

# THE THEOSOPHICAL FORUM

Published under the authority of THE THEOSOPHICAL SOCIETY

Point Loma, California, U. S. A.

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## Questions and Answers

[Questions 100-10 were answered at the Inquirers' Meeting,  
London, July 2, 1931]

### QUESTION 100

*As you stated last night in your public lecture that the Mysteries exist today in the form of the Esoteric School, will you please tell us in just what way this fact is significant in the spiritual life of the individual?*

G. de P. — This is a very pertinent question. The fact is highly significant. In the Esoteric School the chela or disciple or student is taught to know himself, to respect himself, and in so doing to know other men and to respect the native beauty and the native wisdom in other human beings; thus doing away at one blow, as it were, with that particular psychological, indeed spiritual, disease — or that psychological egoism — which so affects mankind at the present time, and which is the root of disturbance in the world today — producing suspicion, distrust, disharmony, mutual hatred, and all the other hellish brood of man's lower being.

When a man learns to know himself, *i. e.*, his essential oneness with the Universe: when he becomes cognisant of the faculties and powers lying usually latent within himself, and learns to know, *pari passu* and at the same time, that in all other human beings these identic energies, faculties, powers, latent or active as the case may be, also exist, and are simply waiting to be brought forth, then he himself has not only an added respect, an added dignity, for his own nature as a human being, but he learns to respect his fellows in identic fashion, he learns to love his fellows for the same beauty that is within himself.

This is the ethical significance that the esoteric student finds in his life and study. Of course there are also many other noteworthy things. There are such things as entering into actual communication with the interior worlds, but this training is reserved for the more advanced students, and therefore I do not care to speak of it. The development of 'powers' always springs to the fore in this connexion, because 'powers' are the most attractive thing to the public today, and are, strangely enough, the very thing which least properly concerns

the public. Everybody wants 'powers,' often alas meaning powers for misuse, powers to wield over other men, sometimes for other men's detriment. Such misuse is simply 'black magic'; and in order to prevent powers being misused, the doors to the higher knowledge are kept tightly shut except for those who have proved their utter impersonality and that they can be trusted never to misuse the knowledge and powers gained. Do you see my meaning?

What all men really hunger for, what they really yearn for, what the deepest yearnings of their soul are, *i. e.*, of their whole being, is to have love, wisdom, knowledge, happiness, and peace; and it is on this noble yearning that the genuine Theosophical Teacher relies.

It would be very easy to make of the Esoteric School, *i. e.*, of the modern Mysteries, an instrument of mere organizational propaganda, but — and you must understand that I do not mean this unkindly — such action would be a falling into the same grave spiritual error that other mystical Societies both of the past and present have fallen into: *i. e.*, making an appeal to the public in order to gather members from that public on lines of a promise for the gaining of powers. Our Masters never have done that, and will never do it. In all their work the appeal is always spiritual, to the intellectual, to the ethical, nature of man. All the other great things are in their work also; we not only admit this, but affirm it; when the proper time comes a genuine esoteric student who shows the proper spiritual and intellectual qualifications will be trained for those things: trained to gain spiritual and intellectual powers, to evolve latent senses and faculties. But that is not the bait with which we bait our hooks for the souls of men. You remember the New Testament saying: "Be ye fishers of men." Every genuine Theosophical student and Teacher is, after all, just such a spiritual fisher for men.

There are other significances that the E. S. work has — but I do not like the word 'significant' used in the question. I should prefer to ask: "What benefit to the world and to the student himself will a study of the Esoteric Wisdom bring?" It brings self-knowledge in the ancient sense; it gives to man a philosophy of the Universe which includes himself, which has through the ages withstood the searching investigation of the greatest intellects that the globe has ever produced; for each new generation of adepts, of teachers, tests, examines, the work of all preceding generations of the great Sages and Seers; and it is bound to do so for the following reason: not because the work of the preceding generations of Sages is doubted, but because the Universe itself, collectively as well as distributively in its units, is continuously evolving. There is a constant change proceeding towards betterment in the Great as in the small, so that there is new work for each new generation of Seers to do. Each new generation has to repeat the work of its predecessors, to test that work anew — in other words, to adopt the popular phrasing of the day, to "bring the work up to date."

One gains everything of essential value by entering the esoteric work, by becoming a student of the Ancient Mysteries. All that you yearn for spiritually and with the noblest powers of your intellect: all that is beautiful and grand and splendid and pure: you have it all in the E. S. work, if you have the capacity to proceed sufficiently far therein. This E. S. work is the training of students and chelas to become spiritual and intellectual and psychical Masters of Life, not for their own benefit, but for the sake of impersonal service to the world;

because, by the way, in genuine spiritual service lies the only lasting happiness that man knows. Everything that is for self ultimately turns to ashes in the mouth, and becomes in time not merely tasteless but poisonous.

QUESTION 101

*May it not be possible that there are certain members in the outer Society who are timid, who have the feeling that they may be unworthy to enter the Esoteric School, who are in short a little afraid to try?*

G. de P. — Yes, of course there are such, but I will frankly say that I have never clearly understood this feeling. Some people are so extremely modest that they won't even take truth when they may have it! They think that they are 'unworthy'; and I have little patience with that spirit of false humility. It really is a form of the lower egoism. You speak of it as timidity; but if there were the real spiritual yearning within, that unceasing hunger for spiritual light, then indeed you would long to climb to the stars, because with that yearning would come clear recognition of the fact that there is a duty to know more in the service of others, a duty to live the life sublime — not for self, but for the world.

There are also some who have been overbold, and who, through an excess of self-confidence, have desired to rush in "where angels fear to tread"; but the good law of Nature and the strict rules in the Esoteric School fortunately take care of both these cases. The timid ones, to use your word, if they show the genuine qualifications, are encouraged, helped; and those who are overbold soon experience the restraining bridle of the archaic rules and regulations. Perhaps you do not like that term 'bridle,' but please remember that all these expressions are metaphorical. No will-power is used upon them, but the appeal is made to their own intuition, and they are very gently and very kindly reminded that they are proceeding too fast in their own imagination. Do you get the thought?

Let me tell you something more. It is not for human angels that the E. S. work is conducted. It is to help man to be better; but once the threshold is passed, once the pledge for high thinking and noble living is taken, the members are expected to try to do their best to live in accordance with the pledge which they have assumed.

I might add the following as a rider to what I said in my lecture last night: when I spoke of the Mysteries of Antiquity, I was not referring so much to the machinery, that is to the merely dramatic part, because as is well known the Ancient Mysteries were of two kinds: the dramatic, and that which is concerned with teaching and training. The dramatic part belonged in old days to the Less Mysteries, and the teaching and training to the Superior or Higher; and the dramatic was used only as a help for those who needed, as it were, a ritualistic or ceremonial observance in aiding to concentrate their thoughts. When the Mysteries finally disappeared in the West, the Christian Church took over some of the ritual and ceremonial of the Less Mysteries, and a few of the doctrines or teachings of the Greater.

There are three main Degrees in the Esoteric School, and in the third or highest there is no ritual or ceremonial of any kind whatsoever. The teachings are given "from mouth to ear," as the saying goes, and "at low breath," and are of

the loftiest kind; and to this third Degree very, very few individuals belong. The problems treated of, the Mysteries taught, the teachings given, deal with the deepest and most recondite mysteries of the Universe, as far as these can be communicated in words.

These three Degrees comprise the entire series of initiations in the Esoteric School — and I do not here refer to the highest four Degrees. The first Degree is the T. S. considered as the Outer Court of the E. S., and, as it were, it is the skin surrounding the esoteric fruit. The second Degree, or the E. S. proper, contains all of the pulp of the esoteric fruit except the heart, the core; and the third Degree is the heart of it all.

#### QUESTION 102

*What was the cause of the disappearance of the Mysteries?*

*G. de P.* — Degeneracy, faithlessness on the part of the students, and lack of the call for Light. One of the most interesting things in our Masters' Work is this: Where there is a call, a genuine call, a call from the heart and the mind, there comes the teaching; and when the hunger for truth dies, when the yearning for light wanes, there comes no Teacher. Do you get the idea? When the human heart makes its spiritual appeal in terms so strong, with spiritual energy so vibrant, with the very fibre of the inner life so to say, it actually operates with the spiritual magnetism of a Teacher from the Lodge, and he comes.

The Mysteries degenerated because men became involved more and more in selfishness and the material world, and lost the inner touch, the inner consciousness; and yet these Mysteries of Eleusis lasted until a late era in Greece. It was not until the time of Justinian that an imperial Rescript was issued, closing the School, and then there remained only seven Greek philosophers representing the majestic Philosophic School of the past, and these seven fled to King Khosru in Persia. From that moment spiritual Night descended over the Occident.

#### QUESTION 103

*Is it not true that the real esoteric teachings cannot be fully given by words, that these are only semi-esoteric?*

*G. de P.* — Absolutely true. Words are but the messengers by which the Teacher tries to convey thoughts; and I will tell you that a genuine Teacher conveys more by his presence, by his manner, by his atmosphere, by the spiritual vibrations in his voice, than he does by words; and this is nothing exceptional in the E. S. work.

Although this is not an esoteric meeting, yet I take this occasion to point out the necessity in a genuine Esoteric School of Teachers following one another in serial spiritual succession, an idea which the Christian Church took over from the Ancient Mysteries under the purely exoteric and wholly wrong form of the 'Apostolic Succession.'

#### QUESTION 104

*May I refer again to those Greek Mysteries? We are told in history about several Roman emperors said to have been initiated — for instance Hadrian, Trajan, and Julian. Did they actually receive spiritual initiation?*

*G. de P.* — It was in this way. Hadrian, Trajan, and Augustus — all three — had been initiated at Eleusis, but in an era when the Eleusinian Mysteries themselves were nearly dead, spiritually speaking. These emperors had received initiation in the forms which still remained; just as a man may join a Church and be confirmed in the orthodox way, "receive the laying on of hands"—a mere gesture—and receive communion. He could then be said to be 'initiated.' But if these ceremonies were passed through under the guidance of a true initiate and accompanied at the same time with genuine esoteric teaching, it would have been in the latter case a genuine initiation, of a kind.

Trajan, Augustus, and Hadrian did actually pass through the Eleusinian Rite, but in a corrupted and degenerated period. Nevertheless they did receive something; for as long as the Mysteries lived, the men who conducted them, although degenerate descendants of once noble sires, nevertheless still had some remaining sparks of the ancient verities.

Julian the 'Apostate'—so called because he would not apostasize from the religion of his forefathers—did indeed have a Teacher guiding him; but his case was different. The Mysteries in his time had become practically extinct, if not wholly so. The fatal mistake that the Emperor Julian made during his life was his invasion of Persia, and thereby hangs a curious tale. Julian as a man has always interested me deeply, because to me his story is one of the most pathetic I know. Julian the Initiate knew that it was the wrong thing to undertake the Persian war, and yet Julian the Emperor and official was dragged into doing it, for in a certain sense it seemed that he could not help himself. That is the plain truth. It was one of those pathetic instances where an early karmic mistake held that unfortunate man in the grip of fell circumstances. He could have done one of two things. He could have said No, and that would have ended the matter for the time being, and he would not have committed a new esoteric mistake! Or he could have said Yes, as he did, and yielded, and thereby laid up for himself an accumulated karmic store which it will probably take ages to work off. He did what he knew to be wrong in one sense, and a part of his karman fell upon him immediately. He was slain by one of his own soldiers, a Christian.

Julian had a Teacher, a great and noble Man. You remember the incident recorded by the Christian Ecclesiastical historians to the effect that Julian at the time the dart or spear entered his side gathered some of his blood in his hand and cast it to the sun saying: "Galilean, thou hast conquered!" If this incident was true as related, it was not at all a recognition that Jesus was what the later Christians said he was, the human incarnation of God, but that the dogmatic religious influence that was following so strongly in the wake of the noble Sage and Seer Jesus, had conquered for that era. It was, on Julian's part, the poignant despair of a great and noble heart, crying: "I have done my best and have lost. Thou—the dogmatic religion then increasing in Greece—hast conquered." But, mind you, the cry of his breaking heart was made to his own Father, who heard; and now, two thousand years later, after two thousand years of mental obscuration and intellectual darkness, the Ancient Wisdom is coming back into its own. Julian one day will be vindicated for what he really was, and will be regarded in esoteric history as one of the most unfortunate

martyrs in the ranks of the workers for the Ancient Wisdom. He was at heart a great and noble man.

#### QUESTION 105

*Is it not possible to pass through an initiation other than by way of systematic training in an occult school?*

*G. de P.* — No, no *genuine* initiation. Setting genuine initiation aside, there is indeed a way to gain wisdom, there is a way to gain light, there is a way to the Masters, there is a way to the Heart of the Universe; but it is the way of slow aeonic evolution through interminable ages, without direct help, without direct encouragement, without direct teaching: the way of life after life after life after life, just like the slow growth of the stone towards the plant, of the plant towards the beast, of the beast to become a man, of the latter to become a god.

Initiation is the strait and narrow way, thorny and perilous, yet it is the short way; it is the way of the Teachers, the way of self-renunciation in the service of the world, the way of self-forgetfulness, the quick way of evolving forth what is latent within. "There is a road steep and thorny, but yet a road, and it leads to the heart of the Universe." Wondrous words are these of H. P. B.! Initiation is the way by which the evolutionary process can be quickened greatly; but, to adopt what I believe is an English phrase, you must "play the game," or, in other words, you must have the qualifications and know how to give the right answers; in other words, again, you must be ready for initiation before you can pass through its rites. All this means self-training, comprising a yearning for the light, being hungry for it, and possessing an inflexible will to go ahead. In still other words, this really means becoming at one with your inner higher constitution, with the higher part of yourself: living in it and for it, and letting it prevail — alive in your life — instead of merely sinking back in quiescence, somnolence, spiritual sleep, and letting Nature's slow River of Time carry you along on its tranquil bosom.

There are two Ways to the Great Peace; one is on the bosom of the River of Time, going along with it, occasionally running into some little cove or resting on a sand-bank, it may be for ages, and then being caught in a little eddy and going on again. Or, the other way is using one's intelligence and will and energy to construct the mystic 'vessel' which is the process of initiation; and having that 'vessel,' it can carry you far more quickly to the goal. This is why initiation and genuine Teachers are necessary.

#### QUESTION 106

*Are there many people in the world today who may be said to have attained what is really a degree in the E. S., a kind of initiation, without being members of the T. S.?*

*G. de P.* — Yes, there are such. This question, if I understand it aright, simply asks this: Are there people who are not Theosophists, or members of the T. S., who nevertheless have attained a certain degree of inner light? The answer is obviously, Yes. But their situation is that they wander blindly in the darkness; they do not know where they are; they do not know whether they are right or wrong. Were they more evolved, then they would know it; but were

they more evolved they would be Theosophists; they could not and would not keep out of the Theosophical Society; they would by instinct and action belong to the Masters' Work. These people of whom the questioner speaks have indeed attained a certain degree of natural inner illumination, for they indeed have a certain minor Light; but they do not really *know* it, they do not *know* that the truth they have is the Truth, at least in part. They are alone, lonely; they have not the companionship nor the help that companionship gives; and they have no consciously recognised Teacher.

I also know that the world has many false prophets, false teachers, but that fact does not hinder the other fact from being true: that there are genuine Teachers.

QUESTION 107

*Another side of the same question would probably be this: Do the real Teachers influence or direct people who are not members of the T. S.?*

G. de P. — Certainly they do. The Teachers work anywhere where they see even the faintest gleam of the Buddhic Splendor. That is what they look for; that is what they are continually searching for all over the world. They have their scouts out, so to speak, and their envoys are doubtless everywhere. They have regular methods of examining, as it were, all the units of mankind, all the sons of men. Wherever they see a spark of the Buddhic Splendor, there they work as best they can.

QUESTION 108

*But if so, we might suppose there are men who have attained initiation, and are not members of the T. S.*

G. de P. — Yes, in a certain sense, like Jakob Boehme, for instance. Such men have attained initiation, usually unconsciously to themselves, but in most cases they have been initiated at least in minor degrees in other lives. Jakob Boehme's case was very peculiar. That man had been initiated in other lives; but he entered this life in a karmically afflicted psychological apparatus, and the Teachers simply allowed him to live that life out, to work out that old karman formerly sown.

In connexion with this case, it illustrates what the Teachers have so often said, and what I too have often tried to point out: Do not prevent the working out of karman; let it come and be finished with. This is infinitely better than damming it back, and then having it come out at some time, as in the case of Jakob Boehme, when the man should have been self-consciously ascending towards the peaks. There have been many such cases in history, where the karman in the beginning was dammed back, cast back as seeds of troubles to come in the future; and these seeds have found their outlet for growth in later incarnations when they were much more difficult and distressing, much more troublesome and heart-breaking, than if they had not been dammed back in the beginning but had then come to their fruiting.

Face your troubles bravely. Be men. If you are afflicted, for pity's sake, for your own sake, let the trouble come out and exhaust its energy. Seek help of course, always seek good medical advice. You are entitled as a human being to all the help that you can get; you are entitled to proper comfort and to cure



if it can come; but do not dam the trouble back by inner psychological processes, which make the matter only worse and lay it up for future reaping.

Yes, there are many instances of men who have received help from the Great Lodge; but it would be much better for them if they were self-consciously esoteric students, and then they would belong to the channel that the Masters have opened between themselves and all spiritually aspiring human beings. Becoming members of the E. S. they are entitled to receive, and usually do receive in accordance with their loyalty, devotion, and honesty, the spiritual and intellectual influence of the Lodge-force. The Teachers work everywhere, for their work is for mankind. Can you imagine for a moment that they would refuse to help a man or a woman who showed genuine signs of the Buddhic Splendor merely because that man or woman was outside the T. S. or the E. S.? Of course they would help and with gladness.

#### QUESTION 109

*Is there any true spiritual value in the science known as Astrology, or is anything gained by consulting astrologers?*

G. de P. — There is a great and noble Science which in ancient times was the genuine Science of the Stars, but it included vastly more than what now passes current in the Occident as astrology. This Occidental astrology is but a few tattered remnants of the ancient astrological Wisdom. The ancient Wisdom-Astrology dealt not only with the influences of the planets and Sun and Moon and the stars on human life, but it dealt with these celestial bodies as being animate entities; it showed our common origin with them and all other beings; it showed not only how they affect us, but it showed what relations we have with them, karmically and otherwise, in the past and in the future.

There is indeed a genuine Astrology, and it is in very truth one of the main branches of the Archaic Wisdom which today is called Theosophy. As to consulting modern astrologers: well, even the tattered modern astrological remnants have some elements of truth; but modern astrologers themselves are usually reduced mostly to guess-work. They all have a certain mathematical machinery which they manipulate more or less cleverly; and from the different ways in which this machinery works in any one instance they deduce, or strive to deduce, the proper answer to their question; but it is largely guess-work. If they knew the ancient Science, they would realize how relatively unimportant the modern descendant of the ancient Astrology is. We are intimately linked with the stars and all other celestial bodies, not only because they act upon us (and I here mean the stars, the Sun, the Moon, and the planets also) but because we go to them.

#### QUESTION 110

*While we know intellectually the truth of all you say, we are not self-conscious of these great truths. My question is: How can we bridge the gap in order that we may better help others?*

G. de P. — That is a nobly beautiful question. If you are intellectually conscious of the truth, this alone is a great step forwards — having intellectual recognition that certain teachings are true. This is a 'revelation' in a way, it is like an open door; and if you will just follow that intellectual recognition



faithfully, and try to live in accordance with it, and at peace with yourselves and with all other men, looking upon this intellectual recognition as a guiding light, your intellectual conception will finally come into sympathetic vibration with the higher portions of your constitution, and you will gain as much of the inner wisdom and love and peace as your personal nature can contain at the time.

I am astonished that this questioner has put his question as he does, because it is usually the intellectual conception which comes last. We often feel truths which we are unable intellectually ever to state or perhaps even to understand fully with the brain-mind. We cannot as easily express the thoughts we have, as we can feel things. There is always the danger that the intellect may finally gain an undue preponderance in the character, and that has to be avoided because it may easily lead to the Left-Hand path. We must above everything else cultivate the ethical or moral sense equally with the intellectual, otherwise we are apt to become one-sided creatures, and such development is unwise.

"How can we bridge the gap in order that we may better help others?" My answer is, by opening your heart and your mind to the calming and soothing influences of your spiritual nature guided by the light that Theosophy will give to you; and then devote your life in unremitting service to all that lives. This is extremely beautiful and brings with it as its natural guerdon not only wisdom and the Great Peace, but an opening out of the inner being of the aspirant, so that finally he becomes wholly at one with his god within, which means becoming a Master of Life consecrated forever to the service of the world and to helping all beings.

The whole nature of man must grow, must be awakened; we must not grow merely in one part of us. It is symmetrical growth which brings the inner harmony, the inner peace. Do not be discouraged in thinking that though you understand the Theosophic teachings, you cannot easily get the feeling of the truth of them. Simply follow the light that is in you, and if you have the intellect to understand, as you say you have, this itself is an enormous step ahead. Try to cultivate the ethical instinct at the same time and all the time, and strive always to find the ethical values of truth—I mean the moral value of the intellectual teaching. Get the inner consciousness that a thing is right, as well as the intellectual sense that it is right. A person may have an intellectual perception of a truth, but be cold-hearted, with no urge to help others, no urge to pass on the light to others. Such a one does not sense his inseparable unity with others and his inescapable responsibility to them.

#### QUESTION 111

*(a) In view of the fact that the Theosophical Movement has been split into many factions, has not the bane of the Movement ever been a mistaken loyalty on the part of Theosophists to 'Leaders' and 'authorities,' and would not the existing conditions have been entirely avoided but for the vexed question of 'Leadership'?*

*(b) What proof can Theosophists have that there have been or now are genuine Teachers since the time of H. P. B. and W. Q. J. in the way that they were Teachers and agents of the Masters?*

Clifton Meek — (a) While it is true that a mistaken sense of loyalty on the

part of certain Theosophists has made it possible for the present state of affairs to exist and continue, the first and primary cause was the LACK of loyalty to real Teachers. Every important break in the Theosophical Movement can be traced to some individual member whose lack of loyalty either to the Teacher or to the teachings, together with the ambitious desire to transcend the Teacher, caused him or her to leave the parent-group and start another, taking along certain followers. No less an 'authority' than H. P. B. herself very clearly stated the necessity of loyalty as follows:

"... a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it — these are the golden stairs, up the steps of which the learner may climb to the temple of Divine Wisdom."

Hence, it will be seen that loyalty is one of the first prerequisites of discipleship, and the test of loyalty is but an opportunity for progress and growth or — failure, as the disciple may determine.

No Theosophist, when once his or her feet are set upon the Path, can escape the responsibility of proving loyal to, or turning against, the Teacher; and no student of the Ancient Wisdom can hope to progress very far upon the Path of Attainment unless he or she possesses those higher qualities of spiritual discernment necessary in choosing between right and wrong, true Teachers and false.

When the Theosophist steps beyond the text-book stage into the field of higher endeavor, heavier responsibilities ensue, and the great need for the compassionate and kindly help of a living Teacher becomes more and more apparent. The attempt which has been made and is being made in certain quarters to create the impression that a Theosophical Leader or Teacher is unnecessary and simply fills the position of a dictator who arbitrarily rules his brood of Theosophical infants with an iron hand, would be amusing if it did not reveal the pathetic lack of understanding in respect to the deeper aspects of Theosophical training. There is a certain point in Theosophical growth beyond which it is impossible to go without the aid and assistance of a real Teacher, and those who are claiming that such a Teacher is unnecessary are simply proclaiming to other Theosophists that they are unfamiliar with Theosophy in its entirety, or even beyond the first stage.

(b) One might well ask the questioner what proof Theosophists had or have that H. P. B. was an agent of the Masters and a real Teacher?

She plainly stated that she was such, but supplied no documentary evidence to substantiate her statements. Now, as then, proof in such a case is wholly a matter of individual initiative and experience, must be sought after and found by the student, and if the desire and the will to know is strong enough, and the motive right, proof will be found. "Seek and ye shall find"; "Knock and it shall be opened unto you." Such is the age-old rule and one which cannot be set aside, for it is rooted in the very fabric of Nature. Those who are looking for and accepting Teachers who display 'occult powers' and employ brass band advertising methods will, sooner or later, meet disappointment.

Why should it be assumed that the Masters deserted the Theosophical Movement, once it had been established at such a heavy cost?

Those who are claiming that there is no agent of the Masters in the world to-

day as there was in H. P. B.'s time are only admitting that their own particular group is not the one through which such an agent is acting, but they are in no position to speak for any other group.

If it was necessary for a living Teacher, H. P. B., to rekindle the fires of the Ancient Wisdom in the Western world, it is just as necessary for a living Teacher to maintain them in their pristine purity; for if left to the world at large, unprotected amid the strife and ignorance of Western materiality, they would soon be dimmed and smoldering beneath the rubbish of human misunderstanding and misinterpretation. Those who in truth seek TRUTH will find the Teacher.

#### QUESTION 112

*Does Theosophy give a simple explanation of the existence of good and evil? Is there truth to be had about this?*

*H. Savage* — Yes, to both questions. Theosophy teaches that while there is intelligence everywhere in the manifested universe, nowhere is there unqualified omniscience and therefore infallibility. By intelligence is meant not *an* intelligence, one great master-mind that is responsible for all that exists, but numberless hosts of intelligences, the worlds and bodies through which they work being likewise consciousnesses of lower grades of intelligence. These innumerable entities actually make up the entire universe. Nothing exists apart from them.

Man is but one family in this endless chain of life. On his plane of existence, possessing free will and the power of choice, he thinks, he acts, he chooses, he makes mistakes, he produces 'evil,' because not being omniscient, he does not understand the fundamental laws of harmony by which the universe is maintained. He is forever disturbing this harmony. This is equally true of man as an individual and as an aggregate, whether it be a nation, a race, or the entire human family. When through countless experiences in many lives, and through the power of his will, he learns to some extent how to work with the currents of universal life instead of against them, he produces less and less evil. We then say of a man that he is 'good,' he produces good works, he is an influence for good among his fellows. Yet however near he may approach to a relative perfection there is for him no ultimate. Good and evil are both relative terms. His greatest good would indicate a certain degree of ignorance, and therefore 'evil' to beings more evolved than he.

Theosophy gives practical teaching as to how to grow towards the greatest good, which means the greatest knowledge that is possible in this particular sphere of life where we now are. It teaches, moreover, that when we have attained this greatest good, we have earned the right to study elsewhere in new and brighter realms, where good and evil as we reckon them, do not exist, but where, nevertheless, in taking up a larger life and a larger work there are new and indeed limitless opportunities for growth.

## Leaves of Theosophical History

### (A) A LETTER FROM H. P. B. TO W. Q. J.

[The following is a *verbatim et literatim* reprint of the original held in the official archives of the International Headquarters of the Theosophical Society, Point Loma, California. The Letters N, X, V, and

W, however, have been substituted for the names of persons mentioned in the original letter.]

Ostende Rue d'Ouest 17.

October 3 1886

My dear W. Q. J — Yours received —

N is an old Shylock — & would skin his own mother. I cannot lose over 500\$. I make him an offer of 400\$ in three months installments — 100\$ each — or 300\$ *down*. The secret is — does he care to have the *Secret Doctrine* or not — & whether he still wants to have *Isis illustrated* as he proposed to me in a letter. If he does — he will come down. If not, then there is little chance. But I feel sure you could manage it. You know that the copyright of *Isis* is mine — unless he has swindled me in this too. You ought to ascertain it. And if the copyright in Washington is in my *name* — then I suppose you could prevent him to sell even the remainder of the edition I do not know the laws & you do.

But do try to come to some arrangement with him. If he gives me the 400 by installment — then I want you to have a \$100 out of it — 25\$ each time; & if he gives only 350 down at once then let him send me a cheque for 275\$ — & give you another for \$75. I don't want you to take trouble & bother yourself for me for the Prussian King. But do try to settle something definite with the old devil, so as to close accounts for ever in the matter of *Isis* hitherto printed. And tell me whether you can copyright for me the S. D. and what I have to do for it. Take to him my letter & try to mesmerize him & wig on the *right side*. I tell you seriously the publisher who will have the S. D. will make lots even if I myself do little. But I must fence & guarantee myself, securely in this matter of copy-righting.

And now to other things & far more serious. Arthur is with you now & you will find Arthur changed. One solitary month with W has altered him so, that he is no more the same man. And the fruit of all this is — a *manifesto* written by W & signed by both himself & Arthur. Anything more ungrateful, cold, unjust to poor Olcott & cruel *I have never read*. Nor did I ever expect such a thing from W, who, if he is now regarded as a Jesus on wheels & a *Saint* owes to Olcott's advertisements of him & my enthusiastic claims for him. Now Mr. W Babu (he passed 2 weeks with me) is cold, dignified & *reserved* with me, friendly and "patronizing" — but still never showing his little game right before my nose, but only behind my back. I will give you an example which will show his present drift. Poor old Dr Bergen who is as devoted as devotion itself to the Master's (*ideal* I call it with all those who do not know Them personally) — & who went on purpose to London to hear of, & about Them, & went to see the V's, heard to his amazement that the Masters were no longer regarded as the living *actugl* Adepts, but either white Magicians with *grayish* tints, or "fictions" or something he could not make out. The Mahatmas he was told were *unreachable* Beings they could neither communicate, nor take concern in worldly or private affairs could *never write letters* or *send messages* — therefore our Masters could never be MAHATMAS. You see what the consequences of all this have to be don't you? Then when Bergen protested & said that he, at any rate, would never give up the living Masters; would always remain *devoted* to Them etc. Miss V arose & looking him straight in the face, said: "*I thought once as you do; it took me six months*

to come to W's views; BUT NOW I THINK AS HE DOES." Plain this: W is then exercising for over six months his influence over Miss V to make her lose faith & belief even in the Masters. To me W never said it so openly; but so many points more for him in wiliness & cunning. To me he said *he was not of X's* way of thinking; that he blamed him etc. and his policy seems to be identical. Both are determined, I see, to gradually destroy the Society. They are undermining it slowly but surely; hence the "Manifesto," the sense of which is "Society useless; Brotherhood a flapdoodle; President — a vain, worldly, conceited, *untheosophical* & *unbrotherly* & pernicious fool. Down then, with President, Headquarters, Society & all." You will see it, because I answered it, & Sinnett will answer it too & we are going to print it to distribute among Fellows. Such was W's influence on Arthur that he who was all devotion when he arrived, now said to Sinnett in going away, "What matters it, so long you do good that you work *within* or *outside* the T. S. Why should there be any connection with it for us *theosophists*. Now keep this letter *private* & *confidential* don't say anything to him but watch & see. But then I should not wonder in these days of *Libra*, *Dugpas* & universal reckoning if even you found yourself influenced by Arthur, W, & Co— Well, when I lose you — then will I say — Goodbye Society — "Gone to join her grandmother" Your friend of the "Libra" is right in many ways; but of this later on. Ah, my poor dear Judge, do not be *wiled* away, for pity sake Things will change & then everyone will be rewarded or — DAMNED. See if it don't.

Olcott is a conceited ass, but there is no one more faithful & true than he is to the Masters & the original *ideal* & no one is more devoted to the Society planned & established under Their Orders — than he is. I must, & *will* defend him publicly, & admit his shortcomings as sincerely in print I tell you we are on the eve of a crisis brought by W & X and he who will remain true will be saved while all others will go to the Devil. The trouble with you is *that you do not know the great change* that came to pass in you a few years ago. Others have occasionally their *astrals* changed & replaced by those of Adepts (as of Elementaries) & they influence the *outer*, and the *higher* man. With you, it is the NIRMANAKAYA not the "astral" that blended with your astral. Hence the dual nature & fighting. Fakir? Fakir be damned. The man knows not the difference between a *Nirmanakaya* of an Adept & his *astral*.

Do write to me, for mercy sake, I am sending you on the *Reincarnation* as you asked, extracts from the S. D. & a full answer, I believe.

Your ever truly & faithfully (who?!) well, your *friend* anyhow

H P B

I am *not coming* just now to the U. S. who is the humbug who invented it?

#### (B) THE SIFTING PROCESS

By Robert Crosbie

[The following article originally appeared in *The Search-Light*, April, 1898, published at 144 Madison Avenue, New York. It is an exact reprint from the original, except that two names have been replaced by the initials X and Y.]

"Great Sifter is the name of the Heart Doctrine, O disciple. The Wheel of the Good Law moves swiftly on. It grinds by night and day. The worthless

husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel: the revolutions mark the beatings of the Karmic heart. . . . True knowledge is the flour, false learning is the husk. . . . To live to benefit mankind is the first step."

How pregnant the above extracts from the Voice of the Silence are when applied to the Theosophical movement, its various organizations, and the individuals which composed them from 1875 up to the present time.

The first great Leader, H. P. Blavatsky, founded a Society whose principal object was "to form the nucleus of a Universal Brotherhood of Humanity."

The second great Leader, Wm. Q. Judge, formed a Society whose principal aim and object was "to form a nucleus of Universal Brotherhood."

The third great Leader, Katherine A. Tingley, established the organization called "Universal Brotherhood," or "The Brotherhood of Humanity," which last organization comprises and contains "the nucleus" which the two previous organizations were designed to "form."

Through all these changes of form the sifting process has been in operation, the crucial test being the ability to take "the first step," which is as plainly stated, "*to live to benefit mankind.*" All those who have not made this the ruling motive in their lives, have failed, for it is the key-note of Universal Brotherhood, and through it alone can we be thoroughly united in purpose and feeling, and present that union and harmony in which lie our strength and power, and which is the merit which calls to us, as a body, the assistance of the great Helpers of Humanity.

All the changes occurred in the natural course of development of the organized body, through the advancement and welding together of its individual constituents to such a point as to cause the less advanced elements to exhibit their inharmonious relations and bring about such action on the part of the majority as would prevent injury to the body as a whole, and at the same time enlarge the sphere of action to that extent which the nature of the body demanded. It was a natural expansion or growth, from within outwards, and just what might be expected from a consideration of the "original lines" laid down. There is no departure from them; the "lines" run clearly from the beginning through all the changes. Careful and conscientious retrospection corroborates the wisdom of every step so far taken.

It is not difficult for anyone to see what "An Ark of Safety" The Universal Brotherhood is for the work, and to realize the wisdom of the Leader in sounding the key-note, when it was not generally known that the dark forces of disintegration were so close to us, and which aroused us to action, and disclosed the imminent danger. Had it not been for the Universal Brotherhood the whole work would have been stopped in some places, hindered in others, and almost irreparable damage done because of the critical point of the cycle, when would be entered upon "the new order of ages."

Foolish are those who are attempting by legal technicalities to hinder the work, who cry for "autonomy" for themselves, and yet would hinder and cry out against autonomy for others, who hope to establish "brotherhood" by assumptions of their own paramount intelligence, and the mediocrity of all who

differ from them; who never were workers in the true sense; for all who know the Leader best, who have worked the closest to her, are the ones who are most energetic in carrying on the work at Headquarters, and the most unswerving in their allegiance to the Leader, and certainly their judgment is worthy of the most weighty consideration, for no others are so well qualified to judge.

Some names, like those of Messrs. X and Y, have appeared in print so often in connection with New York activities, that it might be supposed that they were workers of the Headquarters staff, and being now connected with the disintegrating faction, it might appear that the staff was weakened by their disaffection, but they were not part of the staff, nor were they workers in the true sense, especially since the return of the Leader from the Crusade; they had a way of dropping in about sundown, three or four times a week and spending half an hour or so, and attended such meetings as they were called to. It seems necessary to call attention to this point, for the part taken by them in the attack upon our Leader, (for no matter how it is disguised, that is the real issue), might lead members to suppose that they were very essential to the work, and persons whose opinions might appear to be of more weight than they really are.

We had examples of the same kind of operations of the sifting process a few years ago, when, as at the present time, the great majority stood by the Leader and followed the true path, and the minority, the small minority, as now, held on to the shells of organizations, pursued the path of persecution, and assumed to have "overwhelming virtues."

### *The Secret Doctrine and its Study\**

[Being extracts from the notes of personal teachings given by H. P. B. to private pupils during the years 1888 to 1891, included in a large MSS. volume left to me by my father, who was one of the pupils.

— P. G. B. Bowen]

"H. P. B." was specially interesting upon the matter of "The Secret Doctrine" during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself it may be useful to someone thirty or forty years hence.

First of all then, "The Secret Doctrine" is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question — which she explained in the following way:

"The World" means Man living in the Personal Nature. This "World" will find in the two volumes of the S. D. all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in "The World" cannot find any more in the book than the "World" finds. Every form, no matter how crude, contains the image of its "creator" concealed within it. So likewise does an author's work, no matter how obscure, contain the concealed image of the author's knowledge. From this saying I take it that the S. D. must con-

\*Reprinted by permission from *Theosophy in Ireland*, January-March 1932



tain all that H. P. B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H. P. B.'s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: "H. P. B. must be losing her grip," meaning, I suppose, confidence in her own knowledge. But — and — and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions."

(Later note on above: — "I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!) — (Sgd.) Robert Bowen.

"At last we have managed to get H. P. B. to put us right on the matter of the study of the S. D. Let me get it down while it is all fresh in mind.

Reading the S. D. page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the "Three Fundamental Principles" given in the PROEM. Follow that up by study of the RECAPITULATION — the numbered items in the SUMMING UP to Vol. I (Part I). Then take the PRELIMINARY NOTES (Vol. II.) and the CONCLUSION (Vol. II).

H. P. B. seems pretty definite about the importance of the teaching (in the CONCLUSION) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future "coming" of races. "There is neither COMING nor PASSING, but eternal BECOMING," she says. The Fourth Root-Race is still alive. So are the Third and Second and First — that is their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root-Race, and the Seventh, and even people of the coming ROUNDS. After all that's understandable. Disciples and Brothers and Adepts can't be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H. P. B. showed a peculiar anxiety in her insistence on this point. She hinted at "dangers and delusions" coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth's axis — about 25,000 years.)\* That puts the new race a long way off.

"We have had a remarkable session on the study of the S. D. during the past three weeks. I must sort out my notes and get the result safely down before I lose them."

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\*"Sub-race" is a general term. The period of 25,000 to 30,000 years is the approximate life-term of a "Family-Race." See *The Secret Doctrine*, II, pp. 433, 435 (original edition) — EDITORS.

She talked a good deal about the "FUNDAMENTAL PRINCIPLE." She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the S. D. one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an "interpretation" of the S. D. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in the T. S. are of course potentially incapable of any advance beyond the range of a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the S. D.

Come to the S. D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:

1. No matter what one may study in the S. D. let the mind hold fast, as the basis of its ideation to the following ideas (a) the FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being must be the REALITY in every form there is.

I said that though this was clear to me, I did not think that many in the Lodges would grasp it. "Theosophy," she said "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H. P. B. has grown very mild of late. "Dumskulls!" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S. D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.

(b) The second idea to hold fast to is that **THERE IS NO DEAD MATTER**. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally **Absolute Being**. Therefore there is no such thing as "spaces" of Ether, or Akasha, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a **LIFE**.

(3) The third basic idea to be held is that **Man is the MICROCOSM**. As he is so, then all the Hierarchies of the Heavens exist within him. But in truth there is neither Macrocosm nor Microcosm but **ONE EXISTENCE**. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesises all the others.

As is the Inner, so is the Outer; as is the Great so is the Small; as it is above, so it is below; there is but **ONE LIFE AND LAW**; and he that worketh it is **ONE**. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in the S. D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H. P. B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different—the carving out of new "brain-paths," the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call Jnana Yoga. As one progresses in Jnana Yoga one finds conceptions arising which though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new found and wonderful picture must represent reality. It does not. As one works on one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the **TRUTH**. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of **NO FORM**, but of which all forms are narrowed reflections.

The True Student of The Secret Doctrine is a Jnana Yogi, and this Path of

Yoga is the True Path for the Western student. It is to provide him with sign posts on that Path that the Secret Doctrine has been written.

(Later note:—I have read over this rendering of her teaching to H. P. B. asking if I have got her aright. She called me a silly Dumskull to imagine anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself).

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H. P. B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H. P. B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily that we are getting teachings from another and higher sphere. We seem to feel and KNOW what she says rather than hear it with our bodily ears. X said much the same thing last night.

(Sgd.) ROBERT BOWEN

(Cmdr.) R. N.

19th April, 1891

## Back To Brotherhood

By G. DE PURUCKER, D. LITT.

(Reprint from *The Occult Review*, London, July, 1932)

*[The views and sentiments expressed in the following communication — embodied originally in a personal letter to the Editor of the OCCULT REVIEW — are such as to merit the earnest consideration of every sincere Theosophist and occultist. Dr. de Purucker having kindly consented to their publication, no apology is deemed necessary for their inclusion in these pages.—ED.]*

**I**N this remarkable period of transition, which is affecting the entire world, both psychically and physically, and, therefore, the Theosophical Movement as well, there is need for writers with vision and a steady head who will serve as guides for Theosophists who have neither the opportunity nor, perhaps, the ability to express themselves vocally. The Theosophical Movement today is reaping the karmic consequences of past errors, and, alas, in many cases of mistaken views. But this very fact makes it incumbent upon all those possessed of some Theosophical influence, however small, to aid in guiding our common ship towards the spiritual North Pole towards which in the beginning its course was set by the Masters of Wisdom and Compassion and Peace.

For years past the signs have been plain to all who had the vision to see them that the Theosophical Movement as a whole was drifting on to the same rocks of catastrophe that have spelled disaster to more than one spiritual movement in the past. The Fraternization-Movement which was dealt with so well and lucidly in the Editorial of the May issue of the *Occult Review*, is a sincere effort to call together individuals of the various Theosophical Societies which compose the modern Theosophical Movement into a common work for brotherhood, and, indeed, mutual safety.

The signs are not few that the Theosophical Movement, as hinted above, is today approaching the stage of breaking up into various cliques, or, indeed, actual sects or churches, separated as yet, fortunately, by merely intangible but still very powerful barriers of suspicion, mistrust, doubt, and, alas, in some cases, actual dislike, verging even into conscious or unconscious hatred of a kind. All this is entirely wrong, and it behoves us all to take cognisance of what is occurring in our midst and around us, and to attempt to check the disintegrating influences which, to our shame, be it said, have obtained currency in many parts of the Theosophical Movement as a whole.

It is shameful that Theosophists who teach brotherhood and who preach it so glibly, should fail to practise it among themselves; and in the instances where this occurs should shelter behind plausible excuses of doctrinal texts, and should support themselves by random passages drawn from Theosophical text-books, much in the same manner as the Christian sects in the past have disgraced themselves by adhering to what were supposed to be points of rigid doctrine.

It is not bibliolatry based on our Theosophical text-books which marks the genuine Theosophist. It is not shutting ourselves within the narrow and restricted bounds of egoistic and self-sufficient organizations which will prove those doing so to be genuine Theosophists, nor are they true to the teachings of the Masters and of their Messenger H. P. Blavatsky, who preach and teach Theosophy, but refuse to practise it. "Theosophist is who Theosophy does," once wrote H. P. Blavatsky, and wiser words were never written. Mere brain-mind acquaintance with Theosophic textbooks does not prove the genuine Theosophist. The genuine Theosophist is he who has love for mankind in his heart, combined with a deep knowledge of the Theosophical teachings, and who carries these teachings into actual practice in his daily affairs. It is brotherhood: first, last, and all the time, that should be the guiding principle in life, not only of each Theosophist's own life, but of the policy guiding any Theosophical organization; and anyone who has looked into the luminous deeps of his own spiritual consciousness, and who is wholly at one with the bright essence of being which he finds there, will have no difficulty in finding the proper pathway to follow.

As individuals it is the inner god of each one of us to whom we should turn for guidance and for light, and he who successfully does this, thereafter is marked out among men, for he becomes noteworthy among his fellows as a practiser of brotherhood as well as a teacher of it; and he sees in all other men, no matter how much they may differ from him, and no matter to what other Theosophical organization they may belong, the same spiritual glory that illumines his own path. He who understands this turning to the god within, and who at least in some degree becomes at one with that inner god, is the one who is brotherly, is the one who is kindly, charitable of mind, peaceful in intent; for he, indeed, is the practiser of the Theosophy which he preaches.

In my judgment — for what it may be worth — the man who cannot see that finding the inner light and realizing the need, also, for teachers are but two sides of the same thing, is a man, alas, who wanders from the Path — the Path of chelaship, the pathway to that Mystic East where dwell the Great Ones whose pupils and servants we are. It is not the hidebound and restricted limits or 'principles' of any organization or Theosophical church whatsoever, wherein will

be found the wisdom of the gods, the divine Theosophia of the Archaic Ages, but solely in the illuminated hearts of men and in their minds. When such men and women, aflame with the spirit of Love and Wisdom, group themselves together for the noble and impersonal ends which they recognise and follow in common, there indeed, among them abide the Spirit of Truth and the holy Fire of Brotherhood. Such a nucleus, indeed, is a fit and adequate channel for the transmission, not only to themselves, but to their fellow-men, of that stream of inspiration flowing from the *âsrama* of the great Teachers.

Genuine Theosophical fraternization is the polar antithesis of mere sentimentality or emotionalism. The very core of the spirit of fraternization is the seeing in others of the same lofty Theosophic sentiments that exist among ourselves; it is the feeling, likewise, that other Theosophists can, as much as oneself, have the spirit of devotion to truth and the love of high-minded and honorable dealing. Fraternization will be a farce unless it is based on principles of mutual confidence, mutual trust, and on genuine brotherly love.

Am I a shallow-minded optimist in believing that other Theosophists feel and believe as I do? I do not think so. The present-day Fraternization-Movement is simply a call, an appeal to all other Theosophists to practise in thought and in act the Theosophy which they believe and preach. It matters little or nothing to me what any other Theosophist may believe in the way of tenets or doctrines, because I know as I live that where views are inaccurate and doctrines obscure, the best remedy for these defects is an honorable interchange of views on a basis of perfect equality with other Theosophists. "From the shock of ideas springs forth light." If the fraternization-work is to remain sincere and genuine as it was begun, and as it still is, it must be based on the feeling, mutual among all Theosophists, that every Theosophist shall have his right to his own views, to his own genuine convictions and shall not be hindered or scorned for the frank expression of them before others.

Our great Teachers do not expect that all men shall feel alike and shall think alike, and the most powerful antidote for the insidious work of the sectarian spirit is the feeling that a man is able to express his convictions with earnestness and sincerity, and that he shall be respected for his earnestness and sincerity. I, for instance, hold very strong convictions, but I love my fellow-men, I try to do my Master's work in a manner which to me is the most faithful following of highest ethical principles; but I deny to no other man exactly the same right and the same position of equality of right openly to state his convictions likewise.

There is nothing that prevents us all from forming at some day in the future a reunion of the various Theosophical Societies into a noble Spiritual Brotherhood as it was in the days of our beloved H. P. Blavatsky — nothing, I say, prevents this, except the suspicions, the doubts, the dislikes, and the carping and corroding criticisms, all of which, in several parts of the Theosophical Movement today are considered to be Theosophical virtues.

Nobody more than I loves the genuine Theosophical teachings, and I shall stand for the genuine Theosophy of the Masters and of their Messenger, H. P. Blavatsky, as long as I live; but I never forget that a part of these Theosophical principles and teachings is the sublime fact of universal brotherhood, and that the man who neglects this in thought and in practice, by so much proclaims

himself as lacking in the first element of loyalty to the highest behests of truth and of devotion thereto and to the great Teachers.

I never criticize others in a spirit of unkindliness; but I retain my right to express my views about abstract matters as my inner light guides me, and there is no ethical law or principle which I recognise as valid which could be invoked to prevent me from stating my spiritual and intellectual convictions to the impartial judgment of mankind, and I grant the same right to all other men. It is not a barren uniformity of belief or of feelings or of opinions, in my judgment, which the Theosophical Movement should strive for. Our first duty is to follow the dictates of truth as they lie inherent in our own inmost consciousness; and second, to recognise the same duty and right in others, although all such statements of convictions should be phrased with kindly consideration for the feelings of others, and with due respect for the convictions which these others hold.

Selfishness in its manifold forms has wrought evil work in the Theosophical Movement in the past, and as H. P. B. so nobly wrote in 'The Original Programme of the Theosophical Society': it is our duty "to oppose selfishness of any kind by insisting upon sincere, fraternal feelings among the members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even in daily life."

I am very glad to be able to say that the response that the Fraternization-Movement, originated at the International Theosophical Headquarters at Point Loma some two or more years ago, is receiving in the hearts of genuine Theosophists everywhere, of whatever affiliation, is very gratifying indeed, and I take this opportunity to say that if we can continue it as successfully as we have begun it, the prospects for an ultimate reunification of the different Theosophical Societies into one Spiritual Brotherhood are very bright indeed.

### Recent Reviews of *Fundamentals of the Esoteric Philosophy*

"**D**R. DE PURUCKER'S new book *Fundamentals of the Esoteric Philosophy*, seems to have stirred up a hornet's nest," writes a well-known editor to a friend at Point Loma. "I am constantly getting letters favorable and otherwise."

In the June issue of *The O. E. Library Critic* of Washington, D. C. under the heading: 'Beware the Evil One, Friends!' the editor, Dr. H. N. Stokes, reproduces the exact advertisement of *Fundamentals of the Esoteric Philosophy* which a certain Indian magazine declined to print. And under the title, 'The Boycott in Theosophy,' the editor of *The Critic*, who is not affiliated with the Point Loma society, writes:

"I am authoritatively informed that *The Aryan Path*, published in Bombay under the influence of associates of the United Lodge of Theosophists, which has a six months' contract with Rider & Co. to publish advertisements of their books, has gone back on its contract to the extent of refusing to include an ad-



vertisement of Dr. G. de Purucker's *Fundamentals of the Esoteric Philosophy*, which is published by Rider. . . . Are we to suppose that the Management of *The Aryan Path* was prompted by its antipathy to Dr. de Purucker to suppress his name and as far as in it lies to prevent its readers from contacting his books? If so it affords a sorry exemplification of its supposed liberalism. . . . H. P. B. said in her First Message to American Theosophists:

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

Probably the most widely read review of Dr. de Purucker's book yet published in a non-theosophical periodical is that written by E. N., a staff-reviewer of *The Boston Evening Transcript*. The review of *Fundamentals* in its issue of July 6, 1932, is an outline of some of the most striking teachings given in the book rather than a criticism or commentary thereon. The writer refers to *Fundamentals* as "probably the most complete single-volume account of the Esoteric Philosophy thus far published," and ends his scholarly digest of Dr. de Purucker's book by saying:

"And at the close of the volume he reads out what he believes to be the lesson of the esoteric philosophy, saying, among other things equally challenging: 'This relative I, this ego-self, this individual I in each one of us . . . is that part of us which, by the magic of evolution, by the wondrous magic which the gods work in their deific energies . . . grows from un-self-consciousness to self-understanding, to self-consciousness. This is spiritual evolution, and can be considered as a building up of a god from the forces and faculties and powers inherent in its own self, the pouring forth of the latent or sleeping energies which intrinsically belong to it — yes, a self-conscious god, as it will finally become, infilled with and by the Heart of the Universe, which is the Universal Self.'"

Another New England journal, *The Norwalk Hour*, in its issue of July 5th, publishes a lengthy review of the Point Loma Leader's recent book, saying in part:

"The Theosophical movement of modern times, like other important religious and philosophical movements of all time, has not been exempt from the human tendency toward the crystallization of thought, *i. e.*, to limit the understanding by closing the doors of the mind to further light upon any particular subject of study, and it is likewise true that there has been a tendency toward the other and opposite extreme, that of vague mysticism with its attending train of desires to run after anything weird and uncanny, equally dangerous to the student who attempts to attain knowledge by the study of occult science. Both of these tendencies diverge from the line of true Theosophical endeavor, and have done much in certain quarters to place Theosophy in a false light. It is to those who have pursued the middle road and who have kept their feet firmly upon safe and

solid ground that *Fundamentals of the Esoteric Philosophy* will make its greatest appeal.

"It is a work designed to make heretofore esoteric and recondite teachings comprehensible to anyone of average intelligence who seeks with an open mind for a broader and clearer explanation of the problems of life and of man's relation to the universe, and forms an important contribution to occult literature.

"The author reveals his intimate knowledge of Sanskrit and Oriental terminology by his clear and simple elucidation so necessary to works of this character, but frequently lacking."

The longest review of Dr. de Purucker's book which has yet appeared outside the magazines published under the auspices of the Theosophical Society of which he is the international leader, appears in the June issue of *The O. E. Library Critic*. This review will be of interest to many, especially to Theosophists, as giving the views of an independent Theosophical thinker both *pro* and *contra* Dr. de Purucker's book. The last paragraph summarizes the reviewer's opinions:

"So, to conclude, one lays down the book after many thrills of pleasure and much illumination, and yet at times with the disposition to recall the remark which King Ferdinand of Aragon and Castile is said to have made to the astronomer who was expounding to him the cosmogony of that day: 'If God had consulted me at the Creation, I could have shown him how to make a far better job of it.' And this both with respect to the Esoteric Philosophy itself and to Dr. de Purucker's method of presenting it."

From far-off Australia, Mrs. Emily I. Willans, Secretary of Lodge No. 1, writes: "We are all enthusiastic over *Fundamentals*, finding it a wonderful work. It is certainly a great help in understanding *The Secret Doctrine*, with its invaluable 'keys.'"

And Dr. Axel E. Gibson of Los Angeles says at the end of an interesting letter about *Fundamentals of the Esoteric Philosophy*, "No explanation of the unseen universe and the 'forgotten man' has meant so much to me, and given me so deep and practical an understanding of human life and destiny, as G. de P.'s work. This teaching has truly transformed my entire nature."

## Theosophical News and Notes

AMERICAN SECTION. *Ann Arbor, Mich., Lodge No. 28* — During the summer the Lodge is meeting twice monthly. The meetings open with piano music by Prof. Anders Lindblad, the president, and readings from *Golden Precepts of Esotericism* by Mrs. Lindblad. Among the subjects at recent meetings were 'Live Your Theosophy,' by Thomas H. Barlow, 'The Mahâtmanas,' by Prof. Lindblad, and readings from the *Manuals* and from *The Gods Await*.

*Blavatsky Lodge, Washington, D. C.* — Col. A. L. Conger, president of the American Section, under date of July 5th, writes: "We had a very fine meeting of Blavatsky Lodge last evening, at which Bro. Solomon Hecht read a most excellent and timely paper. Part of it was on the spirit in which a true Theosophist should approach the reading of *Fundamentals*. Mr. Hecht dealt a body-blow to all querulous criticism on the order of Sanskrit spellings, etc." Some of the points covered were: "The seriousness and sacredness of Theosophy.—*Funda-*

*mentals* a cyclic event.—How to study it.—Its different layers of esotericism.—Has the T. S. stood still since *The Secret Doctrine* was written?—Ten reasons why Messengers are needed to transmit the age-old teachings.—Standards for judging a Teacher.—The Tathagatic obligations regarding the passing on of teachings.—How to judge the worth of a T. S. book.—Rules regulating revelations to the T. S.—If no Line of Succession, a Headless T. S. until at least 1975.—The need of a 'Pedant' when the Masters themselves could not agree on the English spelling of the name of their chela, Djual Khool.—Words to friend-critics.

*Boston Lodge No. 2* — The Lodge, notwithstanding that it finds itself occupied with so many activities of its own, is reaching out, and is helping to start a center at Rockport, Mass., where Mrs. George J. Solley of Lodge No. 2 resides. For some time past she has been holding meetings for inquirers, and has organized a 'Beginners' class which she calls the "A. B. C's." A further impetus to the work in Rockport was given through holding the Boston Lodge Lotus-Circle picnic there. The meeting of Lodge No. 2 on July 7th was made a memorial in celebration of the birthday anniversary of Katherine Tingley, each member reading selections from "Notes for Students from the Writings of Katherine Tingley," taken from *The Theosophical Path*, July, 1932.

*Bridgeport, Conn., Lodge No. 27* — Splendid results are accruing from the very successful White Lotus Day fraternization-meeting which was conducted under the auspices of this Lodge, in which groups from several other cities participated. As the result of the fraternal relations established, the Bridgeport Lodge on July 3rd attended a fraternization-meeting of the New Haven Temple Group, brought about through the work of Mrs. Camille Tenney, Point Loma member-at-large in New Haven. Mrs. Isabel Butler, president of Lodge No. 27, reports another fraternization-meeting, this one to be held on August 14th at the residence in Bridgeport of Mrs. C. W. Tillmans, a comrade of another group, and it is expected that there will be representations from other cities.

*Chicago, Lodge No. 7* — Mrs. Helen G. Fisher, president, reports several new faces at nearly all meetings. Among the items on the July program were: 'The Law of Reimbodiment,' by A. H. Peters; 'The Appeal of Theosophy to the Practical Man,' by John W. Drewitz; 'The Unity of Life,' by Mrs. Emma P. Williams, and answering of questions by Mrs. Helen G. Fisher.

*Norwalk, Conn. (Silvermine), Lodge No. 13* not only does not believe that Theosophy should take a vacation in summer, but believes that the members should work harder than ever, as evidenced by the fact that several interested inquirers applied for fellowship in the T. S. during July. Two leading Norwalk newspapers have published splendid reviews of *Fundamentals of the Esoteric Philosophy*, through the work of Mr. Clifton Meek, the corresponding secretary.

*Petaluma, Calif., Lodge No. 6* — The Lodge is continuing its meetings through the summer, and is studying 'The Seven Principles.' Plans are on foot for starting a Theosophical Club in accordance with the suggestion made in the June FORUM.

*Fallbrook, Calif., Lodge No. 19* — The Lodge is continuing its meetings

throughout the summer, twice a month. The meeting place is a unique one — a Boys' Scouts' Hut. The new *Manuals* and *Graded Lessons in Theosophy* are being studied. Pleasant W. Jones, corresponding secretary writes:

"Our Lodge-meetings are interesting, and we are learning things that will be useful in the future. We are beginning to see that many points that seem perfectly intelligible to us have to be interpreted still further to the newly interested. One obstacle is that many individuals look for and try to 'explain life's processes as originating in and operated from an extraneous source, or else in the bodily functions, and carried from there through the nerve-centers, etc. to the brain, and thence reaching some very remote and unreal spiritual center or circumference — they don't know which. Causal realms or a reality of spiritual centers have no meaning to them. The flowing out or evolving from within is all Greek. Well, we do the best we can, remembering that we are the contacts on the outside forming channels for the spreading of such beams of light as reach us from our great Center of Light."

*Los Angeles (New Century Lodge) No. 5* — The Lodge is continuing its meetings throughout the summer, and reports great interest on the part of visitors as shown by their asking questions. On Thursday, July 21st, the New Century Lodge, *en masse*, visited the Eagle Rock Lodge and spent the evening in profitable Theosophical discussion and fraternal intercourse at the home of Mrs. Constance Allen, the president.

*Point Loma, Calif.* — At a meeting of all the F. T. S. resident at the International Headquarters, Point Loma, July 13, 1932, it was decided to organize and apply for a charter as a lodge of the American Section of the T. S., to be known as the Point Loma Lodge.

Officers elected for the ensuing year are: Dr. Henry T. Edge, president; Lucien B. Copeland, first vice-president; Mrs. Guy E. Ponsonby (née Irene Grieg), second vice-president; Miss Alice Peirce, secretary; W. E. Small Jr., assistant secretary.

*Rochester, N. Y. (Phoenix) Lodge No. 15* in spite of the warm weather reports a growing number of new inquirers. And although the Lotus-Circles are supposed to take a summer vacation, Miss Mayme-Lee Ogden, supt. of the Rochester Circle and secretary of the Lodge, is holding Lotus-Circle meetings every other week.

*San Diego, K. T. Lodge No. 1* — At the annual meeting held July 15th all of the officers were re-elected, as follows: Mrs. Hazel Boyer Braun, president; Miss Constance Lynch, corr. sec'y.; Miss Hope Ranney, record. sec'y., and George Simpson, treasurer. The average attendance at meetings during the year has been between fifty and sixty. Twenty new members were admitted. The Study Class has an average attendance of over fifty, with a large percentage of inquirers. The Lodge is very fortunate to have its musical programs under the guidance of Miss Julia Hecht of the Lomaland Conservatory of Music. The Publicity Committee has placed programs of the Lodge's activities, on which appear a photograph of the Lomaland Temple, in fifteen of the best hotels, and cards in the Public Library and all branches. There has been continuous newspaper publicity.

*Toledo, Lodge No. 22* — During the summer the Lodge is continuing its weekly study-class, studying the *Dhammapada* and *The Key to Theosophy*. Through the efforts of President E. L. T. Schaub, one of the leading newspapers published a review of *Fundamentals of the Esoteric Philosophy*.

*American Section T. S.*: Col. A. L. Conger, President, has asked THE THEOSOPHICAL FORUM to announce the appointment of the following officers of the American Section: Mr. Solomon Hecht, secretary and treasurer, 200 Flower Street, Washington, D. C., Mrs. Philip B. Peyton, corresponding secretary, 806 Jackson Avenue, Takoma Park, Washington, D. C.

*AUSTRALIAN SECTION.* Theosophical activities include the Class held by the national president, T. W. Willans, at Room 18, Victoria Chambers, Castlereagh St., Sydney, on alternate Wednesdays, at which *Fundamentals of the Esoteric Philosophy* is being studied with unabated interest by lodge-members and unattached members; meetings of the Women's Section of the Theosophical Club for study or social intercourse at the same place on Thursday evenings; and the regular lodge-meetings, at the last of which in July President Willans, before the usual procedure of the meeting, called attention to Katherine Tingley's birthday, reciting some passages from *The Travail of the Soul*, after which the members rose and chanted the invocation, 'Children of Light,' and 'Truth, Light, and Liberation.'

*DUTCH SECTION.* President Arie Goud of the Dutch Section, announces the formation of a new lodge at Deventer, and one or two more in the making. He also reports that our veteran-comrade, J. C. Onnes, has revised the Dutch translation of the first volume of *Theosophy and Modern Science*, the second edition of which will shortly be published by Bro. A. M. E. van Dishoeck of Bussum, who will also publish soon the Dutch translation of *Golden Precepts of Esotericism*.

Old F. T. S. will be delighted to know that Mme. A. M. de Lange-Gouda, who spent a number of years at Point Loma with her husband, the late Professor Daniel de Lange, is still very active and enthusiastic in Holland and regularly attends the meetings of the Utrecht Theosophical Club and addresses its members.

G. J. Lindemans, the secretary of the Dutch Section, reports that recent meetings of the Rotterdam Lodge have been particularly successful, attracting more and more regular, deeply-interested visitors. He says: "In many ways the June issue of THE FORUM is a delightful piece of Theosophical history."

*SWEDISH-FINNISH SECTION.* From Hälsingborg Miss Anna Persson writes that on July 6th all the members of the Lodge who were in town during the summer met in their beautifully decorated hall to celebrate the anniversary of Katherine Tingley's birthday. The program included music and readings from *Theosophy the Path of the Mystic* and the study of *Fundamentals* with comments by Dr. Bogren.

In a recent letter to the Leader written by the president of our Stockholm lodge, Fru Anna Wicander, she said in part, speaking of his lecture-tour in Sweden last year:

"Surely it was of the greatest importance for the Theosophical Movement that that journey was undertaken, and the results thereof, that are already show-

ing themselves, are inspiring with the best hopes for a growing influence of Theosophy on the life of the world. More and more people are beginning to understand that the only way of bringing about peace among the nations is to make brotherhood a living power in all their transactions. When all other methods have shown themselves unpractical and have made things rather worse, the Theosophical teaching of universal brotherhood will be listened to. Naturally the Theosophical Movement with its Societies all over the world then will be of great importance for the ennoblement of human life; and what you have accomplished with your fraternization-work among the different Theosophical Societies will then bear fruit. A strong foundation has been laid, on which by and by the superstructure you so often have spoken of can be built. . . ."

After describing the joint celebration of White Lotus Day with the members of the Adyar Lodge in Stockholm (See THE THEOSOPHICAL FORUM for June, 1932, p. 190), Fru Wicander continues:

"Our relations with the Adyar-members in Stockholm are very friendly. . . . Some time after this Mr. Knös of the Adyar Lodge was invited to give a lecture at a public meeting at our place, and he spoke of 'Theosophy in Daily Life.' . . .

"The most interesting of our activities is now perhaps the Theosophical Club-work. . . . Not a few of the lodge-members are now also members of the Club, and some of us older members are always present at the Club-meetings in order to influence the atmosphere in some degree. The Lodge also once invited the club-members to a social and will do so in the future in order to give them an idea of the pioneers of the Theosophical Movement and of the holy Cause, for which they and all of us are working. There are quite a number of splendid young men and women in the Club, some of whom have already asked for membership in the lodge, and we hope that many more will do so in the autumn. . . .

"The school-work at Visingsö has just begun, and on the 8th of July I am going there to the Congress, which will take place on Sunday the tenth."

On July 10th the following cablegram, signed by the president of the Swedish-Finnish Section, Dr. Erik Bogren, was received by the Leader from Visingsö: "Purucker, Sandiego (Calif): Representatives Swedish Section assembled Annual Congress send hopeful greetings and grateful remembrance to Leader Lomaland Comrades. Bogren."

In another letter just received from Fru Wicander, dated July 14th, 1932, Kungsgården, Visingsö, Sweden, she writes the following:

"The work at the Râja-Yoga School here is going on just splendidly, as well as the work among a certain number of members of the Theosophical Club now resident at Visingsö for the summer, meeting every day for the purpose of study."

Thure Holmgren, secretary of the annual Congress of the Swedish Section of the Theosophical Society, held July 10, at Visingsö, writes that E. A. Gyllenberg, the managing director of the Section read his report regarding the activities of the Lodges and pointed out the great success there has been. The following officers were unanimously elected: Dr. Erik Bogren senior, president; Mrs. Anna Wicander, vice-president; E. A. Gyllenberg, managing director; Miss Alma Norrsell, secretary; Miss Elsa Törnblad, treasurer; Miss Gerda Stenmark, librarian.

## News from the Lotus-Circle Field

THE large International Lotus-Circle founded last year at Visingsö, Sweden, by Miss Anna Månsson, is again in full swing, to the delight of the children who are attending the Summer School as well as those living on the Island. The School there is the center of a large educational work along Theosophical lines, drawing children from all over Sweden, as well as from Germany, Holland, Finland and other nations. Among former Lomaland Students who are active in the work at Visingsö this summer are Miss Naema Roth, Miss Karin Wahlberg, Mrs. Maja Waerland, and notably Miss Ruth Bogren whose work in raising money to send children to the School each summer has been outstanding.

In reporting the success of a Lotus-Circle Symposium and Play recently given to the public, Miss Inez Wilén, head of the Lotus-work in Helsingfors, Finland, writes also that she will spend six weeks in Visingsö with one of her Lotus-pupils.

Two recently formed Lotus-Circles — one at Rochester, N. Y., and the other in Steenbergen, Holland,—evidence the Leader's wisdom in approving a plan by which children in various parts of the world, who want the Lotus-Work but who are isolated so far as the chance to attend a Lotus-Circle is concerned, may still be drawn into our Lotus-Circle family and have its benefits. One by one we heard of such children, and told the Leader about it. "Gather them in," he said, and it was done. Through correspondence and through the little *Lotus-Circle Messenger* they are kept in touch with these ideals, and instead of drifting away again, practically all of them now look forward either to founding Lotus-Circles of their own, with the help of father and mother, or of coming in touch with the Theosophical Club.

The attention of members is called to this branch of Lotus-Circle work. Many may know of isolated children whose parents would be glad to have such a door open. The possibilities of this are enormous. The Leader has described the Lotus-Circle work as "the seeding-ground of the T. S." With even a little active interest on the part of T. S. members, it could become such a seeding-ground as the world has never known. If you know of such children, or have inquiries to make, address the General Superintendent of Lotus-Circles, at Point Loma, California.

Reports are acknowledged from Chelsea, and Manchester, England; from Helsingfors, Finland; from Hälsingborg and Malmö, Sweden; from Cardiff, Wales; from Hamburg, Germany; from The Hague, Utrecht, and Amsterdam, Holland; from Nelson, Canada; and from Oakland, Calif., Boston, Mass., Silvermine, Conn., San Diego, and other centers in America — not to forget our home-center, the Lomaland Lotus-Circle, which is laden with possibilities and with promise.

Nel G. van Weydom Claterbos of the Utrecht Lotus-Circle writes:

"There is so much to tell you. In my last letter I wrote you, 'The air is filled with promise.' That has proved to be true. The morning after that letter was mailed eight new children came to the Lotus-Circle — boys and girls with bright and shining faces — and on the following Sunday four more. It was a surprise! The children immediately felt quite at home, and with them our Lotus-Circle has climbed one step. Slowly but steadfastly our work is growing from the



acorn to the oak. Oh, the glorious future! Visions of it illumine and inspire the present. They awake in us the will to do a thousand times more for the spreading of Theosophy than we ever did."

Writes Mrs. Gruelle of Silvermine: "We had a very good meeting at Bridgeport. Mrs. Butler (Isabel H. Butler, formerly of Lomaland) certainly started something that day. . . ." And then, in a P. S.: "We ought to be able to have a Theosophical Club here next year." So the Work moves on!

## To Lodges, Lecturers, and Lovers of Literature

ONE of our indefatigable Swedish Theosophical propagandists residing at Point Loma, Mrs. Anna Reuterswärd, contributes the following suggestions for the spreading of our Theosophical literature:

At every public meeting, let at least one of our books or magazines be mentioned from the platform, calling the attention of the audience to some particular article or chapter therein, that is pertinent to the subject under discussion. It may be better as a rule to concentrate on just one book or magazine at each meeting — to have a 'literary round,' so to speak. Possibly this is something that the presidents of all National Sections and Lodges could take up immediately — especially those in English-speaking countries.

How would it do for the presidents of the different lodges or the lecturers, when they refer to some fascinating topic discussed in *The Theosophical Path* or in *Fundamentals of the Esoteric Philosophy*, or in some other of our books or magazines, to suggest that the magazine or the book referred to would be most suitable for study, either individually or in a class, and that those who felt unable to subscribe personally for the magazine or to purchase the book, could club together in order to secure the desired publication? Or, possibly the Lodge as a whole could place a subscription for the magazine or an order for the book, for its lending library. Little by little, if all co-operate in subscribing for our magazines and in ordering our books, each lodge will have a complete set of reliable Theosophical books available for ready reference, including, of course, a complete up-to-date file of our magazines: *The Theosophical Path*, *Lucifer*, THE THEOSOPHICAL FORUM, and *The Lotus-Circle Messenger*.

There are surely many ways that the Lodges themselves can work out for securing new subscriptions to our magazines and for furthering the sale of our Theosophical literature, if the attention of all the members is *repeatedly* called to the importance of the matter.

All interested in obtaining the new catalog of our publications at greatly reduced prices, with descriptive matter about each item, may secure the same by application to THEOSOPHICAL UNIVERSITY PRESS, PUBLICATIONS DEPARTMENT, Point Loma, California.

Note: Please enclose with your application for the new catalog a 1½c. U. S. postage-stamp or its equivalent in a foreign International Reply-Coupon.

## "Lucifer"

A PREVIEW of the September issue of this magazine which is fast becoming indispensable to the student of Theosophy, according to the letters received by the editors, reveals much significant and suggestive material.

Interesting and of permanent value is 'Esoteric and Exoteric Religion — Christianity,' by its Editor-in-Chief, H. A. Fussell, and in 'An Approach to Theosophy,' Madeline Savage gives deep consideration to the questions which the expanding childish mind seeks to have answered and to those of the older mind (still expanding, praise be!) which asks for answer to the riddle of the Universe, demanding of science what science unaided by Theosophy may not hope to give.

In the Club Cyclopaedia there is account of recent discoveries in South America which, it is pointed out, are in line with the revelation of pre-history H. P. Blavatsky declared in *Isis Unveiled* might be looked for in that region.

"Is Man Outside the Plan of the Cosmos" is the question of the month — and it is discussed most interestingly. The number — SEVEN — which intrigued the mind of Grace Knoche, Jr. to a study of the septiform structure of the Law of Being, is used as the basis of a short article which originated as a speech in the Public Speaking Class at Theosophical University.

There is a whimsical rendering of an ancient scripture, "The Parable of the Pudding," from the pen of Kenneth Morris and in 'Eithlinn,' F. H. Aldhouse, F. R. S. A., has written of one of the numerous Mother-Goddesses of Druid Mythology.

The usual departments, 'In Many Tongues,' and 'Sanskrit Study-Class,' are continued, as is the translation of the *Bhagavad-Gîtâ*.

So vividly, so clearly and concisely, does Dr. de Purucker explain the Rounds and Races in the extracts taken from his book, *Fundamentals of the Esoteric Philosophy*, that the student beholds a simple truth rather than a difficult teaching.

*Lucifer* — September — is a markedly good issue of a good magazine.

R. V. H. P.

## "The Lotus-Circle Messenger"

**K**INDLY comments continue to come in about the *Lotus-Circle Messenger*, the first number of the third volume of which is out, and an advance review of which was in the July FORUM. Writes H. P. Thomas of Melbourne, Australia: *The Lotus-Circle Messenger* is one of the finest yet issued, each article supplementing the other with all the natural unfoldment of one broad, beautiful idea. One wishes that all schools, colleges, and universities throughout the world would adopt these (the Point Loma magazines) as textbooks for the different grades of students, the child, the youth, and the more mature. What a bounding leap forward this old world would make!"

Writes Mrs. Mabel C. Gruelle, head of the Lotus-work at Silvermine, Conn.: "The *Messenger* is a veritable Mimer's Well for the children. How they love "The Strange Adventures of the Atoms!" Even little H—— (four years old) can review the whole story, and the other day B— M—— said, "How clear it makes things! I heard my father talking about Atoms the other day, but I couldn't understand him. But if you get the *Messenger*, and read about them there, you do understand!"

Do you subscribe? If not, why not subscribe now? You will enjoy its fresh and simple presentation of Theosophy, and your subscription will help the Children's Work.

*The Lotus-Circle Messenger*; monthly, 16 pp. 50c. a year.

## Notice

**B**EGINNING with Volume IV, No. 1, issue of September 15, 1932, the price of THE THEOSOPHICAL FORUM will be raised to \$1.00 per year, the original price of THE FORUM when it was half its present size and printed on much cheaper paper. Single copy 10c.; 12 copies, \$1.00. 33 1/3% discount will be allowed to agents and T. S. Lodges on all subscriptions and orders. 50c. from the annual fellowship-dues of all English-speaking F. T. S. will be taken to cover a year's subscription. Subscriptions already paid for at the current rate will, of course, be allowed to run until they have expired.

The doubling of the size of THE FORUM, and the raising of postal rates, have made this return to the original price necessary. According to postal laws and regulations governing the distribution of second-class matter in the U. S. A., F. T. S. who do not pay their dues punctually, or who do not subscribe for THE FORUM, cannot receive the magazine at the second-class rate, but must be charged the usual price of \$1.00 per year.

THE THEOSOPHICAL FORUM,  
SUBSCRIPTION DEPARTMENT.

**O**WING to the recent increase in postage-rates, the expense of postage-stamp has become an item of still greater moment on the Headquarters-budget than it used to be. At very small sacrifice to himself, each correspondent writing to Headquarters can help to meet this added burden by enclosing one or more postage-stamps with each communication. Several devoted F. T. S., make a practice of enclosing an appreciable number of postage-stamps with each letter they write to Headquarters — a great help. Some of our foreign correspondents enclose international post-office reply-coupons, which are also appreciated.

## For Immediate Attention

**A**LL F. T. S. are requested to note that contributions for the new English plan should be received at Headquarters before the end of August. Full details will be published in the September FORUM.

## Attention Please

**P**LEASE address all communications, Lodge reports, questions, etc., for THE THEOSOPHICAL FORUM, as follows:

"Editors, THEOSOPHICAL FORUM,  
Point Loma, California."

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

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

Issued monthly. Annual subscription, 50c. Additional copies, 5c. per copy; or in bulk, 12 copies for 50c.

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

...nation would reach him.  
...Ely considered the call which  
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## RAJA YOGA SCHOOL ON SAN JUAN BATTLEFIELD

Before going to Europe, Mrs. Katherine Tingley, of Point Loma, Cal., will probably go to Cuba, where she will open the new Raja Yoga Academy now in course of construction on San Juan Hill. Mrs. Tingley owns vast properties at this point, including the famous battleground and Kettle Hill, upon which the United States Government has asked permission of Mrs. Tingley to erect a battle monument commemorative of those who fell in the Spanish-American War.

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