THEOSOPHICAL FORUM* for August, 1932, she declares that *The Secret Doctrine* contains far more than appears, and that this may be found by the disciple who does not live in "the World," i. e., the lower personality. She even said that another may find knowledge in it which she did not possess herself. We know, of course, that it was produced by the Masters K. H., M., and by H. P. B., and that all she claimed was a minor part. Are we to disparage the efforts of a highly intuitive and interpretative Intelligence, in touch with the same secret sources from which H. P. B. drew, if he tries to help us to a clearer understanding of its meaning? We may reject the help; that is our loss, but before doing so keep in mind H. P. Blavatsky's promise: "According as people are prepared to receive it so will new Theosophical teachings be given."

There exists in some quarters a superstition that with the close of the cycle in 1899 or so, a complete extinguisher would be put upon communication with the Adept Teachers until 1975. W. Q. Judge explodes this fallacy in two most important articles in *The Path*, 'Are We Deserted' (August, 1891) shortly after H. P. Blavatsky's death, and in another article in *The Path* of November, 1894, where he says:

[The Masters] will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time [end of the nineteenth century] than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continued help and guiding will be given. . . . H. P. B. was quite definite about this. . . . During all the centuries there have been many persons who have direct and valuable help from Masters, and to suppose that at the end of the first twenty-five years all of that will be finished is an absurdity in itself.—W. Q. JUDGE

Furthermore, in regard to the assertion that H. P. Blavatsky flatly denied that another Teacher could come before the year 1975, it is well to compare everything she said on disputed points, and dispassionately weigh it before making final decisions. If the statements are inconclusive or paradoxical, keep an open mind for the time being — the scientific method. In this case H. P. Blavatsky makes a far-reaching statement that has not been sufficiently noticed. In *The Secret Doctrine* she says:

Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it

will be opened wider with every new century. . . . 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-Vidya. . . . (1, xxxviii)

This reference is usually taken to mean the Special Messenger coming in 1975, but in another publication, in referring to the "*almost insuperable*" (italics ours) difficulties of the closing cycle of the nineteenth century, and to the fact that *those who had failed to take advantage of their opportunities* (the "sluggards") would have to wait, she spoke of the possibility that the Masters might "fill her place" and send a successor "worthier and more learned than herself," even in the years immediately following her passing.

The real point to be settled, however, is not so much the occult standing of a possible more or less immediate successor, but whether the most qualified leaders, who may be recognised as coming "in orderly succession" as W. Q. Judge said he did, are to be discouraged from giving their help in clearing up obscurities in the Theosophical field and in presenting new teachings in confirmation thereof, derived from their own resources and from the same Masters. We have not the slightest hesitation in believing and openly declaring our belief that the Masters have stood behind Dr. de Purucker's efforts to do this needed work. Some critics may not like the idea, but it is now time and right to attract attention to the fact that he speaks, as his writings and statements themselves show, not by claims, but "with authority, and not as the scribes."

In *Questions We All Ask*, Dr. de Purucker expresses his position very clearly:

As the great Buddha says: "Believe not anything that is told to you merely because it is told to you." Exercise the wondrous powers of your own inner being; . . . and greater vision in time thus will be yours, . . .

Be always willing to learn, but believe naught that your own conscience rejects. . . .

It is obvious that some men know more than other men; therefore they who know more are the natural-born teachers of them who know less. But the man who is the pupil should himself grow through himself exercising the inherent powers of his being . . . very soon you will come to realize that there are indeed great Teachers in the world, because you will feel growing within you, in your own heart, recognition of the fact that you yourself are learning.

— Series II, 257-9

Careful enlargement, amplification and interpretation of the teachings of Theosophy under the same Direction that originally inspired them, implies no inconsistency with or contradiction to H. P. Blavatsky's writings such as have unfortunately marred the writings

of certain misguided Theosophists in the past. Quite the reverse, and, although Dr. de Purucker is giving new light on obscure points and filling out the picture in many places, he has never run counter to the meaning of *The Secret Doctrine*. Any contrary opinion can only be courteously attributed to either a want of sufficient care in study or to lack of discrimination. The question of his use of certain words has arisen, and has been fully discussed in *The Theosophical Forum*. Once or twice he has preferred to use a technical philosophical term, such as 'the Absolute,' in a sense more in accord with the fundamental root meaning than with the popular acceptance as adopted by H. P. Blavatsky, but this was simply a philological distinction; his concept of the subject was the same as hers.

We protest against the crystallized notion that the philosophical and scientific teachings came to a sudden end in 1891, but we also emphasize that the fundamentals in *Theosophy* (not in what H. P. Blavatsky calls 'Occultism') cannot be added to. Not because they came to an end in 1891, but because they are accessible to all who desire them and always have been. If we could all remember the following noble words of H. P. Blavatsky, and try to act on them, "in spite of all our failures," the Theosophical Movement would become a still more vital force in the progress of humanity.

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

— *Letter to the American Convention, 1888.*

H. N. STOKES AND JOSEPH H. FUSSELL

SINCE writing my 'Open Letter to Dr. H. N. Stokes,' which was published in the November issue of THE THEOSOPHICAL FORUM, it is with genuine pleasure that I am enabled to say that I have received from my friend and brother, Dr. Stokes, communications in which he states that he will, at the earliest moment, publish in a forthcoming issue of *The Critic* 'a full retraction' of the erroneous statement made by him in the August-September issue of *The Critic* to the effect that William Q. Judge suppressed a certain letter from H. P. Blavatsky in regard to the status of William Q. Judge and of Annie Besant after H. P. Blavatsky's passing.

I received from Dr. Stokes word to the foregoing effect, but unfortunately and to my deep regret too late for insertion in the same issue of THE THEOSOPHICAL FORUM in which my own open letter appeared. Had Dr. Stokes' letter come in time it would then and there have followed my own open letter.

The intention of our esteemed Washington correspondent and friend, Dr. Stokes, as thus stated, to rectify what must have been on his part an oversight due to pressure of work, is quite in line with the best principles of journalism as well as of justice to former Theosophic workers — a code which those who know Dr. Stokes feel assured he ever strives to follow; and readers of THE THEOSOPHICAL FORUM who may likewise be subscribers of *The Critic* are invited to read what our Washington Correspondent will have to say on the subject; and whatever Dr. Stokes' opinion of Mr. Judge may be they will at least find in his correction an honorable retraction of the particular and erroneous statement made by Dr. Stokes that Mr. Judge suppressed that certain letter from H. P. Blavatsky.

— JOSEPH H. FUSSELL

THEOSOPHICAL NEWS AND NOTES

IRELAND. It is interesting to note that two new lodges of the T. S. in Dublin, Ireland, have just been chartered by the Leader. One of the applications for a charter was signed by our splendid Theosophical worker, Mrs. Edith Norman, and her husband, H. F. Norman, and by other signatories who have recently joined the T. S. The application for the other charter, which came some days later, was signed by F. T. S. who are likewise members of the Druid Lodge.

AMERICAN SECTION. Western District. Regional Vice-President's Tour. Mr. Iverson L. Harris's tour of the Pacific Coast which commenced last August 30th came to a close on November 25th. After lecturing in Vancouver, B. C., Canada, he returned to Bellingham, Washington, where he spoke on November 21st. Then after giving another public forum-lecture between trains in Seattle on the following day, he entrained for Point Loma.

Corona. We are happy to announce the establishment of a Lodge of the American Section, at Corona, California, due mainly to the devoted efforts of Mr. and Mrs. Edwin A. Franklin and Mrs. Clara Lester. The charter received the Leader's signature on November 15, 1935.

San Diego. Katherine Tingley Lodge held its sixth annual Happiness Sale on December 5th, 6th, and 7th. At the afternoon tea, on Dec. 5th, Mrs. Ethel Lambert spoke on 'The Way to Happiness'; a musical program was presented on the 6th at 3 p.m., and at 8 p.m. Mr. Iverson Harris spoke on 'Theosophical Keys to Happiness.' Following the cafeteria dinner on the 7th, an illustrated lecture was given by Helena Whitford Bennett on 'Islam's Love of Beauty.'

STUDY-PROGRAMS FOR T. S. LODGES

Subject: The Monad.

The Monadic Host: *The Secret Doctrine*, Vol. I, pp. 174-6, 181-183; Vol. II, p. 186; THE THEOSOPHICAL FORUM, Vol. V, pp. 24-5, 212-3; *Fundamentals of the Esoteric Philosophy*, p. 516; *Theosophy and Modern Science*, Vol. II, Section xvii.

The Mineral Monad: *The Secret Doctrine*, I, pp. 175-7; *Five Years of Theosophy*, p. 273 et seq.; *Fundamentals of the Esoteric Philosophy*, p. 338.

The Human Monad: *The Secret Doctrine*, Vol. I, pp. 183-5; Vol. II, p. 185; THE THEOSOPHICAL FORUM, Vol. IV, pp. 239-41; V, 301-2; *Fundamentals of the Esoteric Philosophy*, pp. 107, 141.

“THE THEOSOPHICAL FORUM and The Theosophical Path and Lucifer”

VOLUME VII, No. 4, closes the present volume of THE THEOSOPHICAL FORUM, and with the New Year we are introduced to it in its new form as combined with *The Theosophical Path* and *Lucifer*. We trust that all subscribers who have been faithful readers of these pages will transfer their interest to the new magazine, which will contain, as explained in earlier announcements, the best features of all our Point Loma periodicals, now combined into one. It will be issued monthly, \$2.00, foreign postage 50c., Canadian postage 25c.; single copies 20c.

A few extracts from letters evidence the enthusiasm with which the proposed change has been received:

“I think it is one of the finest things that is to happen for some time. Every member should make an effort to subscribe for this new magazine.”

— C. C. L., Portland, Ore.

“We are all pleased about the change in the magazine, that is, having the three in one.” — G. F., Petaluma, Calif.

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“The members of Blue Mountain Lodge are ready to welcome the new 3-in-1 magazine, THE THEOSOPHICAL FORUM. You can be assured that it will have an increasing circulation. All of the active members in Elgin are ready to subscribe and it is our hope that many others will be added to the list by January 1.” — J. J. L.

With trust and confidence we look forward to the New Year hoping it will bring you happiness. We echo the old refrain: ‘Ring out the old, Ring in the New!’

— THE EDITORS

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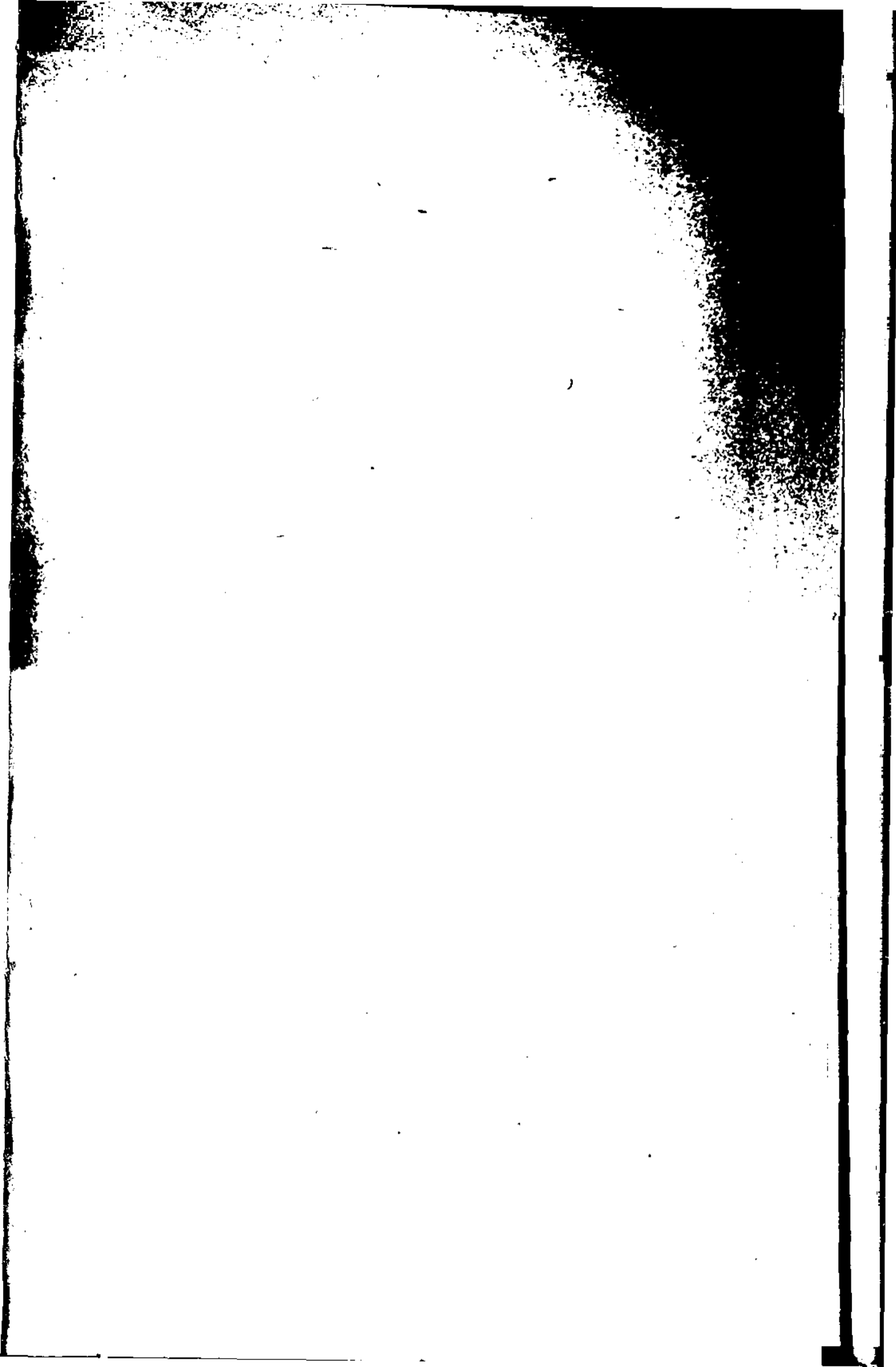
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